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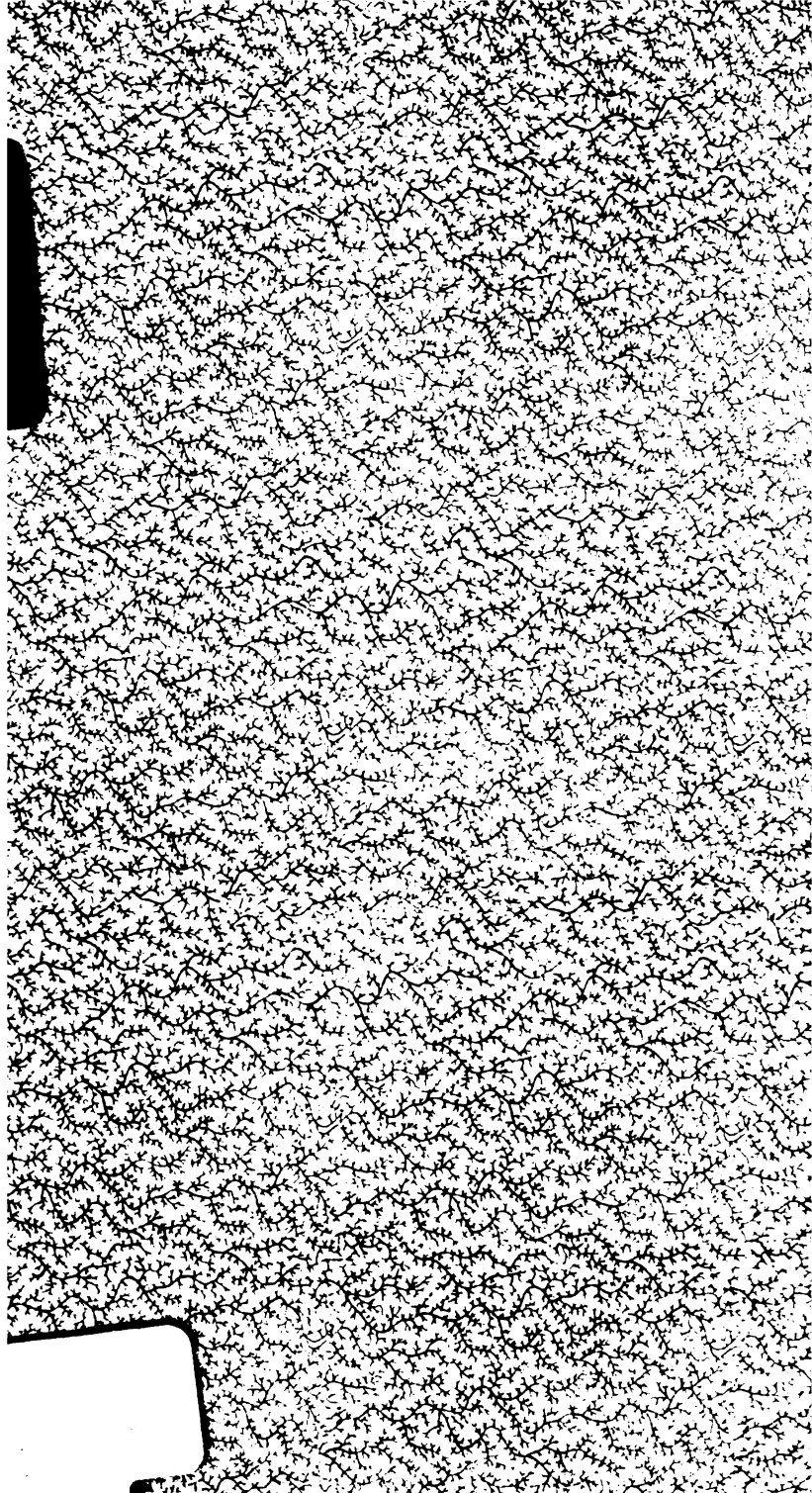
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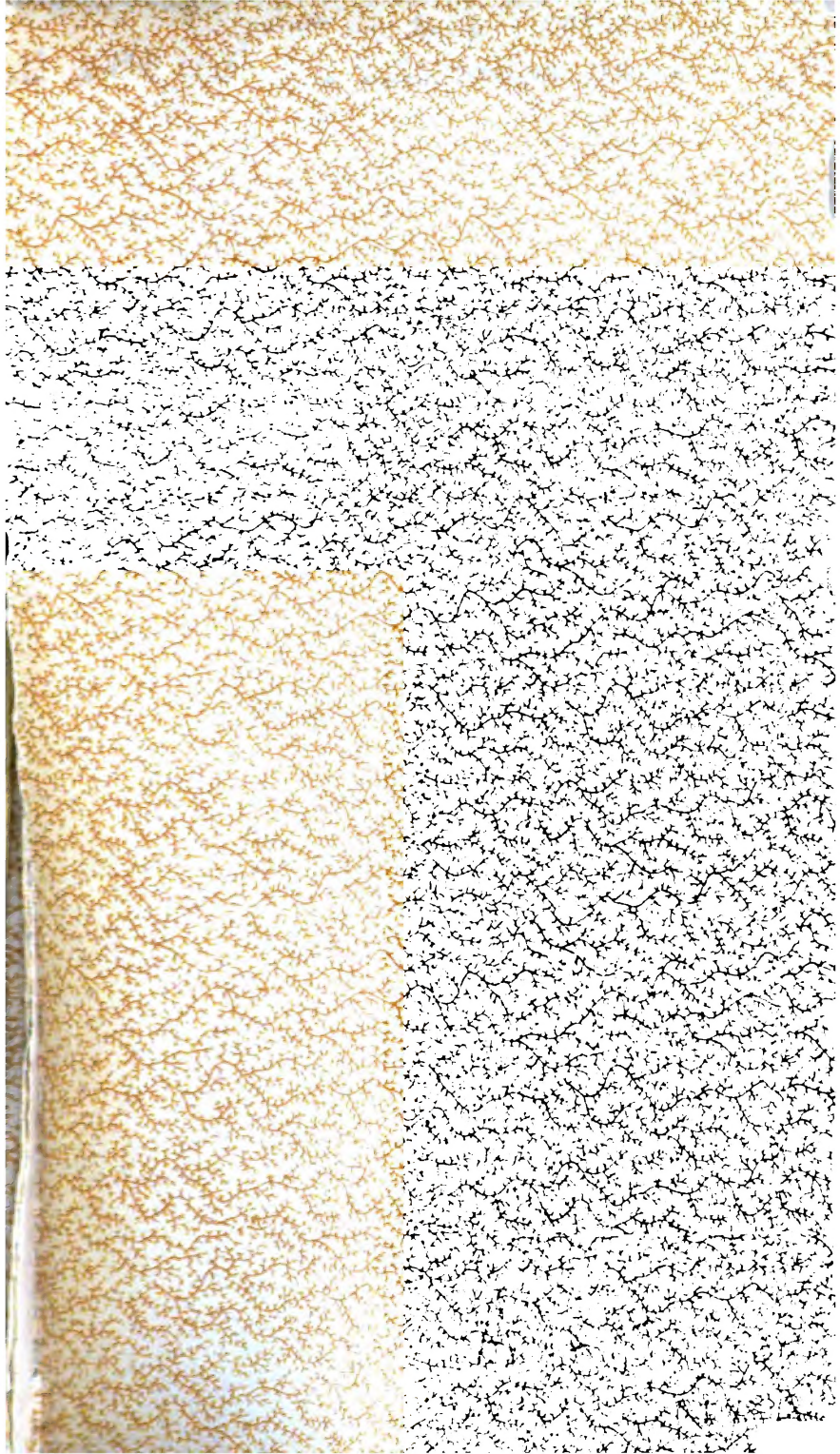
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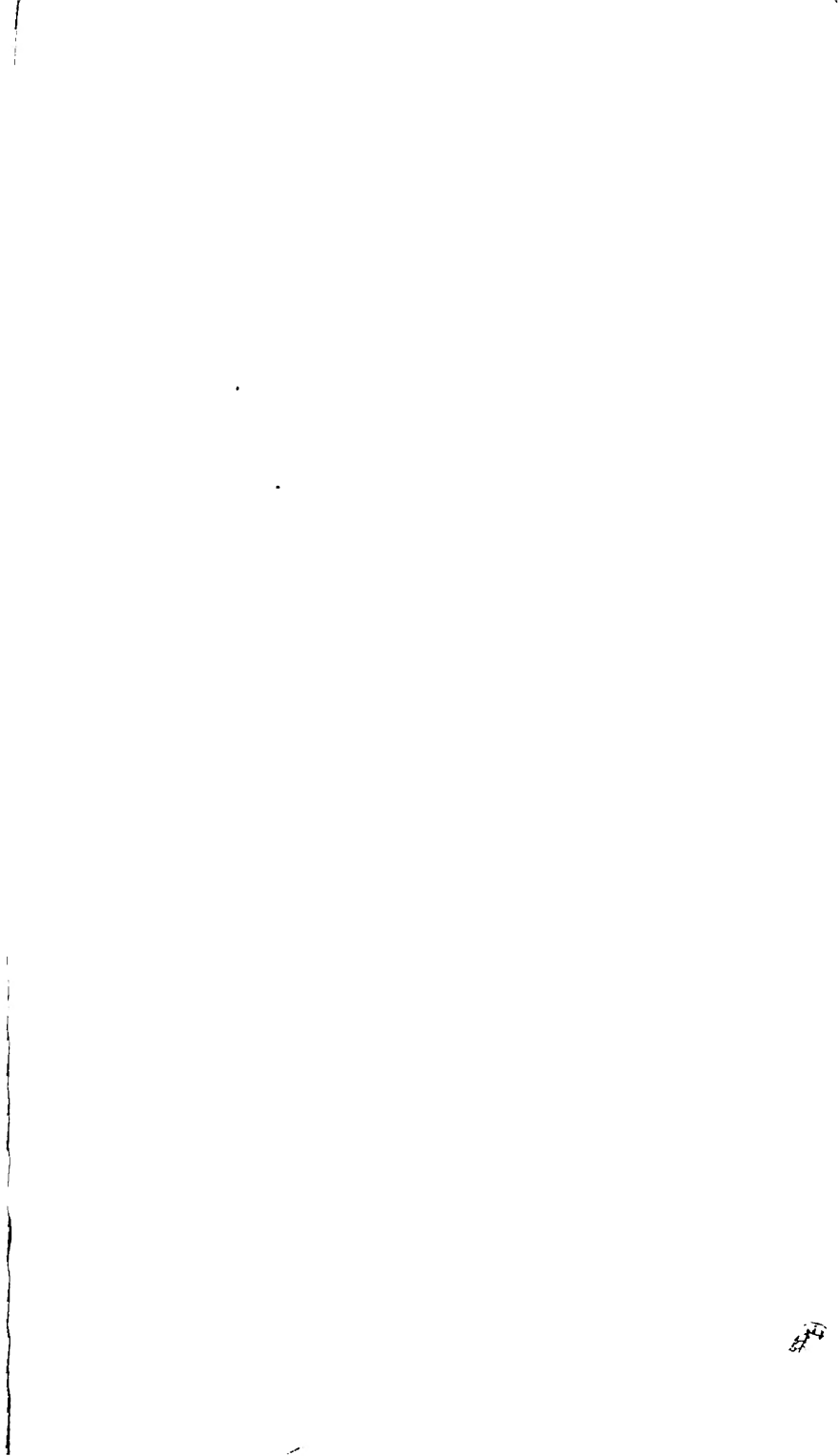




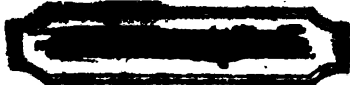
THE UNIVERSITY OF CHICAGO

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**THE**







THE

# ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN.

ON AN ENLARGED PLAN.



CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE, WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

" At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
 " censura tempus teratur; sed plane *hiflorice* RES IPSÆ narrentur, iudicium  
 " *parcius* interponatur." BACON *de hifloria literaria conscribenda.*

V O L. XIV.

FROM SEPTEMBER TO DECEMBER, INCLUSIVE, 1792.

L O N D O N :

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M DCC XCII.





# ANALYTICAL REVIEW,

For SEPTEMBER, 1792.

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## HISTORY.

ART. I. *Ecclesiastical Researches*. By Robert Robinson. 4to. 643 p.  
Price 1l. 5s. in boards. Johnson. 1792.

ECCLESIASTICAL history has been too long in the hands of some reigning party; so as to have led many to doubt, whether this branch of literature have been treated with impartiality, or be, indeed, of any considerable importance. On the discovery of bigotry, they suspected want of integrity; and amid the exercise of selfish passions, they looked in vain for those characters, which dignify history. The character of the church, they have said, is a character of meanness, or ecclesiastics have not been faithful historians. The present work will probably elucidate this matter, and lead to the source of some mistakes, into which mankind have been led.

The philosopher (as the editor sensibly observes) attached to second causes, may not be at a loss to account in the passions of men for the factions, which attended the interference of Constantine and his successors in favour as it was supposed of religion. The subsequent grandeur of the church may lead him to suspect, that the whole system of christianity was founded on priestcraft and supported by arbitrary power. But a comparison of the principles of the church with the doctrines of Christ, and an enquiry into the modes, by which their opposite systems were promoted, must convince him, that if the former was founded solely on worldly maxims, the gospel of our saviour had a nobler origin, proceeding immediately from the wisdom and upheld by the power of God.

The politician, observing that for many ages the debates in the cabinet have been modelled on a supposed alliance between church and state, and that the arms and designs of the bravest and wisest men have been made subservient to the views of superannuated priests, must be anxious to discover the grounds of such an extraordinary influence. As he is not to be swayed by purer motives, the discovery that this alliance has always been detrimental to the state, may lead him to dissolve the connection, and instead of promoting the measures of an intriguing or persecuting sect, to govern by principles tending to general happiness.

The sincere christian will find throughout constant reason to admire the providence of God. The factions prevailing among men, professing the same religion with himself, prevent him, whilst he laments their errors, from being a partaker of their guilt, and the fu-

tility of all schemes to promote religion on any other basis than that of free and impartial enquiry confirms his belief of our saviour's words, that the kingdom of God cometh not by observation, and that the mind must be both enlightened and purified, before it is capable of enjoying the state of christian liberty.

These reflections naturally suggested themselves on an examination of the papers left by Mr. Robinson, and we should have been unpardonable in withdrawing from the public eye the result of his ecclesiastical researches. The same subjects have occupied the attention of the best writers in all ages; but the prejudices of the times in which they lived, led them too frequently to extol the splendour of an external church, and either to overlook or ill-treat those sects, which under the denomination of heretics entertained juster notions of christianity. Our authour has with indefatigable pains explored the records of antiquity, and proved that there never have been wanting men to stand up in defence of the gospel, and to oppose that spirit of domination and persecution, which reigns in the romish and the greater part of the protestant churches. Wherever that spirit appears, it is in the following pages justly reprobated: neither the fervour of Luther's zeal nor the purer doctrines of Socinus cast a veil over their intolerance, and we are fired with proper indignation at the treacherous conduct of Calvin, the murderer of Servetus.

The history of baptism is a great object in these researches. The authour, attached to the chief doctrine of the sect, with which he had for the greater part of his life been connected, viewed with concern the prevalence of a superstitious rite in the christian world, as useless to the infant as it is degrading to the parent. But to what purpose is it proved, that the sprinkling of an infant with water is not a scriptural ordinance, and that baptism (or the immersions of the body under water) is at present and hath always been the practice of the Greeks, while the ignorance of parents suffers them to be deluded with vain fears for their children's safety, and the performance of a ceremony flattering the vanity, or favourable to the interest of the assistants, is an easy substitute for the practice of spiritual religion?

It is to be lamented that these papers were not subjected to the last corrections of the authour's pen; and the candid reader will, we doubt not, make due allowance for the imperfections of a posthumous work. It is necessary to inform him, that the account of Poland was written first; and several remarks, which by comparison with the other parts of the work are easily to be discovered, would probably have undergone some correction. The history of the bohemian churches would have been new-modelled, as the papers under the title Bohemian Churches, and Moravian Baptists, were left incomplete, and by the omission of one page, they were brought into the state in which they appear at present. The editors did not think themselves warranted in making scarce any other alteration, except that above-mentioned, and the omission of some notes in the history of the greek church, where the latin translation of the greek historians had been used, and of a few notes in other parts, which the authour had probably dilated more for his own satisfaction than the perusal of the reader. These were omitted chiefly for fear of being otherwise under the necessity of curtailing some of the original, which the reader would think more valuable.

able than the quotations, but throughout the places referred to are preferred.

'To those who have been charmed with the unassuming grace of Mr. Robinson in the pulpit, we have no doubt that this work calling back to their minds the liveliness of his imagination, and the purity of his sentiments, will be highly acceptable: and others, who have heard only of his fame, will be happy to see here faithfully delineated, the character of a man, who was both in action and principle a zealous advocate for civil and religious liberty.'

This work is introduced with (ch. i.) 'Cautions necessary to a reader of ecclesiastical history.' The first regards *words*, 'which the author observes, affect historical precision both singly and in conjunction.' This remark is exemplified in the words *christian, catholic, heresy, council, barbarian, baptism, schism, church, bishop, deacon, canon*, and *sacrament*, 'which have been used by historians, losing sight of the original meaning, in the senses affixed to them in their own communities:' by an inattention to which distinction, 'the ear has been beguiled with sound, and the attention led off from the truth.' The second caution regards *contradiction*. Some have been studious 'to reconcile contradictions, rather than to suppose historians guilty of known falsehoods.' The third caution regards *epithets*, and *false colouring*, which mislead 'by an injudicious application of terms.' The fourth regards *rhetoric*: by which writers, in their 'similitudes and splendid descriptions, have misinterpreted passages of scripture.' The fifth regards *attestation*. Some tales, the author observes, are absolutely impossible, others improbable; some manifestly false, others, though true, yet nothing to the purpose. Caution the sixth regards *spurious writings*.

This volume is properly intitled 'Ecclesiastical Researches.' But the reader, who should conclude it relates merely to doctrines or councils, ministers or persecutions, would form a very inadequate notion of its merit. The author is led in these researches into different countries, and different governments; Judea, Greece, Africa, Rome, Spain, Navarre and Biscay, the states of Italy, the vallies of Piedmont, Bohemia, Munster, Poland, and Transylvania; and in the several chapters, each describing a particular country, are found many ingenious remarks on the geography, government, laws, antiquities, commerce, and productions of the country, and the customs, manners and characters of the inhabitants. The author, however, by no means loses sight of the leading object of his inquiries, or offers violence to the character of an ecclesiastical historian. We here present our readers with a specimen of our author's manner in this respect.

Chapter ii. offers a general view of the Roman empire at the birth of Jesus Christ: P. 12.

'Before we enter upon the particular subject of this volume, which is ecclesiastical history, it cannot be improper nor uninstrusive to take a transient view both of the state of the Roman empire and of Judea at the birth of the Messiah.

'The ancient Roman empire was a most magnificent object. It extended in length above three thousand miles, from the river Euphrates in the east to the western ocean. In breadth it was more than two thousand miles; and the whole consisted of above sixteen hundred

thousand square miles. This vast extent was divided into provinces, and within it were contained Spain, Gaul, the greater part of Britain, Italy, Rhætia, Noricum, Pannonia, Dalmatia, Mæzia, Dacia, Thrace, Macedonia, Greece, Asia Minor, Syria, Phœnicia, Palestine, Egypt, Africa, and the Mediterranean, with its islands. This extended territory lay between the twenty fourth and the fifty-sixth degree of northern latitude, the most desirable part of the temperate zone, and in general produced all the conveniencies and luxuries of life.

An object of such amazing magnitude presents to the eye a vast assemblage of materials, each considerable in different views, and all replete with information. The chief article now to be observed is the original principle of government; for historians ancient and modern have remarked, that through all the various changes of the modes of governing at Rome, the primary institutes of the policy of Romulus were the bases on which the whole fabrick in all its forms was erected. Under all the fine tales of the first Roman fabulists, and the glossy colouring of their last oratours, it is too evident that enthusiasm and injustice were the principles on which this mighty empire rose: enthusiasm, for the founders pretended a divine commission, and injustice, for, leaving arts and sciences to others, they made the government of the world the sole profession of the state. These stamina of government from small beginnings, therefore, may be traced through a regular series of personal quarrels, domestic broils, skirmishes with their neighbours, conquest of provinces, and civil wars, to absolute empire vested in one single man. The story begins with Romulus and Remus, twin brothers, one of whom acquired the absolute mastery over the little village of Rome by consulting gods and putting his brother to death, and it proceeds to Cæsar, whose ambition of absolute dominion caused the death of a million of the human species, as well as his own assassination. Him Augustus succeeded, and during his reign, and the reign of a few of his successors, pomp and prosperity held imperial power in awe, but in due time the same lust of dominion that had extended the empire caused the decline and fall of it. The empire was increased by a love of dominion over foreigners; and when there were no more foreigners to subdue, it was diminished and destroyed by a lust of power over one another, and in both, the dread of modern free governments, a standing army, was the palladium of the state. The military establishment, while Rome was in the summit of power, consisted of more than four hundred and fifty thousand men: "a military power," as an elegant modern writer observes, "which, however formidable it may seem, was equalled by a monarch of the last century [LEWIS XIV.] whose kingdom was confined within a single province of the Roman empire."

Mr. R. then proceeds to consider the number of the inhabitants; their policy, as conquerors and governors; their religion, and ministers of sacred things; the curates, flamens, celeres, augurs, vestals, salii, feciales and pontiffs.

In like manner in ch. iii. which presents a general view of Judea at the birth of Jesus the Christ, he considers the extent of its territory; its history and government; and the sixfold division of its history, patriarchal, mosaical, regal, servile, royal pontifical, and provincial.



Of each period he gives an accurate account, and closes the chapter with the following reflection: P. 33.

'The subjection of Judea to Rome was the event in the course of divine providence, which dispersed the Jews over all the west, and placed them, as they express it, "witnesses of the unity of God in the nations of the world:" and this at a time, when idolatry and its overwhelmed all the rest of mankind: Their testimony, however, was obscured by gross vices and puerile superstitions, and it made no good impressions on the idolaters. It was a fit time to introduce a new religious economy, and to employ missionaries very different from the common Jews.'

He then in ch. iv. takes a view of the new economy introduced by John the Baptist, and the state of the world at the time of its introduction, and adds some reflections on the character of John.

That our readers may form an idea of Mr. R.'s style and general manner, we proceed to lay before him a few extracts from the body of the work. The following curious passage, ch. vi. p. 42. is taken from the history of the greek church.

'The author of the Alexandrian or Paschal Chronicle, who wrote about the middle of the fourth century, says, in the year thirty-nine the evangelist Mark preached the word of Christ to the people of Alexandria, and first formed a church there, over which he presided two and twenty years. An annalist of after times says, in the fourth year of Domitian, the first pontiff or high-priest of the church of Alexandria, the immediate successor of Mark the apostle being dead, Abilius succeeded him, and became the second bishop of Alexandria. This is an amendment: but who or what was this first pontiff of the whole city Alexandria, who had the honour to precede Abilius, and to succeed the holy apostle St. Mark? It seems, he was high priest of a cobbler's stall. The story is, and it is not improbable: that Mark had the misfortune, as he was walking along a street in Alexandria, to burst the stitching of his shoe, so that he could not proceed till it was repaired. The nearest cobbler was the man. He mended the shoe, or sandal, or whatever it was. This brought them acquainted. The man was taught the gospel by Mark, and being a man of good abilities, he taught others, and this was the first pontiff of Alexandria, that is, the first regular teacher of a few poor people at Alexandria, who, peradventure, had no other cathedral than a garret. A teacher of a primitive congregation in Alexandria is not to be confounded with a patriarch of Alexandria.

'The christian-greek orators go far beyond the historians, and are the most dangerous of all men, and the least to be trusted in historical matters. The facts at bottom are true, but they are so expressed as to make a great deal of falsehood. It is not worth while to transcribe a oration: but history taken from the oratory of one would read in this manner. The glory of S. Ignatius appears by five observations. First, on the extent of his bishoprick. Secondly, the dignity of his office. Thirdly, the difficulty of the times in which he governed the church of Antioch. Fourthly, the throne on which S. Peter sat. And lastly, the power of Jesus, who committed this church to his care. Saint Ignatius, archbishop of Antioch, was intrusted by Jesus with the government of a see containing two hundred thousand inhabitants. If it be difficult to govern fifty or an hundred men,

what eminence of wisdom and virtue must he possess, who governed a church of two hundred thousand! This prelate illuminated all Syria; like the sun he rose in the east and sat in the west. The fact is this: Ignatius was one honest good man of a congregation of several other men as honest and good as himself: for the first churches were all saints. This man was born in the east, and died at Rome. He lived some time at Antioch, a city containing two hundred thousand inhabitants, all whom he governed exactly as in the reign of Charles II. Jeremiah Ives, who kept a cheesemonger's shop in Redcross street, at the corner of New-street, and taught an anabaptist congregation in the Old Jewry, governed the city of London. He illuminated all the east: that is, during his life nobody out of Antioch knew him: but after his death somebody published a letter in his name, which, for his honour, ought to be supposed a forgery. He was an archbishop: but he had no bishops under him, and his congregation all assembled in one house during his life, and the lives of his successors, for more than one hundred and fifty years after his time. In this manner do the greek fathers relate facts, and so much did this kind of narration take with the populace, that they named the man, who from the pulpit filled the city of Constantinople with such grand ideas, John the golden mouth, or, in modern style, Saint John Chrysostom. Some historians transcribe what these fathers published for oratory, and give it the world as true history. Others on the contrary tax them with uttering wilful falsehoods. It should seem, that there is a bottom of truth in the facts, and the deception lies in the high flown oratorical fashion of reporting them. The eloquence of the ancient Greeks was chaste, that of the age of the fathers was prostituted. As christians happened to live, and tell their tale, when this bad fashion prevailed, they, without any intention to deceive, complied with the fashion and so disguised the fact.

Speaking in the same chapter of the events that followed the first setting up of a christian school in Alexandria, he remarks as follows: P. 52.

'Some christians foresaw the mischief which this school would produce, and remonstrated against it: but they soon sunk into neglect and contempt. Time however hath discovered that their fears were not groundless, for from this intoxicated house proceeded in a regular train most of the evils that have since afflicted the church. Having laid down a double sense of scripture as a first principle, all the rest followed of course. The four gospels became hard books, common christians could not find out the meaning, for that lay in the mystical sense: consequently the aid of the school became necessary to inform them. In proportion as academicks taught in the churches, and were applauded, unphilosophical and illiterate teachers were slighted. The title and dignity of philosophers delighted so much these vain men that they always appeared, in the philosopher's cloak, so that a man able to teach was instantly known by his habit. The modest plain people retired and kept at due distance. Some churches chose these superiour geniusses to teach them constantly, and called them from the school to settle among themselves, and they returned the favour by introducing mysteries, from which proceeded first disputes, and then councils of men of their own order to settle them. About the year one hundred and fifty, Theophilus, bishop of Antioch, first

made

made use of the word Trinity to express what divines call persons in the godhead : on which first Mosheim, and after him good Dr. King makes this just reflection. " The christian church is very little obliged to him for his invention. The use of this, and other unscriptural terms, to which men attach either no ideas or false ones, has destroyed charity and peace without promoting truth or knowledge. It has produced heresies of the worst kind."

' Every effect produced by these causes became itself the cause of another effect. Every church had its hairefis, or opinion, and it became of consequence to determine which was the right, for each teacher maintained his own with a great degree of gravity and obstinacy, which such a good man would not have done, if it had not been of the last importance to the salvation of his flock. To settle, then, the right hairefis it was necessary for the churches to form a council of delegates; and who so proper to be elected for the solemn purpose as the bishop, the only one in the church who understood the subject, and knew how to defend it? In these assemblies delegated bishops perfected themselves in the art of wrangling, acquired a tone of authority, and practised airs of self-importance and dominion. Here, too, for order sake, it was necessary to appoint a chairman, and him time metamorphosed into an arch or head bishop, and him again into a metropolitan, and the metropolitan again into a patriarch. Here then christians lost their liberties. Here delegates became first the masters, and then the tyrants of the people. - Here they determined their own hairefis, or heresy, to be the right opinion, or, as they called it, orthodoxy, and the opinions of others to be only mere opinions unsupported by any learned arguments, and condemned to oblivion by the council, that is, said they, by the whole church which Jesus purchased with his own precious blood. It was an enormous compliment, which these gentlemen paid themselves. The gospel, said they, is evidently divine, because nothing but the miraculous power of God could support it in the hands of illiterate men. As if they and their quirks were to all succeeding ages to supply the place of the miraculous power of God!

' Opinionists, or, to use the greek style, hereticks, paid no regard to all this. They formed churches, taught their own doctrines, and held separate assemblies every where. There were some, as the Nazarenes and Ebionites, harmless people, who mixed the rites of Moses, or the traditions of the elders, with the institutes of Jesus: there were others, as the Marcionites, the Valentinians, the Carpocratians, and the Basilidians, who mixed the oriental philosophy with the doctrines of the gospel: and there were others, as the Montanists, who despised literature, and whose rigid discipline was tinged with enthusiasm. There was Hermogenes, a painter, Hierax, a bookseller, and great numbers more who followed their own convictions, taught churches, and probably were men of more zeal than that most numerous party, who called themselves the catholick and orthodox church, and who calumniated all the rest as hereticks who troubled the peace of Israel. It ought not to pass unnoticed, that the learned Platonists " held it as a maxim, that it was not only lawful but even praise-worthy to deceive, and even to use the expedient of a lie in order to advance the cause of truth and piety. The Jews, who lived in Egypt, had learned and received this maxim before the coming of

Christ, as appeared incontestably from a multitude of ancient records; and christians were infected by both these."

Of the Euchites in the Greek Church, he observes, p. 58, 59. ' This general parent stock, called Euchites, or dissenters, it should seem was divided and subdivided by the clergy into various classes of hereticks. They misrepresented their doctrines, blackened their characters, and as often as they could excited princes to persecute them. This was the meaning of the artist, who drew the emperor Andronicus as a horse, with a bridle in his mouth, and Arsenius the patriarch riding on him with the reins in his hand. Some of these dissenters dogmatized as the established clergy did, and they became manichean, arian, and athanasian Euchites. Others were named after the countries where they most abounded, as Bulgarians, Macedonians, Armenians, Phrygians, Cataphrygians, Galatians, Philippopolitans, or, as it was corruptly founded in the west, popolicans, publicans, publicans. Others were named after some eminent teacher, as Paulicians and Paulianists from Paul of Samosata, or, says the princess Comnena, from Paul and John the sons of Callinices. Novatians, Donatists, Artemonites, and many more were of this class. Monarchian shocked the ear of an emperor, who knew no king but Cæsar. Melchisedecian terrified priests, who knew no order of priesthood but their own. Bogomilan blattered the populace, who hated the thought of praying for themselves: a simple Euchite therefore was a mere nonconformist in Greece. A manichean Euchite was a dissenter of a doctrinal disputatious turn: and so of the rest: if indeed the words had any precise meaning at all, which contradictory accounts render very doubtful. It would require the labour of a life to investigate, disentangle, and elucidate the history of hereticks: but every body knows, nothing is easier than to pick heresy out of any book, not excepting the wisest of all books, the scripture. Sometimes it is said, they rejected some books of scripture: that is, they were critics. Is a man the less virtuous for refusing to believe Solomon's song divine? They are generally taxed with great crimes: but is it credible that vicious characters could do what they did, or suffer what they suffered? Why were they not punished for these crimes, and not burnt for opinions? The truth is, they would not be governed in religion by any thing except their own convictions. There is not a single heresy laid to the charge of these blasted characters, which might not with the utmost ease be charged on the orthodox. Can any thing be more horribly manichean than to worship the devil? But had the works of S. Gregory Nazianzen been destroyed, and the titles only of his poems come down to posterity, what might not have been said of such a list as this: "A copy of verses addressed to God... another to Christ... a third to his own soul... a fourth to the devil... a fifth to the same"... and so on?"

In the history of Africa, Augustine is spoken of in the following terms: Chap. vii. p. 102.

' From this bitter and bloody fanatick of Africa proceeded two hundred and thirty-two pamphlets, an innumerable multitude of epistles, expositions of the gospels and the psalter, beside sermons

or homilies ; and by this man's writings did Luther, Oecolampadius, and other reformers expound scripture, and frame an ecclesiastical constitution to lead Europe into purity of faith and manners : as if Punick faith and African manners, execrable at Rome when Rome was pagan, were fit for ages enlightened by philosophy and religion. Instead of improving by all the great men that have lived in the last thousand years, should the world continue to be the disciples of Austin, and his spiritual sense of scripture ? He understood the ten commandments in a spiritual sense, and thou shalt not kill signified thou shalt not kill an orthodox believer. The command did not protect the life of an heretick. This man and his maxims blasted the character of christianity, and excited in the minds of many of the most learned and liberal of mankind just suspicions of the divinity of the religion of Jesus : for the christianity that Austin taught was the scourge and the curse of the empire. If Jesus employed him, as he affirmed, to teach occult grace and penal sanctions, for not believing without and even against evidence, the shame retreats from the obedient disciple Austin, and revolves on his master, Jesus : but far, far from every heart be such a thought ! It is impossible to defend both Jesus and Austin, and justice requires the sacrifice of the latter.

‘ It hath been affirmed, that christianity ruined the Roman empire : but this position is true or false, according as the terms are defined. If by empire be understood absolute dominion over the civil and religious rights of mankind, be it granted, for the christianity taught by Jesus naturally and necessarily includes freedom for the sake of virtue and happiness. The gospel of the four evangelists, epitomized in the sermon on the mount, inculcates the fear of God as the first principle, an imitation of his moral excellence as the essence of religion, and consequently the open practice of devotion and virtue as rights natural to all men, and necessary to christians. Had christianity been a course of sentiment and action congruous to any kind of slavery, it would have wanted one principal proof of being divine. To christians, as christians, forms of government are immaterial, an empire and a republic comparatively indifferent, and an administration of equal and universal justice is all in all. That state, in which christians can be christians, without oppressing, or being oppressed, is the government for them. It is the glory of Jesus that he taught a religion irreconcilable with every species of injustice.

‘ If by empire be understood the territories subject to Rome, it must be granted christianity, more than any thing else, dismembered the empire, and produced revolutions in the provinces, and in the end the transfer of the seat of empire from a Cæsar to a priest. But what christianity was this ? Not that of Jesus : his gospel lays down no plans of subverting states to be effected by his followers. Moses, indeed, is to be read with a map in the hand. He mounts an eminence, surveys a country, points with his rod to this nation, and says, Destroy it ; to that land flowing with milk and honey, and says, Inhabit it. Nothing of this kind is in the New Testament, and the apostles understood it so, and said, In christianity there is neither Barbarian, Scythian,



thian, Jew nor Greek, but all are one in Christ Jesus. Great numbers entered into these views. They thought and acted for themselves, and gave free governments no trouble: but they were overpowered by a set of dogmatists, who came among them quibbling out of the schools with senseless questions, persecuted the good folks for not believing them, took upon themselves the names of the only christians, stepped forward to justify their dreams under pretence of defending not virtue but faith, contended for power, became troublesome and odious to government, resisting and being resisted, till they perverted government itself. This was the christianity that dismembered the empire. These nominal christians shew long lists of saints, who had no virtue, and martyrs who died for the same reason that murderers are executed, because they would not suffer the rest of the world to live in quiet and peace. If it were proper to enlarge, the whole history of the Vandal kingdom would set all this in a clear light: but three traits may serve to convey a general notion of the subject.

In the history of the Church of Rome, chap. viii. p. 122, we find these judicious remarks, made in conformity to the author's leading sentiments and practice:

'Strictly speaking, Greece was the theatre of heresy: and at Rome another pretended crime near akin to it called schism was the cause of similar disturbances. As this is an article of great consequence in the history of the Western church, the subject must be taken up from the beginning.

'The word schism is greek, and the theme literally signifies to part or divide. In this sense it is used in the gospels; as, Jesus saw the heavens opened, that is, the clouds parted. The soldiers said, Let us not rent, or part the coat. This word is applied to the parting or separating of christians from one another, and an idea of guilt is affixed to it: but it is impossible to justify this idea without examining what the word implies, that is, an union prior to the separation. This leads back to another question: In what did the union of the primitive christian church consist? That most learned and liberal foreign lawyer Boehmer, who never wrote superficially on any subject, hath investigated this with his usual accuracy, and hath proved to a demonstration that the union of primitive christians was precisely fraternal: that out of this, which he calls the internal union of each congregation, rose another, which he names external, uniting several congregations together: that hence came communion, or common union; and that all this was an affair of mutual esteem wholly unconnected with civil and political affairs, implying no obedience of one to another; or any kind of political subjection, to which, adds he, the court of Rome and every other hierarchy tend. He proves by well chosen quotations from Eusebius, Irenæus, and others, that this union admitted of great variety of sentiment, and that diversity of opinions and ceremonies of worship did not interrupt the public peace: and he observes, that when Augustine defined an inveterate schism an heresy he was disconcerted and out of temper with the Donatists, On this ground, it may safely

safely be affirmed, there may be a schism without a separation, and a separation without a schism.

‘There was among primitive christians an uniform belief that Jesus was the Christ, and a perfect harmony of affection. When congregations multiplied so that they became too numerous to assemble in one place they parted into separate companies, and so again and again, but there was no schism; on the contrary all held a common union, and a member of one company was a member of all. If any person removed from one place to reside at another, he received a letter of attestation, which was given and taken as proof, and this custom very prudently precluded the intrusion of impostors. In this manner was framed a catholic or universal church. One company never pretended to inspect the affairs of another, nor was there any dominion or any shadow of dominion over the consciences of any individuals. Overt acts were the only objects of censure, and censure was nothing but voting a man out of the community.

‘Spanheim found out ten reasons for the defection of christians from this primitive simplicity: but professor Boehmer, with a clearness of thought, and a simplifying precision peculiar to superior geniusses, found two sufficient to produce all the bad effects that followed: the one was the introduction of Jewish and Pagan ceremonies: the other the corruption of their own morals: and the first was the parent of the last. Ceremonies, as he observes, have a natural tendency to catch and fix and fasciate the eye, and so to divert the attention from that spirituality in which the purity of divine worship consists. Ceremonies require regulations, regulations are laws, laws are nothing without sanctions, penal sanctions inflicted and suffered disturb men’s tempers, the temper of the uppermost is that of a tyrant, the temper of the underling is that of a free rebel or a slave. Hence confusion and every evil work.

‘It is almost impossible, says the excellent writer just mentioned, to form clear notions of protestant ecclesiastical discipline without inquiring into the reasons on which it was founded, and these are not to be understood without recurring to the history of the times in which the several parts of ecclesiastical law were framed. For this purpose he divides ancient church history into three periods, and assigns to each a different system. In the first period which includes three centuries, christians were united as was just now mentioned. It was an union of compact tacit or expressed, and the discipline was a confederate equality. Nobody was compelled to join a church, each was admitted singly at his own request by the consent of the whole society, Affairs were debated and transacted by all. Whoever were excluded were excommunicated by joint consent, and if they repented and requested readmission, they were readmitted in the same manner. Church officers were voluntarily elected for the sake of order. No society had any controul over another, advice might be given, but civil coercion was unknown. The whole was a state of perfect popular freedom. This was a fraternal system of order.’

After producing from Dr. Watson’s history an account of the inquisition, chap. ix. p. 248, our author makes the following

spirited reflections : p. 249. ' Such nearly were the sentiments which even the Spaniards entertained of this iniquitous tribunal at the time when it was erected. But not having had experience then of its pernicious effects, and considering it as intended for the chastisement of Jews and infidels, they only murmured and complained ; till the yoke being wreathed about their necks, the most secret murmurings became dangerous, and often fatal to those who uttered them.

' By this tribunal a visible change was wrought in the temper of the people ; and reserve, distrust, and jealousy, became the distinguishing character of a Spaniard. It perpetuated and confirmed the reign of ignorance and superstition. It inflamed the rage of religious bigotry, and by the cruel spectacles to which, in the execution of its decrees, it familiarized the people, it nourished in them that ferocious spirit, which, in the Netherlands and America, they manifested by deeds that have fixed an everlasting reproach on the Spanish name.

' Authors of undoubted credit affirm, and without the least exaggeration, that millions of persons have been ruined by this horrible court. It was the chief instrument by which Ferdinand, Charles and Philip subverted the constitutional civil liberty of Spain. Moors were banished, a million at a time. Six or eight hundred thousand Jews were driven away at once, and their immense riches seized by their accusers, and dissipated among their persecutors ; while thousands dissembled, and professed themselves christians, only to be harassed in future. Hereticks of all ranks and of various denominations were imprisoned, and burnt, or fled into other countries. The gloom of despotism overshadowed all Spain, and at first the people reasoned, and rebelled, and murdered the inquisitors. Then the aged murmured and died. The next generation fluttered and complained, but their successors were completely tamed by education, and Spaniards are now trained up by the priests to shudder at the thought of thinking for themselves. That honour to his country, and to human nature, the good Mr. Howard, says, when he saw the inquisition at Valladolid, " I could not but observe, that even the sight of it struck terror into the common people as they passed. It is styled, added he, by a monstrous abuse of words, the HOLY and APOSTOLICK court of inquisition." And p. 277, 278, he proceeds on the same subject, in the following manner : ' Exclusive of the cruel punishments inflicted by the holy office, as it is called, it may be truly affirmed that the inquisition is a school of vice. There the artful judge, grown old in habits of subtlety, along with the sly secretary, practises his cunning in interrogating a prisoner to fix a charge of heresy. Now he fawns, and then he frowns ; now soothes and then looks dark and angry ; sometimes affects to pity and to pray, at other times insults and bullies, and talks of racks and dungeons, flames and the damnation of hell ; one while lays his hand on his heart and sheds tears and promises, and protests he desires not the death of a sinner, but would rather he would turn and live, and all that he can do he will do for the discharge, ay for the preferment of his imprisoned brother ; another while he discovers himself deaf as a rock, false

as the wind, and cruel as the poison of asps. Hereticks, objects of pity assuredly, learn in the school of this tutor to prevaricate, and commence masters of various arts. An open-featured harmless creature converts his honest face into a dark mask, behind which he meditates equivocation and practises duplicity. The prevarication of hereticks is an old complaint of inquisitors; they do not observe, that to hold a rod over conscience is to call the crime into existence. Happy anabaptist families, (if the inquisitor will give an honour to them which is due to thousands beside) happy families and thrice happy churches, where diversity of sentiment is no blemish, for there prevarication is unnecessary, and collusion unknown.

Chap. x. In the history of Navarre and Biscay, the author, after giving, in his usual manner, a description of the country and government, inquires into the origin of the Waldenses, and gives a sketch of their history, general principles, and mode of inculcating them; and answers some difficult questions relative to their history. He goes into the history of Servetus, and exposes the persecutions, which he experienced from the Reformers, and particularly from Calvin, which ended at last in his death. The leading sentiments of Servetus are presented to the reader, and part of a letter from Calvin, convicting him of Servetus's death. The following is Mr. R.'s opinion of the term Valdenses, and presents the distinguishing feature of a people, who have been described by very different and even opposite characters, by christians of different denominations. p. 306.

'Laying aside an endless catalogue of words, and arguments, and compressing into a narrow compass what appears most probable, because the conjecture is supported by facts, the brief history of the word Valdenses seems to be this. When the Phœnicians arrived in Spain, enraptured with the deliciousness of the country they descriptively called Bætica, the part in which they settled, ala, alatz, alas, a delicious place of joy and pleasure. Homer, having heard of this in Greece, when he wanted to describe the delightful fields into which the souls of the departed heathens went after death, borrowed the Phœnician word, and called the place Elusion. In process of time the Vandals settled in Bætica, and then it was named Vand-alusia. When the Moors dispossessed the Vandals, among whom were Suevi, Romans, Celts, and others, they settled about the Pyrenees in divided bodies, taking a variety of simple new names from new situations and circumstances, or compound names from different combinations. Among these, which were many, some Phœnician, some Celtick, some Gothick, there was one which was taken from the place in which they settled. This was a district near Barcelona, called Vallensis. The inhabitants seem to have been the true original Vallenses, who undesignedly communicated their name with their doctrine in whole or in part to many other classes of people, who were afterward called by the general name of Vallenses, Valdenses, or Ualdenses, as well as by many more taken from their peculiar doctrines, their habitations, their circumstances, their connections, their teachers, their own infirmities, or the inventive malice of their enemies.

Of their condition a tolerable idea may be formed from two short but authentick and well written pieces of Jerom Paul. This gentleman was a native of Barcelona, brought up to the practice of the law as his father had been. He wrote a small treatise on the mountains and rivers of Spain, and addressed it to the cardinal-bishop, who was afterward pope Alexander vi. In the year fourteen hundred ninety-one, he addressed to his intimate friend Paul Pompilius, a short history of Barcelona. This city was founded by Hamilcar Barcas, the Carthaginian. After various revolutions it fell into the hands of the Goths, who included it in the district inhabited by Goths and Alans, and which from them was called Gothallonia, and in the end Catalonia. On the invasion of the Moors, who extended their conquests as far as the Pyrenees, and almost destroyed Terragona, the capital of Catalonia, Barcelona insensibly became the principal city of the province. In the year eight hundred, Lewis the Debonnair of France took it from the Moors, and it was for a long time governed by vicegerents or counts appointed by France. In time, the government became hereditary, and by an intermarriage with the heirs of Aragon, it was annexed to that crown in the latter end of the twelfth century. During this whole period it was the seat of freedom, notwithstanding a few accidental and violent acts of ecclesiastical tyranny. Paul wrote his description of it the year before Ferdinand conquered Granada. Then the province of Catalonia extended one way near an hundred and seventy miles, and the other, at the widest part, one hundred and thirty. It contained more than four hundred towns and cities, beside villages, of all which Barcelona was the metropolis. It was with sufficient reason that the author likens the laws of Barcelona to those of the ancient Rhodians. Of them an excellent judge says, "They tried all the forms of monarchy, democracy, and aristocracy, and like most wise nations, framed a new constitution for themselves out of them all. A supreme magistrate they had, who was elected every six months, but if occasion required might be continued longer in office, with a senate, composed of the wisest citizens, who appointed generals, admirals, and other publick officers of the commonwealth." The people of Barcelona had a free senate of all orders, and the legislative power was in their hands. In early parts of this period they elected their own officers: in the latter the law was executed by magistrates nominated by the crown. Paul observes, that some thought their government would not be durable, because it was popular: but he does not remark the true seed of despotism, which was insensibly gnawing out the vitals of their free constitution, and which after his time destroyed it, that was an ecclesiastical jurisdiction, which by corrupting the civil power annihilated freedom. In Barcelona, for avoiding the danger of insurrections, they did not allow, in his time, the Jews to reside, nor any Moors, except servants, nor did they approve of any more religions than one in any one town. That at Barcelona was the catholick. All along at the foot of the Pyrenees and over part of the mountains, different classes of people of different names and employments resided in separate districts in plenty and ease. Some wrought



wrought in mines, others in salt pits, some were manufacturers, others occupied farms and vineyards; some were gardeners, others prepared ship timber, and each division was distinguished by some peculiar advantage. The Vallenfes, among other blessings of providence, had some famous medicinal springs and hot baths, which were preferred before all others in the province. As fuch places are generally much reforted to, it is not improbable that the religious opinions of the inhabitants diffused themselves into other diftricts by means of the parties that occasionally vifited the waters.

The county of the Vallenfes, called Valles, was the moft beautiful and fruitful that can be imagined. It was filled with villas, towns, and inhabitants, begirt all round with mountains, and abounding with corn, olives, pines, and vineyards, enriching the vallies, embellifhing the hills, and impregnating the air with effuvia of the moft falutiferous kind. It was about twenty-eight miles long and fixteen broad. The ruins of fome Roman towns yet remain. At the foot of a cliff called Mombui are the caldes or hot wells, which are now difufed, but the fteps remain, and there are gratulatory infcriptions of Romans, who recovered their health by bathing; by drinking the waters, and by the falubrity of the air. There is in this county one town, called Sabadell: and Mombui juft mentioned perhaps took its name, as another place near Barcelona did, from its having been the refidence of Jews. The natives founded it Monjui, Jews-hill. In the twelfth century many rich Jews had landed eftates not far from this place. That the people called Waldenfes and Sabbatati originally inhabited this diftrict is the moft probable of all conjectures. The firft, a corruption of Caldenfes, or the inhabitants about the hot wells, or Vallenfes, the natives of the county; and the laft, from Sabadell, one of the towns. Accidents might give the fame names to others: but thefe appear to be the only perfons, in whom all the characters of the firft Waldenfes meet. It is not pretended that the Piedmontefe were not inhabitants of vallies: it is only obferved, that they were not fuch inhabitants of vallies as old ecclefiastical hiftory describes.

Little did the old Waldenfes think, when they were held in univerfal abhorrence, and committed every where to the flames, that a time would come when the honour of a connection with them would be difputed by different parties of the higheft reputation. So it happened, however, at the reformation, and every reformed church put in its claim. That of the Bohemian brethren will be examined in Bohemia, that of the Piedmontefe in Italy, that of the Albigenfes in France, and at prefent it fhall fuffice to obferve of thefe, that in general the claim of each is juft, and, if properly limited, true: but that there is one diftinguifhing character of the original Waldenfes, which none of thefe had, or had but faintly, and which eminently difcriminated the people firft called by this name.

The diftinguifhing feature of the primitive Waldenfes is the doctrine and practice of CHRISTIAN LIBERTY. The orthodox pofitively affirm, "they were not guilty of manichæifm," . . . "yes," replies the learned Limborch, than whom no man knew their hiftory better, "they were many of them Manichæans."

Chap. xi. In the history of the church of Italy are several interesting particulars, relative to its revolutions and ecclesiastical history, the state of religious liberty, which, our author observes, was enjoyed for a long period in the greater part of Italy, and the futility of the terms unity and universality of the church. The following is the character of Theodorick, who founded the ostrogothic kingdom of Italy : p. 370.

‘ Theodorick was a fine figure in his person. His manners, acquired in his childhood at the polite court of Constantinople, were elegant and easy, at once displaying the dignity of his rank and the goodness of his heart. He had not a tincture of literature, it was not the fashion of the times : but he had a great fund of natural sense, an exquisite taste for the arts, and was a patron of sciences and learned men. He was free from the vices of the princes of his age, and in all cases he discovered a sound understanding and a love of virtue. He was deeply versed in the politics of the times, and conducted all his affairs with the Greeks, the Romans, and the Goths, so as to preserve peace, the glory of an able statesman. “ He went into Italy with the knowledge and consent of the lawful emperor, and took upon him the government, not only with the approbation of the emperor, but with that of the senate of Rome. His valour was never doubted, but after his throne was established he never took up arms, except in case of necessity, and always out of Italy.” His munificence was splendid but wise. He erected many publick buildings, and, says an exquisite judge, “ Nothing is more remote from gothicism, than all the monuments of this king of the Ostrogoths.” His court was the seat of western magnificence, and his chancellor Cassiodorus, whose writings remain, is called by the French the Fontenelle of his age. He was a sincere lover of liberty. He preserved it among all his own subjects by an administration of equal justice. He obtained it for foreigners in their states by negociation. He acquired it for slaves by methods just and generous, and at one time he redeemed six thousand captives from the Burgundians. He wanted nothing of an emperor but the title, and that was in his power, had he chosen to adopt it. This is the man, whom providence sent to bless the western world, as prophets had been anciently sent to the Jews to guide them into paths of peace. The catholicks, like the Jews, never knew the worth of such a messenger of good. Orthodoxy, not liberty ; hierarchy, not social happiness ; ritual worship, and not virtue, were their objects : to obtain these they conspired against him during his life, and since his departure they hand his name down to posterity, from book to book, under the odious appellation of arian, anabaptist, heretick, persecutor, enemy of God, blasphemer of Christ, oppressor of the saints, an Agrippa, a Herod, a barbarian, and so on.

‘ Machiavel, who cared for nothing but truth, gives Theodorick a very different character. He says, “ Theodorick was eminent both in council and in camp, for he was victorious in the field, and moderate in his government. He so conciliated the Ostrogoths by his management, that he could command them in war, and employ them, without danger to the state, in time of peace.

peace. He enlarged and adorned Ravenna. He reinstated Rome, and reinvested the citizens with all the titles of their ancient dignity, except the military. By his sole authority he kept foreign adventurers from making irruptions into Italy, and by erecting forts from the Alps to the Adriatick he prevented all incursions. Had he not contaminated his admirable endowments by the cruelty of putting Boethius and Symmachus to death, his memory would have merited the highest praise. He preserved other provinces of the empire as well as Italy from the ravages of foreigners: . . . He was the first who put a stop to these incursions, and within the thirty-eight years of his reign he elevated Italy from a heap of ruins into such a prosperous state, that at his death hardly a vestige of former devastations could be seen." Machiavel was a very free writer, and he, clearly enough, insinuates, that christianity, in his opinion, was one principal cause of the subversion of the empire: but it is worth while to mark his precise meaning, for it is that of all such writers as he. The christianity that he condemns, is that of the policy of the popes, the scandalous zeal of speculative disputants, and the egregious folly of the saints, who rebaptized all parts of Italy by new names, and exchanged Cæsars and Pompeys for Peters, Matthews, and Johns. He says, Theodorick remedied all these ills. It is not such christianity as that of Theodorick, then, which he condemns, for that was justice, mercy, and good government, and he applauds it: but it is the factions of the priests of Greece, Rome, and Ravenna for primacy, which he expressly censures. This celebrated Florentine is only guilty of a misnomer; for had he affirmed that nominal christianity had ruined the empire, and that real christianity had contributed to restore peace and social felicity, who but a catholick would have contradicted him? Such a man ought not to be accounted an adversary to christianity, for it is not the christian religion, but the abuse of it, which he explodes; and were all that he condemns removed, the religion of Jesus would stand unhurt.

In the chapter which respects the vallies of Piedmont, he rectifies several mistakes into which catholick and protestant writers have fallen, particularly relative to the Vallenfes, Waldenses, or Vaudois, as they called themselves, from vaux, or vallies.

Chap. xiii. In the history of Bohemia, the reader is presented with an account of the reformation introduced by John Hufe and Jerom of Prague, the '*anabaptistical errors*' of these reformers, and their condemnation by the council of Constance, together with an account of that council, the history of the Taborites, the persecutions of the Baptists, and some remarks on the effects which the old feudal tenures had on liberty. This chapter concludes with a short sketch of the history of the Moravian Baptists.

Chap. xiv. As the history of the Munster Baptists, according to Mr. R., has been misrepresented and vilified, our historian goes back to a period, prior to the disorders which happened in that city, to ascertain their cause, and gives an interesting view of the feudal system, which had such prevalence in Germany. He then relates the grievous hardships which, in the 16th century, oppressed the

the Germans; the events, which encouraged the peasants in an attempt to obtain their freedom; the insurrections of the peasants and others all over Germany; and gives an account of the famous Muncer, and his manifesto in behalf of the peasants.

Chap. xv. On the history of Poland (which afforded the fairest example of what lay nearest his heart, religious liberty) our historian seems to have dwelt with peculiar pleasure, and to have exerted his best talents. The reformation gained ground in this country during the long reign of Sigismund, and was carried on, amid some interruptions, under Sigismund Augustus, who succeeded him. What follows is so much to the purpose, that we make no apology for quoting it at large. Our author had been speaking of prince Nicholas Radzivil, first cousin to the queen, palatine of Vilna, marshal and chancellor of Lithuania, one of the most illustrious men of Europe, and who favoured the reformation in Poland. P. 563.

‘The conversion of prince Christopher Radzivil,’ continues he, ‘cousin to Nicholas, and brother to the queen, is so singular, so well attested, and so much to the purpose, it would be improper to omit it. “This gentleman being extremely sorry that a prince of his family embraced that religion, went to Rome and paid all imaginable honours to the pope. The Roman pontiff being also desirous of gratifying him in a peculiar manner, gave him at his departure a box filled with relicks. Being returned to his house, and the news of these relicks being spread abroad, certain friars, some months after came and told this prince, that a man was possessed with the devil, who had been exorcised to no purpose, they therefore besought him, for the sake of the unhappy wretch, to lend them the precious relicks which he had brought from Rome. The prince granted them very readily, upon which they were carried to church in solemn pomp, the monks all going in procession on that occasion. At last they were laid on the altar, and on the day appointed, a numberless multitude of people flocking to this shew, after the usual exorcisms the relicks were applied. At that very instant the pretended evil spirit came out of the body of the man, with the usual postures and grimaces. Every one cried out, A miracle! and the prince lifted up his hands and eyes to heaven, to return thanks for bringing home so holy a thing which performed such miracles. But some days after, as he was in that admiration of transport and joy, and was bestowing the highest eulogiums on the virtue of these relicks, he observed that a young gentleman of his household, who had the keeping of that rich treasure, began to smile, and make certain gestures, which shewed he only laughed at his words. The prince flew in a passion, and would know the reason of his derision. A promise being made to the gentleman that no harm should be done him, he declared secretly to the prince, “That in their return from Rome, he had lost the box of relicks, which had been given him to keep, and that not daring to divulge this for fear of punishment, he had found means to get one like it, which he had filled with the little bones of beasts, and such trifles as resembled the relicks he had lost. That seeing so much honour was paid

paid to that vile heap of filth, and that they even ascribed to it the virtue of driving away devils, he had just cause to wonder at it." The prince believed this story to be true, and nevertheless being desirous of getting further light into this imposture, he sent for the monks the very next day, and desired them to inquire whether there were any more demoniacks who wanted the assistance of his relicks. A few days after they brought him another man possessed with an evil spirit, who acted the same part with him who had appeared before. The prince commanded him to be exorcised in his presence: but as all the exorcisms which are usually employed on those occasions proved ineffectual, he ordered that man to stay in his palace the next day, and bid the monks withdraw. After they were gone, he put the demoniack among his tartarian grooms, who, pursuant to the orders which had been given them, first exhorted him to confess the cheat: but as he persisted obstinately in it, still making his furious and dreadful gestures, six of them chastised him so severely with rods and scourges, that he was obliged to implore the prince's mercy, who pardoned him the instant he had confessed the truth. The next morning the prince sent for the friars, when the wretch in question throwing himself at his feet, protested that he was not possessed, and had never been so, but that those friars had forced him to act the part of one who was so. The monks, at first, besought the prince not to believe this, saying that it was an artifice of the devil, who spoke through that man's mouth. But the prince answered, that if the Tartarians had been able to force the devil to tell truth, they would also be able to extort it from the mouth of those friars. Now these monks, seeing themselves put to it in this manner, confessed the imposture, saying, that they had done all this with a good intention, and to check the progress of heresy. But the prince offered up his hearty prayers to God, for having been so gracious as to discover such an imposture; and now entertaining a suspicion of a religion, which was defended by such diabolical practices, though they went by the name of pious frauds, said, that he would no longer depend on any person for his salvation, and thereupon began to read the scriptures with unparalleled assiduity. In six months time, all which he spent in reading and prayer, he made a wonderful progress in piety, and in the knowledge of the mystery of the gospel. After which he himself, with his whole family, professed his religion in fifteen hundred and sixty-four."

Cardinal Hosius, and others, attempted to interrupt the progress of the reformation in Poland; it however still continued to gain ground. The king (Sigismund) himself secretly encouraged it, being instructed in theology by Lismaninus, provincial of the Franciscan friars, and confessor to the queen-mother; and in civil polity by the celebrated Fricz, the king's secretary, who at the command of the king, published his famous treatise "*de emendanda Republicâ.*" The reformation was still further promoted by several distinguished persons at Pinckfow; and the bible was published, under the patronage of prince Radzivil, in the Polish language. The baptists, however, were for several years exposed to persecution, both from catholics and protestants. The

king appointed a synod to settle differences; but the delegates came to no agreement. The venerable Philipowski was impeached; and the baptists met in two synods, and signed an agreement. Andrew Dudith Sbardellati is a man who was so strenuous an assertor of liberty in the baptist church in Poland, of such distinguished talents and merit, and yet so little known in England, that we cannot deny ourselves the pleasure of presenting our readers with his history and character. P. 591.

Andrew Dudith Sbardellati was the son of Jerome Dudith, a privy counsellor of Ladislaus king of Hungary, and a noble Venetian lady of the family of Sbardellati. He was born at a family-castle, near Buda in Hungary, in February thirty-three, (some say thirty-seven). His father dying while he was very young, his uncle, who was archbishop of Strigonia, perceiving he had all the talents necessary to make a great man, took care of his education. He was sent to Breslaw, then to Padua, and from thence to Paris, whence he returned home highly accomplished in literary and polite acquirements, and celebrated for his eloquence and virtue. He came into England along with cardinal Pole, whose life written in Italian by Beccarelli, he published a few years after in elegant Latin, with emendations and additions, and a well written preface. His youth and modesty induced him to submit it to Binarus before it went to press. Next he went into Italy, and published some classical criticisms, which were greatly esteemed by the learned. Soon after he went to France, and the duke of Florence having given him commendatory letters to Catharine of Medicis, he complimented her so politely in the Italian tongue, that she could not help saying she thought it impossible for a Hungarian to speak Italian with so much elegance and ease. Every where admired and applauded, he went to the emperor's court at Vienna, and in sixty-one Ferdinand nominated him bishop of Tinia in Croatia, and sent him ambassador to Sigismund king of Poland. By the emperor and the clergy of Hungary he was appointed their delegate to the council of Trent, where he made an oration in favour of the marriage of the clergy, and another for the cup in the Lord's supper to be administered to the laity. He spoke with so much eloquence, that the legates wrote to cardinal Borromei, that though the orator had taken up time devoted to other business, yet the council was so charmed with him, that they did not perceive it, and had never heard any thing like it. The pope, afraid of his powers, got the emperor to recall him. Ferdinand did so, but having heard Dudith's account of what passed in the council, he approved of his conduct, and rewarded him with the bishoprick of Chonat, and soon after with that of *Quinque Ecclesiarum*, or five churches. Hence he returned into Poland, and continued ambassador from the emperor. During his residence here, offended with the immorality of courts, and the fopperies and superstitions of the church, he condescended to read the writings of Blandrata and Davidis, two noted anti-trinitarian Baptists, and from them he received his ideas of religion, and became a heretic, though he never saw them. He resigned all his preferments, married lady Sophia Strass, and after her death a second

second lady of the family of Zborowsky, and settled at Cracow among the Calvinists. The pope excommunicated him, but he treated his anathema with contempt, for the emperor for political reasons continued to protect him. He was well acquainted with several branches of philosophy and the mathematics, with the sciences of physic, history, theology, and the civil law. He copied Cicero three times over with his own hand. He had something majestic in his face, and in the air of his countenance, though he was singularly modest, and bashful as a lady. His life was regular and virtuous, his manners elegant and easy, and his benevolence warm and extensive. This character is almost all taken from those, who considered him as a heretic. In what terms would those who knew him best describe him!

The liberal sentiments of Philipowski met the hearty approbation of Dudith, for he had laid it down as a maxim, that there was no sin in a mere misconception of the mind, and hence he inferred, that men might think differently without injury to their virtue, that conscience ought to be left uncontrouled, and that no punishment should be inflicted on pretended heretics. It was this principle, says the continuator of Fleury, that led him among the Unitarians, for there, adds he, he might say what he would on every subject. On this affair he wrote to Wolff, a divine at Zurich; to Beza and others soon after this interview with Philipowski. In his letters he desires the Swiss divines, in their future epistles to him, to omit the pompous prelatical titles, which he had laid aside with popery, but which they were so unacquainted with the world as to continue to give him in their addresses. He laments the condition of the reformed in Poland, which, says he, resembles the chaos of the poets, heat and cold, wet and dry, contending for mastery, and which he attributes in great measure to their inflammatory letters. He endeavours to convince his correspondents, that there is no such thing in any of their churches as uniformity of faith, and that it is not in the power of man to produce it. He laughs at their creeds, and says, they deserve to be called not confessions but confusions. He shews the folly of appealing to fathers and councils, and the absurdity as well as the injustice of employing capital punishments. Tell me, says he to Wolff, my learned friend, now that the Calvinists have burnt Servetus, and beheaded Gentilis, and murdered many others, having banished Bernard Ochin with his wife and children from your city in the depth of a sharp winter; now that the Lutherans have expelled Lasco with the congregation of foreigners that came out of England with him, in an extremely rigorous season of the year: having done a great many such exploits, all contrary to the genius of christianity, how, I ask, how shall we meet the papists? with what face can we tax them with cruelty? How dare we say, OUR WEAPONS ARE NOT CARNAL? How can we any longer urge, LET BOTH GROW TOGETHER TILL THE HARVEST? Let us cease to boast, that faith cannot be compelled, and that conscience ought to be free.

Never was a finer pen than that of Dudith. With all the penetration of a man, who thoroughly understood the artifices of ecclesiastical politicians, with all the powers of wit, argument, learning

learning, and liberality of sentiment, he addressed, I wish we could add, and disarmed the godly prosecutors at Zurich and Geneva. "You contend, says he to Beza, that scripture is a perfect rule of faith and practice. But you are all divided about the sense of scripture, and you have not settled who shall be judge. You say one thing, Stancarus another. You quote scripture, he quotes scripture. You reason, he reasons. You require me to believe you. I respect you: but why should I trust you rather than Stancarus? You say, he is a heretic: but the papists say, you are both heretics. Shall I believe them? They quote historians and fathers; so do you. To whom do you all address yourselves? Where is the judge? You say, the spirits of the prophets are subject to the prophets: but you say I am no prophet, and I say, you are not one. Who is to be judge? I love liberty as well as you. You have broken off your yoke, allow me to break mine. Having freed yourselves from the tyranny of popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty, for only doing what you set them an example to do? You contend, that your lay-hearers, the magistrates, and not you are to be blamed, for it is they who banish and burn for heresy. I know you make this excuse: but tell me, have not you instilled such principles into their ears? Have they done any thing more than put in practice the doctrine, that you taught them? Have you not told them how glorious it was to defend the faith? Have you not been the constant panegyrists of such princes as have depopulated whole districts for heresy? Do you not daily teach, that they who appeal from your confessions to scripture ought to be punished by the secular power? It is impossible for you to deny this. Does not all the world know, that you are a set of demagogues, or (to speak more mildly) a sort of tribunes, and that the magistrates do nothing but exhibit in public what you teach in private? You try to justify the banishment of Ochin, and the execution of others, and you seem to wish Poland would follow your example. God forbid! When you talk of your Augsbург confession, and your helvetic creed, and your unanimity, and your fundamental truths, I keep thinking of the sixth commandment, THOU SHALT NOT KILL. Farewel, most learned and respected Beza. Take what I have said in good part, and continue your friendship for me." This is only a sketch of a letter, but these hints may serve to shew the temper and the turn of the man. The Genevan and Swiss divines did not reason thus, they called the pernicious practices which Dudith condemns, healing the wounds of the church.

The character of Socinus is well drawn, and the influence which he had in promoting a liberal turn of thinking among the Baptists.

This volume is a valuable supplement to the history of baptism, of which respectful mention was made in our Review for January, 1791. To those who value that performance, this we doubt not, will be highly acceptable. It is, however, by no means to be considered as a second volume of that work, it not being necessarily connected with it. That presented complete the his-



tory of the ceremony, with many valuable articles connected with it; this, a history of facts and of men, with a few incidental remarks on baptism; and it is in our opinion more interesting, and, in the main, better written than the former volume.

From the specimens already produced, it must also appear, that it is not to be considered as a history of religious sentiments. The author was evidently an Unitarian in opposition to an Athanasian. It makes, however, no part of his design, to bring forward to notice any favourite system of religion. In describing the history of various churches, the Greek, African, Roman, and Italian, he applies the term Unitarian indifferently to what we now call Arian and Socinian. If he sometimes expresses himself severely against catholicism and orthodoxy, so called in the Roman and other churches, it is because he finds them too often in connection with intolerance. He seems to consider heresy more in reference to conduct than doctrine, and has frequent occasion to assert, with the excellent foreign lawyer, Boehmer, the innocence of mere mental error, and the friendly discipline of the first christian churches.

It will, no doubt, be thought by some, that our author's zeal in opposing those, who assumed an undue authority in the christian world in the early ages, and those, who in subsequent periods persecuted on account of religion, leads him sometimes to under-rate their abilities. To Augustine, the African, for example, Mr. R. gives no quarter; speaking of him both in this history, and that of baptism, as a fanatic, an enthusiast, a profligate schoolmaster, "who after having picked up a few scraps of learning at Carthage, teaches what little he knew of grammar and rhetoric at Tagaste and Carthage." Enthusiastic he unquestionably was; at the same time, he must be allowed to have possessed great talents, and considerable acquirements. Of this his book *De Civitate Dei* affords ample proof. The reader, however, will recollect the part which Augustine took in establishing a gross system of religion, and in stirring up magistrates to persecute those who differed from him. Bayle, Le Clerc, Voltaire, and others, are equally severe against him as a persecutor and bigot; and even his admirers have admitted, that he laboured under strong prejudices; that he delivered absurd opinions, inconclusive reasonings, and fanciful interpretations of scripture; that he introduced a false system of logic into the schools; and that under the sanction of his name the scholastic philosophy gained credit in the middle ages.

In exposing intolerance, our author, it will be observed, pays no respect to character; whether he traces its steps to Calvin, Beza, or Socinus, men whose talents he is not backward to admire, he gives it no quarter. We cannot forbear observing, that, in the history of Poland, he has by no means accurately stated the grounds and peculiarities of socinianism, or given the true reason for the unpopularity of that doctrine.

Though there occur a few instances of coarse and inelegant expressions in this work, it must be allowed to possess great command of language, perspicuity and splendor of description, strength and dignity of sentiment. The praise of great learning,

industry, and originality it certainly has. We differ from our author on some matters, but think the work possesses no common share of merit. In just notions of government, and of civil and religious liberty, it is, perhaps, not surpassed. A. Y.

ART. II. *The History of the Revolution of France. Translated from the French by Mr. Rabaut de Saint-Étienne.* 8vo. 320 pages. Pr. 5s. Debrett. 1792.

AFTER having distinguished himself as a patriot, an orator, and a legislator, Mr. Rabaut (for that is now his proper name) appears before the public in the character of an historian, in order to recount the events attendant upon the late revolution, and vindicate the character and reputation of his country, from the suggestions of malice, of calumny, and of faction. The present work is, however, to be considered rather as a great outline, in which the principal circumstances are sketched out with a negligent but masterly hand, than as a finished performance, in which all the minute occurrences are worked up with care, and displayed with studied attention.

Our author leaves it to posterity to judge of the hidden causes, which have accelerated and accomplished the revolution; the general ones are to be found in the history of France, for this great event had been prepared by the progress of human reason, and the unavoidable convocation of the states-general did, in some measure, but proclaim it.

‘Some clouds,’ says he, ‘are still passing athwart the firmament of France. With vexation do the particular interests see the necessity of submitting to the interests of the whole, and the struggle concerning privileges still uselessly subsists. The nobles, whose imaginary superiority existed in opinion only, are flattering themselves that they continue to exist, although that opinion be annihilated. They have endeavoured to revive the lofty spirit of the feudal system; at a time when the feudal system was no more, and to bring the chivalrous ideas of the ignorant twelfth century into the midst of that knowledge which enlightens the eighteenth. Those orders, therefore, perceived not, as they grew old, that their maxims were growing old along with them, and that, when every thing around them hath undergone a change, they must themselves suffer change, or perish. How could such a structure stand, when the prop of public opinion no longer supported it?’

‘The clergy is still seeking, in a religion which is called the religion of peace, for pretences and the means of discord and war; it is embroiling families in the hope of dividing the state: so difficult it is for that order of men to be taught to renounce riches and authority!’

‘But knowledge, that will, ere long, reveal herself to the lower classes of the citizens, will free them from that slavery which is the most dangerous of all, the slavery of the understanding: then, either the priests will become citizens, or the citizens will determine to do without them.’

The French nation had been subject, for several centuries, to arbitrary laws, which lay heavy at once upon the lives and the fortunes of the citizens. The people, ‘who are every thing in  
free

free states, and nothing in despotic empires,' beheld their substance dissipated in imposts, levied by violence, or by address. The king imposed taxes, by means of his sole authority, to an astonishing amount. The clergy reaped one full fifth of the net produce of the territorial revenues of the kingdom, free of all expence, and contributed nothing but gratuitous assistance. The humiliating rights of the feudal system gave the nobles a kind of revenue, which became an impost on agriculture, and a source of innumerable vexations; although possessed of immense property, they considered themselves as exempt from advancing any thing to the public expence, the burden of which fell entirely upon the people. The venality of offices had rendered justice venal of course, and every law-suit was become a new impost: 'a disastrous contribution, because it not only tithed the fortunes of the litigants, but frequently devoured them!'

The apparent facility with which the people submitted to these exactions, encouraged government to invent new ones. The expences of the court were arbitrary, and the substance of the plebeian order was, by long established custom, squandered away upon the most pompous frivolity. 'The throne was besieged by a number of craving men, and self-interested women,' upon whom, under various pretences, the treasures of the state were lavished. Destructive wars, undertaken with levity, and often for the sole advantage of a few individuals, had helped, during two entire reigns, to accumulate the public calamities; distressing loans had created an enormous debt, and the people, affrighted at the dilapidated state of the finances, had nothing before their eyes, but the horrid prospect of a national bankruptcy.

The reign of Louis XIV., on one hand, had produced the conquest of some provinces, the perfection of the fine arts, 'a state superior to that of Athens,' and a taste and an urbanity which have served as a model to every other court; on the other, it occasioned the loss of five or six hundred thousand men, who perished in different wars, of five or six hundred thousand more, who fled into exile, and carried arts and manufactures along with them, an immense debt, and a degree of misery, the like of which no modern people ever experienced. 'The despotism which he had consolidated,' was the inheritance which he left us. From the minister down to the lowest agent of authority, it was nothing but a concatenation of iniquities.'

The short interval of the regency was only characterised by a delirium, which occasioned the ruin of thousands; the principles of the government underwent no alteration.

'Louis XV. found the machine of despotism wound up, and all that he had to do was to let it run its revolutions.' Nevertheless, it was in this very reign, that those weapons were forged, which have broken the chain of tyranny. A communication was now established between France and the northern parts of Europe, where there reigned a far greater degree of liberty, and infinitely more independence, in regard to opinions.

'At length Locke was translated; Locke, the father of thinking, and the first who proved by his works, that philosophy was nothing but reason.' Montesquieu also appeared; the criticisms contained

contained in his Persian letters, had engendered a certain degree of boldness in the minds of his countrymen ; his Spirit of Laws taught them to reflect on the nature, and design of government. \* But there was one man, who more than all the rest promoted the progress of reason in this kingdom ; that man, who while yet in youth, bewitched every reader with the charms of his brilliant poetry ; who united in his own person, every talent given to man ; who brought every branch of human knowledge to perfection ; who combated every abuse ; who undertook the defence of all who suffered oppression ; and who during sixty years, directed or commanded the opinion of the public. I ask every man of the present generation, all those who at least have learned to think for themselves, and to rise superior to prejudices, whether they are not indebted for these advantages to Voltaire. His indefatigable perseverance awakened sloth herself, and never did he allow the age to slumber over verity. His judicious instructions, his penetrating remarks and cutting satires, were continually the scourge of prejudices, until having successively overthrown the innumerable champions of folly, he reigned without a rival in the arena.

\* Another philosopher, worthy of the days of the Greeks and Romans, in whose school he had been instructed, taught liberty to speak a language more masculine. Jean Jacques Rousseau presented to the veneration of exalted souls, to the love of souls endowed with sensibility, that liberty whose image was engraved upon his own heart. He portrayed her charms and her enchanting enthusiasm, and her sacred austerities, and her everlasting sacrifices. Never did he separate her image from that of virtue, without whom the existence of liberty is but transitory. At length he drew up her code in his *Social Contract* ; and this immortal production fixed our ideas with respect to liberty. In that book we found the assemblage of those principles, round which all gallant spirits came to rally ; from that book were, one day, to be extracted those principles, which, in rendering nations free, intended to establish liberty upon an everlasting foundation, and to consecrate their rights to eternity. After Rousseau, Raynal thundered against all kinds of tyranny ; he arraigned despotism at the judgment seat of his fellow-citizens ; breaking through every fetter, shaking off every yoke, and boldly unmasking every species of hypocrisy, he communicated to the age he lived in, his indignation against tyranny.

Such was the disposition of the public mind, when Louis xv. succeeded to the crown of France. This prince, ' whose heart was good,' ' who felt an attachment to his people, and a repugnance to be a tyrant,' called Maurepas to the ministry, and imagined ' that he had summoned a sage, because he had summoned an old man : ' ' but all he got was a veteran courtier, who had nothing else in view than to keep his power as long, and as quietly as possible.' Mr. Turgot was at length called to the administration of the finances, but this virtuous minister was in a very short time obliged to retire : he was replaced soon after by Mr. Necker, who also was forced to resign his employment. Under the ministry of Mr. Calonne, the extravagance of the court,

court, the debts of the state, and the critical situation of the empire, rendered the convocation of the States-general necessary.

We shall not follow our author through the variety of great and important events, that succeeded this memorable epoch; we have more than once recapitulated them, and they are still fresh in the memory of every one. We shall content ourselves, therefore, with a quotation which points out and elucidates some of the principal reforms produced by the national constituent assembly.

‘The parliaments, those tutors and rivals of the royal power, had utterly disappeared; their existence was scarce remembered; although sometimes it was said, that they fancied themselves still existing. All the other courts of judicature were likewise suppressed; and the swarm of the men of the law, who overspread and devoured France, had now rejoined the general mass of the citizens; their very robe was become extinct.

‘In the provinces, the governors, the commandants, the officers of the *état major*, the intendants, the sub-delegates, the presidents, and the tribunals of election, had been abolished, and their places were supplied by elective administrators. No more mayors, no more echevins were to be seen; no more capitouls, no more jurats, no more consuls: elective magistrates of the municipalities had occupied their stations. The courts of aids, the chambers of accounts, the treasurers, the generals of the finance, the chanceries, the bureaux of finance, had equally disappeared: a simple and general responsibility had been established upon the prodigious ruins of those complicated offices.

‘Those vast bodies, known by the appellation of provincial States, in which the ancient privileges of provinces united to the empire had become the patrimony of a few individuals, were melted down into the great, and undivided mass of the nation. Provinces were now no more; their very names had been sacrificed as a prejudice: they are already forgotten, and our children shall study them but in history. The atlas of France was become useless, for her geography had been totally changed. France was become the kingdom of the eighty-three departments, and Corsica herself, separated from us by her language and by the sea, seemed to draw nearer to us, in order to be incorporated into our empire.

‘In the church, a system equally simple, had induced us to diminish the number of our bishopricks, the extent of which, moreover, was unequal: one was allotted to every department. The useless parishes were suppressed, and those which were of real utility were augmented. The ecclesiastical dues however were abolished, in consequence of the sacrifice made by the ministers themselves. The priests were all become stipendiary pastors. The useless ecclesiastics were no more. The church had her presbyteries, and her houses for the bishops and the parish ministers; no more palaces were to be seen, no more equipages, no more high sounding titles.

‘In the army, the pay of the soldiers was increased; the private soldier could ascend through all the degrees of rank, without exception: it was no longer requisite for the officers to exhibit proofs of their nobility, instead of proofs of service.

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The discipline was in conformity to the new laws, and to the new manners of the empire: arbitrary punishments and humiliating penalties were at length abolished; the soldier was tried by his peers. Promotion and a comfortable provision for life, were assured to such as had grown old in the military profession, or had been wounded in the defence of their country. The soldier became a citizen, after having assumed that character must of course assume the virtues which belonged to it.

In the rural parts of the kingdom, the citizens were set free from the slavery of the feudal system; they were delivered from tythe, which in one half of the kingdom conferred upon the clergy the third of the net revenue of the produce of the earth, and the fourth or the fifth elsewhere: they were delivered from the *gabelle*, which, by setting a price upon the cheapest of all necessaries, occasioned every year a mournful frequency of punishments. The lands, the cultivation, the harvests, and the husbandmen, were now become free; a rural code, replete with wisdom, placed property under the safeguard of the law.

Lastly, the surface of France was covered with men armed with muskets, with cannon, and arrayed in uniforms; a great number of societies, composed of citizens, were assembling in all quarters, in order to pay attention to the public weal, and to repulse the local invasions to which it was exposed. *Tribunes*, erected in every town and city, incessantly resounded with the delicious voice of liberty. It was no longer France degraded in the eyes of Europe, oppressed by a long chain of powers, the primary link of which was the court; it was a people combating against the antient laws, and hurrying to embrace the altar of the new constitution.

How far the translator may have done justice to the work of Mr. Rabaut, may be gathered from the above quotation; it were to be wished, perhaps, that Mr. White would not encumber the text of an author with his own opinions, either political or religious.

ART. III. *The Secret History of the Armed Neutrality. Together with Memoirs, Official Letters, and State Papers, illustrative of that celebrated Confederacy: Never before published. Written originally in French by a German Nobleman. Translated by A\*\*\*\* H\*\*\*.* 8vo. 260 p. Price 4s. sewed. Johnson. 1792.

THE contest with America forms so grand and interesting an epoch in the annals of Great-Britain, that every circumstance connected with that event deserves to be minutely investigated and recorded. In this point of view (and there are many others in which it may be considered) the armed association of the northern powers, in defence of the commerce of neutral states, merits particular attention, as it tended not a little to decide the fate of the war.

We learn from the preface: 'that far from being one of those mercenary publications, with which the world is daily infested, the present work is, on the contrary, to be considered as a valuable present made to the public, and well deserving the thanks of

of this nation in particular. It contains a circumstantial account of the causes which gave rise to a system dangerous in the extreme to the British interest; and is written by a nobleman of most respectable character, now retired from the political stage, where he lately acted a very considerable part. It is founded on facts to which he himself was a witness; and it is easy to see by the manner he treats his subject, that he is a man free from party-spirit and partiality, as every historian ought to be. This memoir (it is added) is only part of a larger collection, consisting of several volumes, intended to be printed in the original French on the Continent; a present which the author was pleased to make the library of the Scots at Ratibon.

While Great-Britain, in consequence of an attempt to subjugate her colonies, found herself obliged to encounter the combined powers of France and Spain, and even to declare war against Holland her ancient ally, an association highly unfavourable to her interests, was forming in the north of Europe, and a plan for her humiliation soon after actually took place, under the name of "Maritime conventions for the protection of neutral navigation and commerce."

This project has, as we are told, been *erroneously* attributed to the late king of Prussia, who is supposed to have taken this opportunity of revenging himself on the British ministry for abandoning him in the year 1762; this, undoubtedly, has been hitherto the generally received opinion, and in this idea, the court is said to have been confirmed by one of its plenipotentiaries; and the nation at large, by an able statesman in opposition in the house of commons.

'The fact is (says our author), that this armed neutrality which gave so much umbrage to the court of London, and was the cause of so many conventions, that were signed for the support of free navigation, between the several courts of Denmark, Sweden, Holland, Russia, Vienna, Lisbon and Naples, on one side, and that power of Europe, Russia, on the other, which of all the contracting maritime powers, had by far the least number of merchant ships: this celebrated confederacy, I say, was devised by no other person than count Panin, the Russian minister, and that merely to ruin sir James Harris, at a crisis when the British minister had every reason, and all possible authority, (count Panin's alone excepted, who was long an entire stranger to all his transactions) to think Russia upon the point of joining Britain in its contest with America, and with the houses of Bourbon, and of entering into an alliance for their mutual defence, which, as it may appear to have something of a riddle in it, I shall endeavour to place in a clearer light.'

The court of St. James's, having renounced all further connexion with the Continent, on signing the treaty of Versailles in 1762, beheld itself during the late war absolutely destitute of a single ally, to support its cause and assist its arms. The necessity of a powerful alliance was soon perceived by the ministry, and the courts of Vienna and St. Petersburg were singled out for this purpose; but as the former was intimately united with France, and the latter with Prussia, these connexions were first

to be dissolved, before there could be any probability of success. This was the great object of sir James Harris's mission to the Continent, and it must be acknowledged to have been no easy task, to have detached the courts of St. Petersburg and Vienna from their ancient allies, to have united them together, and to have induced them to espouse the cause of Great-Britain, at a period when she was engaged in an open war with her own colonies, and the house of Bourbon. In short, such were the difficulties that presented themselves on all sides, that by negotiating in the ordinary way, there was little hope of success; the minister employed in this business found himself therefore obliged to put every possible political spring in motion, and to stop at nothing that could contribute to the completion of his design.

Instead of applying to count Panin, who cherished the alliance with Prussia as a work of his own, sir James Harris (now lord Malmesbury) paid his court to prince Potemkin, and through his means flattered the ambition of Catherine, at that period occupied with the idea of conquering the Greek empire in favour of the grand duke Constantine, by promising the assistance and co-operation of the court of London, in this mighty, extensive, and chimerical project.

In consequence of this the English minister had a secret audience of the empress at Peterhoff, in which she desired him to inform his court: 'that if England would be no longer against extending the *casus fœderis* with Russia, to its concerns with the Turks and the affairs of the East, as it had hitherto been; and if it would authorise him to make her formal proposals for an alliance, and claim her armed mediation, she would not hesitate a moment to comply with the request.' Sir James accordingly received full powers from the ministry, but he found himself outwitted in the negociation by count Panin, who was averse to an alliance with Great-Britain, and so much piqued and incensed at the conduct of her plenipotentiary, that he converted an armament actually fitted out against Spain, to an instrument of his resentment against the court of England, and was even successful enough to make 'the storm burst on the heads of those who had raised it.'

Having at length found means to bring the empress over to his sentiments, by flattering her vanity, and teaching her to believe that her conduct would attract the admiration of all Europe, the minister laid the plan of a memoir before her, entitled, 'First declaration to the belligerent powers, for settling the principles of free navigation and trade,' and this having met with her entire approbation, it was immediately transmitted by express to the Russian ministers at the courts of London, Paris, Madrid, Copenhagen and Stockholm. 'Thus (we are told) was laid the foundation of the famous armed neutrality, as a counter-plot against sir James Harris's endeavours to draw Russia into a common cause with Britain against the American colonies, and the combined powers of France and Spain; and it is very probable that the idea of it, which was entirely count Panin's, would never have been started, had it not been for the absolute necessity under which that able minister saw himself, of preventing Russia's



engaging in a war, at such a distance from home, and so ruinous for its finances.'

The acts of accession and acceptance which were to be immediately interchanged between Sweden and Denmark, on one hand, and Russia, on the other, did not take place before the commencement of the year 1782. The king of Prussia acceded to the league soon after, and was in a short time followed by Joseph II. The courts of Naples and Lisbon imitated their example, but the latter could not be prevailed upon to grant a formal acquiescence, until after the conclusion of the war that established the independence of America.

The appendix contains a very copious collection of state papers, relative to this celebrated treaty, and necessary for its elucidation.

T R A V E L S.

ART. IV. *A Journal of a Journey from the Cape of Good Hope, undertaken in 1790 and 1791, by Jacob Van Reenen, and others of his Countrymen, in search of the Wreck of the Honourable the East-India Company's Ship the Grosvenor; to discover if there remained alive any of the unfortunate Sufferers. With additional Notes, and a Map. By Capt. Edward Riou. 4to. 51 pa. Pr. 4s. sewed. NICOL. 1792.*

THE object of this undertaking reflects great honour upon every one engaged in it. Impelled by humanity alone, mynheer Jan Andries Holtshausen, accompanied by several of his countrymen, and authorized by the express approbation of mynheer Van de Graaf, governor of the Cape of Good Hope, undertook a long and dangerous journey, in order if possible to discover and to relieve any of the unfortunate passengers or crew of the Grosvenor East-Indiaman, wrecked some years before, upon the eastern part of the southern extremity of Africa.

It was on the 24th of August, in the year 1790, that several of these worthy and intrepid Dutchmen set out with four waggons from a place called Kaffer's Kuyls river, towards the river Anderadeira de Natal, or Cape Natal, where the ship had been wrecked. After passing the Gous, the Was, and the Camnasie, they arrived at the Elephant river, which they crossed six different times in the course of seven hours. On Friday the 17th of September, they forded the Bosjesman's river, and arrived soon after at the house of Hendrik Janssen Van Rensburg, who afterwards accompanied them in their expedition, and then proceeded to the Assegaye wood, the place of general rendezvous for such of their companions as had not as yet joined them. On the third day several of the party arrived, accompanied by five waggons, one of which contained a boat.

Having made the necessary preparations, they proceeded on their journey, arrived on Wednesday the 22d of September at the Brakke river, and having collected all their friends, except one, who joined them soon after, they resumed their march. They now consisted of twelve Dutchmen, and forty armed Hottentots; their waggons amounted to ten in number, each provided with teams, of twelve, fourteen, or sixteen oxen, besides an equal number to serve as relays; in addition to these, they had fifty-six horses. The Great Fish river being crossed with

with extreme danger, they arrived, in the space of four hours, at a spring called Kruiers Kraal, the boundary of the Christians and Kaffers. They soon after reached a vast plain, consisting of fine meadows intersected with rivulets, and possessing every requisite for becoming a most convenient and charming settlement. They met with plenty of different sorts of game in this neighbourhood, and among a variety of other animals, shot two buffaloes.

Having requested permission from captain Sambic, a Kaffer chief, to travel through his country, they crossed the Kaffer mountains, accompanied by two of the natives, and arrived in the Bosjesmans territories, where, in the cavities of the rocks adjoining to a small brook, they discovered several very natural resemblances of wild beasts, painted by the natives, and were no doubt greatly surprised to find the portrait of a soldier with a grenadier's cap in the midst of them.

On the 3d of November, they saw several villages belonging to the Hambonaas, a nation quite different from the Kaffers, having a yellowish complexion, with long coarse frizzled hair on their heads, dressed somewhat in the shape of a turban; and on the next day they met with three old women, who said they were sisters, and had, when children, been shipwrecked on the coast of Africa, but did not know to what nation they belonged.

On their arrival at Sinwoewoe, or Sea-Cow River, they understood from the natives that there was still an Englishman remaining alive of the crew of the unfortunate Grosvenor. They soon after conversed across a river with the person alluded to, who pretended to have sailed in an English ship from Malacca, and who promised to conduct them to the place where the Grosvenor had been wrecked; adding, 'that there was nothing to be seen, excepting some cannon, iron ballast, and lead.' He likewise affirmed, 'that all the unfortunate crew had perished; some by the hands of the natives, and the rest by hunger.' As this person did not keep his appointment, they concluded him to be a run-away slave from the Cape.

Being now in the neighbourhood of the place where the Grosvenor was stranded, several of the party mounted their horses and visited the spot. The following is Jacob Van Reenen's account of this part of the expedition:

'On this day (Wednesday the 17th of November) with some others of the party, I rode to the above-mentioned spot; but saw nothing but five cannon and a great quantity of iron ballast. It was plainly perceived, on a spot of ground between two woods, that people had made fires and sheltered themselves: likewise on a rising ground between the two woods was a pit, where things had been buried and dug out again: this confirming to us what the run-away slave had told us, that every thing had been dug up and dispersed very far into the country. We also understood from the natives, that the greatest part of the goods had been conveyed to *Rio de la Goa*, to be there sold: which place, as well as we could learn, was from this spot a journey of four days, or forty or fifty hours. Tjaart Vander Waldt, Hilgerst Mulder, and Jacob Joubert rode along the sea-coast about two miles farther to the northward than where the remains of the wreck lay; but could find nothing more than what has been already mentioned.'

Having thus boldly, but unsuccessfully, endeavoured to accomplish the object of their journey, they determined to return to the European settlements. On their route homewards (a journey of nearly 900 miles) they again met with the three old women, who appeared to be exceedingly agitated at seeing people of their own complexion, and who, along with their whole race, children, grand-children, &c. &c. to the amount of four hundred, said they would be very happy, after the approaching harvest, to leave their present settlement, and accompany the travellers to the Dutch territories, in the neighbourhood of the Cape.

Next day they shot three elephants, the teeth of which they cut out; they then proceeded about fifteen miles farther, and having crossed the river Tafana, killed four more.

'We also caught a young one, and tied it to one of the waggons: but were in a short time under the necessity of killing it, as its cries brought about us such a number, that we were fearful of being trodden to death: and during the night a very large herd of them passed by us.

'We employed ourselves this day (Wednesday, Dec. 1st.) in cutting up and salting the meat of the sea cows that we had shot the preceding evening. By the time we had accomplished this, a large male elephant came up to the waggons; we instantly pursued and attacked him; when, after having received several shots, and that he had thrice fallen, he crept into a very thick thorny underwood. Thinking that we had done for him, Tjaart van der Waldt, Lodewyk Prins, and Ignatius Mulder advanced to the spot where he was hid; when he rushed out in a furious manner from the thicket, and with his trunk catching hold of Lodewyk Prins, who was then on horse-back, trod him to death, and driving one of his tusks through his body, threw him into the air to the distance of thirty feet.

'The others perceiving that there was no possibility of escaping on horse-back, dismounted and crept into the thicket to hide themselves. The elephant having nothing now in view but the horse of Van der Waldt, followed it for some time; when he turned about and came to the spot near to where the dead body lay, looking about for it. At this instant our whole party renewed the attack, in order to drive him from the spot, when after he had received several shots, he again escaped into the thickest of the wood.

'We now thought that he was far enough off, and had already begun to dig a grave for our unfortunate companion, at which we were busily employed, when the elephant rushed out again, and driving us all away, remained by himself there on the spot. Tjaart van der Waldt got another shot at him, at the distance of an hundred paces. We every one of us then made another attack upon him; and having now received several more bullets, he began to stagger; then falling, the Hottentots, with a shot or two more, killed him as he lay on the ground. The fury of this animal is indescribable. Those of our party who knew any thing of elephant hunting, declared it was the fiercest and most furious they had ever beheld.'

This terrible encounter over, they continued their route, and, after experiencing a variety of difficulties, to their great joy arrived at a Christian habitation, on Saturday the 25th of December, 1790.

Thus ended a journey undertaken by twelve brave and intrepid men, through a trackless desert, and amidst barbarous and hostile nations,

nations, for the purpose of redeeming their fellow-creatures from captivity, or relieving them from want. Capt. Riou, who was at the Cape of Good Hope, when this enterprize was concerted, has been induced to publish this journal, for the purpose of consoling the friends and relations of the unfortunate people wrecked with the *Grosvenor*, 'by informing them in a direct manner, that they are no longer existing in a state of misery, but that a gracious end has relieved them from their sufferings.'

## BIOGRAPHY.

**ART. V.** *Memoirs of the Life of the late Charles Lee, Esq; Second in Command in the Service of the United States of America, during the Revolution: to which are added, his political and military Essays. Also Letters to, and from many distinguished Characters, both in Europe and America.* 8vo. 439 Pa. Pr. 5s. in Boards. Jordan. 1792.

THE title to this volume promised so much, that the perusal disappointed us; particularly the original letters, which, excepting general Lee's, appear to be mostly written with the cold celerity of business; and, chiefly confined to local incidents, without throwing any new light on the characters of the distinguished writers \*, they might have remained *private* letters still, did not idle curiosity often give consequence to comparative trifles.

In the preface, the editor informs us, that he thought this a proper time to publish correspondences relative to the American revolution; we shall transcribe the passage. P. 5.

\* The following memoirs and letters of the late major-general Lee have been in the possession of the editor since the year 1786. They were transmitted from America to England by the gentleman whose name is subscribed to the memoirs, and who was a member of the congress for the state of Georgia, for the purpose of publication. In their manuscript state they have been seen by several persons in England, who expressed a strong desire of putting them to the press, which the avocations of the person to whom they were entrusted, and his not being acquainted with such undertakings, had caused him to neglect.

As the subject of revolutions is again renewed by what has occurred in France, it is presumed, that whatever relates to the mother-revolution, that of America, will, at least, afford entertainment to the curious, and contribute to encrease the general stock of historical knowledge.

The memoirs are written in the dry style of historical documents, which few readers are at the trouble to turn over, who are not digesting a history, when the floating topics of the day have such a slight reference to the subject. The grand events of the American revolution afford the most useful lessons, and excite the most lively interest; but the quarrel which separated Lee and Washington, as it produced nothing of importance to the states, might be allowed to sink into oblivion, with the names of many subalterns, unless, brought forward with the minute discriminating touches of biography, it threw some light on the history of man.

\* Edmund Burke, Horatio Gates, B. Franklin, John Adams, John Hancock, George Washington, &c.

The miscellaneous pieces, and general Lee's letters, claim more attention; yet, even these have not sufficient solid sense or attic salt to preserve them. The general appears, from the picture of his mind before us, to have had rather quickness of comprehension than depth of judgment; and though the pride that often led him into meanness, sometimes gave real dignity to his actions; yet had he talked less of his independence of mind, it would have appeared more like a steady line in his character. He seems likewise to have beaten the bush for the viticisms which are dragged into his letters, and his satire looks more like personal pique, than the sound good-nature, which often bursts forth in the indignant sallies of men of great talents. The character of general Howe is sketched with a degree of spirit that deserves notice. P. 422.

Camp at Valley-Forge, June 4th, 1778.

'My dear Rush,

'Though I had no occasion for fresh assurances of your friendship, I cannot help being much pleased with the warmth which your letter, delivered to me by Mr. Hall, breathes; and, I hope, it is unnecessary to assure you, that my sentiments, with respect to you, are correspondent.

'You will think it odd, that I should seem to be an apologist for general Howe: I know not how it happens, but when I have taken prejudices in favour, or against a man, I find it a difficulty in shaking them off. From my first acquaintance with Mr. Howe, I liked him: I thought him friendly, candid, good natured, brave, and rather sensible than the reverse. I believe still, that he is naturally so; but corrupt, or, more properly, no education, the fashion of the times, and the reigning idolatry amongst the English, (particularly the soldiery;) for every scepter'd calf, wolf, hog, or ass, have so totally perverted his understanding and heart, that private friendship has not force sufficient to keep a door open for the admittance of mercy towards political heretics. He was, besides, persuaded that I was doubly criminal, both as a traitor and deserter. In short, so totally was he enebriated with this idea, that I am convinced he would have thought himself both politically and morally damned had he acted any other part than what he did. He is, besides, the most indolent of mortals: never took farther pains to examine the merits or demerits of the cause in which he was engaged, than merely to recollect, that Great-Britain was said to be the mother-country, George the third king of Great-Britain, that the parliament was called the representatives of Great-Britain, that the king and parliament formed the supreme power, that a supreme power is absolute and uncontrolable, that all resistance must, consequently, be rebellion; but, above all, that he was a soldier, and bound to obey in all cases whatever.

These are his notions, and this his logic; but through these absurdities I could distinguish, when he was left to himself, rays of friendship and good nature breaking out. It is true, he was seldom left to himself; for never poor mortal, thrust into high station, was surrounded by such fools and scoundrels. M<sup>r</sup>Kenfey, Balfour, Galbreath, were his counsellors: they urged him to all his acts of harshness; they were his scribes: all the damned stuff which was issued to the astonished world was theirs. I believe he scarcely ever read the letters he signed. You will scarcely believe it, but I can assure you as

a fact, that he never read the curious proclamation, issued at the head of Elk, till three days after it was published. You will say, that I am drawing my friend Howe in more ridiculous colours than he has yet been represented in; but this is his real character. He is naturally good humoured, complaisant, but illiterate and indolent to the last degree, unless as an executive soldier, in which capacity he is all fire and activity, brave and cool as Julius Cæsar. His understanding is, as I observed before, rather good than otherwise; but was totally confounded and stupified by the immensity of the task imposed upon him. He shut his eyes, fought his battles, drank his bottle, had his little whore, advised with his counsellors, received his orders from North and Germain, (one more absurd than the other,) took Gallo-way's opinion, shut his eyes, fought again, and is now, I suppose, to be called to account for acting according to instructions; but, I believe, his eyes are now opened; he sees he has been an instrument of wickedness and folly: indeed, when I observed it to him, he not only took patiently the observation, but indirectly assented to the truth of it: He made, at the same time, as far as his *mauvais bonie* would permit, an apology for his treatment of me.

Thus far with regard to Mr. Howe. You are struck with the great events, changes, and new characters which have appeared on the stage since I saw you last; but I am more struck with the admirable efficacy of blunders: It seemed to be a trial of skill which party should outdo the other; and it is hard to say which played the deepest strokes; but it was a capital one of ours, which certainly gave the happy turn which affairs have taken. Upon my soul, it was time for fortune to interpose, or we were inevitably lost; but this we will talk over another time. I suppose we shall see one another at Philadelphia, very soon, in attendance. God bless you!

Yours affectionately,

CHARLES LEE.

W.

ART. VI. *The Life of Jane de St. Remy de Valois, heretofore Countess de la Motte. Containing a circumstantial and exact Detail of the many extraordinary Events, which have attended this unfortunate Lady from her Birth, and contributed to raise her to the dignity of Confidant and Favourite of the Queen of France; some further Particulars relative to the Transaction of the Diamond Necklace, her Trial, Condemnation, and Imprisonment in the Salpetriere; her almost miraculous Escape from thence: with many curious and interesting Particulars of her Journey through several Provinces of France under different Disguises. Also an Address to the National Assembly, supplicating a new Trial. Written by herself. 2 vols. 8vo. About 1100 pages. Price 13s. in boards. Bew. 1792.*

THE sudden elevation, the subsequent misfortunes, the intrigues, and the adventures of the extraordinary woman, who is the heroine of these volumes, have by turns excited the wonder, the surprise, the indignation, and the pity of the public.

The names (says she) of a great queen and of a prince-cardinal, unhappily united with mine, have spread a blaze round it, to attract general notice; and, as if I were doomed to be the victim of painful splendor, the ingenuity of my enemies found means to forge the chains of my dishonour out of a diamond necklace. The singularity also

of my trial, the seeming mystery of the transactions in which I was involved, the perversion of justice to shield others from ignominy, and a weak woman's escape from the iron grasp of power, were circumstances that could not fail to excite the utmost curiosity and surprise.

I had scarcely arrived in this happy land of security and freedom, in this best asylum of persecuted virtue, when friends and strangers were equally pressing to hear the narrative of my misfortunes, and the justification of my conduct. Their importunities were in no small degree enforced by the low whispers of suspicion, and the more daring attacks of calumny. I found that my silence gave a sanction to reproach, and left my character to the tainted breath of slander. I therefore took up the pen, though with trembling hands, and wrote the dictates of my wounded honour.

If we be to give credit to the assertions of madame de la Motte, she was lineally descended from a natural son of Henry II. of France, by Nicole Savigny, lady and baroness de St. Remy. Her father 'degraded his illustrious ancestry,' by a marriage with a person of obscure birth, who, after dissipating his fortune, induced him to leave Fontette and repair to the capital, under pretence of regaining his family titles, and the domains annexed to them. The confined state of his circumstances obliged himself, his wife, and children, to undertake part of the journey on foot; the remainder was occasionally performed in a public carriage.

Soon after their arrival in Paris, madame de la Motte, at that time a child, used to be taken by her mother to the houses of entertainment in the neighbourhood of the metropolis, and was instructed by her to run after the people who passed by, repeating the following supplication which she had carefully taught her: 'Gentlemen and ladies, take compassion on a poor orphan, descended in a direct line from Henry the second of Valois, king of France!'

Her father, who had repaired to Paris, in order to claim his dormant title, and the rank and possessions appertaining to it, fell a prey to his misfortunes, and, after being reduced to a state of dotage, died a pauper in the *Hotel de Dieu*.

His widow, soon after his death, formed a connexion with a soldier, and lived principally by the exertions of her daughter, to whom she assigned it as a task to bring home every day ten sous, and on Sundays and holidays, twice as much.

'I now (continues she) began to feel the noble blood of the Valois flowing in my veins, and opposing, like an indignant torrent, such a degradation of a descendant of that illustrious family, I pondered well the last words of my dying father (Remember that you are a Valois! Cherish sentiments worthy of the name, and never forget your birth!). Yet the fear I was under, increased by the severest treatment, probably for the very purpose of making the most vivid impressions of terror, constrained me to obey, and again to solicit charity for a poor little orphan descended from Henry II.'

At length the marchioness de Boulain Villiers took the little mendicant under her protection, and thus rescued her from the tyranny of an inhuman mother, and a variety of wretchedness. After being educated at a boarding school, she was put apprentice to a mantuamaker, by whom she was harshly treated; at last, however, her brother was

recognized by Louis XVI. as baron de Valois, and she herself received a pension of 800 livres (about 33l. sterling) per annum.

Soon after this mademoiselle de Valois repaired to Bar sur Aube, where she became acquainted with, and united to, Mr. de la Motte, an officer in the *Gens d'Armes*, who in a short time after his marriage resigned in disgust.

Instigated with the desire of recovering the family estate at Fontette, madame de la Motte repaired to Paris, in order to court the favour, and solicit the interest, of the great, upon which she seems to have relied infinitely more, than any claims of her own, however legitimate. In that gay capital, she found means to interest madame Elizabeth, the countess de Artois, and madame (the wife of monsieur) in her favour: the patronage of all these, was however soon found to be insufficient, for the queen, as we are taught to believe, engrossed at that period, the disposal of all offices, places, and favours whatsoever. To her majesty, therefore, it was necessary that she should be introduced; and this, with some difficulty, and by means of the cardinal de Rohan, she was at length able to effect in spite of the jealousy of the Polignacs, who surrounded her person, and monopolized her smiles.

On the second interview with the queen, madame de la Motte received 10,000 livres from her majesty, and twenty thousand soon after from the cardinal, who, hoping to make her the instrument of his reconciliation with the consort of Louis XVI., presented her with this sum; out of 100,000 he had received as a perquisite from the contractor for foraging the cavalry in Alsace.

She accordingly conveyed a letter to the queen from his eminence, and, at length, not only effected a reconciliation, but was the means of creating an intimacy, that gave the cardinal frequent opportunities of being in private with her majesty. The following is a description of the saloon of Venus, the theatre of their interviews:

‘ This charming structure is situated in a garden of the little Trianon: it is a circular building, erected upon an easy eminence, and surrounded by a ditch, which the cardinal and myself were in the habit of passing by means of a plank. The roof of this edifice is arched in form of a dome, in the midst of which is a statue either of Venus or Apollo, (which I cannot now perfectly remember,) upon a pedestal of white marble: the furniture most beautiful chintz. The room is splendidly decorated with carved wood of a lilac colour: in the corners are beautiful statues emblematic of love, and tending to inspire that passion; over the chimney-piece of fine statuary marble, capitally sculptured, and superbly ornamented, are small figures conformable to the rest, and equally tending to inspire passion: the doors are panelled with glass, from whence there is a descent into the garden by four marble steps; there are windows all round the room, with curtains of fine lawn richly embroidered with flowers; no person is permitted to enter this delightful spot, except once a week, on Saturdays, and no other, without an order signed by the queen, in which permission the name of the person must be inserted; but in general such a favour is rarely granted. The garden is laid out in the most exquisite taste; but I will not attempt to enumerate all those beauties which tended to render this little spot an epitome of elegance.

‘ It was in this saloon (continues she) whose beauties the suspense of my mind prevented me from being pleased with, that I was generally



rally stationed till the queen's approach, and notwithstanding the inclemency of the weather, the nights being severely cold, I was frequently obliged to retire into the garden. Will it appear in the least singular to any one endowed with sensibility, that I should be disgusted with this odious occupation; and deplore a condition, however enviable to others, to whose vanity perhaps it might have been highly gratifying to have been a confidant to a queen? I say, it will not appear singular, that such a situation should expose me to the most bitter reproaches, and the keenest pangs of insulted delicacy.

Upon her majesty's appearance, I went in quest of the cardinal, whom I generally found waiting the moment of my arrival with impatience, the place of rendezvous being previously agreed on in the daytime, and varied occasionally, sometimes in the walk of the Trianon, at others in the avenue leading to the little Trianon. It did by no means unfrequently happen that the cardinal, impatient of her majesty's delay, had left his station, and rambled to some distant part of the garden, where not being able immediately to find him, I have run almost breathless, wandering from walk to walk, and from one tree to another, which I have sometimes mistaken for men, imagining they were valets going home to their wives, and dressed in the same manner as the cardinal, who it must be observed, always disguised himself as a valet, and frequently carried a bundle in his hand the better to favour the deception. This was contrived at once to avoid suspicion, and prevent discovery.

At length, however, either the real or imaginary indiscretions of the cardinal, induced her majesty to look cool upon, nay even to be exasperated against him, and a superb diamond necklace became (if we can trust the author of this narrative) the instrument of his ruin, and of her revenge.

The queen, it seems, had taken a fancy to this superb ornament, but as she had bound herself not to enter into any pecuniary engagements without the express approbation of his majesty, the mediation of a third person became necessary. The cardinal, who, we are told, had made *private arrangements* with her majesty respecting the purchase, prevailed upon messrs. Boerner, Bafanges, and St. James, the jewellers to whom it belonged, to deliver the celebrated necklace up to him; but, as these gentlemen insisted on a specific contract on the part of her majesty, madame de la Motte confesses that in consequence of a *hint* from a great personage, and the express approbation of the cardinal, she procured a friend to sign the name of *Marie Antoinette* of France in the margin of the agreement. The necklace on this was delivered to his eminence on the 1st of February, 1785, and soon after conveyed into the hands of a person expressly commissioned by her majesty for that purpose.

The baron de Breteuil, supreme head of the police, with fifty thousand spies in constant pay, with fifty thousand eyes so distributed, in every quarter of the metropolis, that nothing could escape their penetration, had been for a long time acquainted with the negotiation of the necklace, and he treasured it up with secret malignity, as a corner stone whereon to rear the destruction of the cardinal. He had several times sent for the jewellers, and interrogated them respecting the transaction; they as often acquainted the cardinal, who strongly enjoined them to secrecy, and advised them to say: *that the necklace*

was sent abroad. This part of the drama becomes highly interesting. The minister waited with mischievous intent, with malignant impatience, the time when the first payment should become due; hoping the clamours of the jewellers, in case of non payment, which from the extravagance, and known embarrassments of the cardinal, he had too great reason to hope would be the case, would at once unravel this mysterious transaction and entangle the cardinal.

Before he had made any enquiries into the transaction, before he had enquired whether the queen had really empowered the cardinal to purchase, he boldly asserted that this was an imposition, that the cardinal had deceived them, and that their only resource was to exhibit their complaint in a memorial to her majesty.

Alarmed at this declaration, afraid of losing their property, the jewellers related all the particulars of the transaction, among which that of the signature of *Antoinette de France*, was not the least singular.

The imprisonment of the cardinal de Rohan, count Cagliostro, to whose counsels he was implicitly and blindly obedient, and madame de la Motte, are circumstances which occurred soon after. From the *Bastille* the latter was conducted to the *Conciergerie*, and after being tried as a criminal was transferred to the *Salpetriere*, a house destined for the reception of common prostitutes, &c. &c. From this place she effected her escape in a masculine dress, by means of a soldier, employed at the instigation as she imagines of a *great personage*. On her arrival in London, she determined to publish her case, but this she was induced for some time to delay, in consequence of a negociation entered into by a person who pretended to be charged with certain offers from the court of France; the memorable journey, or rather flight, to Varennes, which occurred soon after, destroyed all hopes from that quarter.

In this country she was soon reduced to great misery and distress, and, having been arrested for a debt of 30l., said to have been contracted by her husband, she was so alarmed at the idea of being again immured within the walls of a prison, that she jumped out of a two pair of stairs back room near the Asylum, and falling against the trunk of a tree, shattered her knee-pan, beat in one of her eyes, disfigured her face, and otherwise bruised her body in a manner too shocking to be related. She had recovered however from the effects of this horrid calamity, and was actually pronounced out of danger, when her friends happening imprudently to give her some mulberries, of which she was very fond, they brought on a violent vomiting, which put an end to her existence on Tuesday, the 23d of August, 1791.

Such, at the age of thirty-five, was the melancholy termination of the life of Jane de St. Remy de Valois, who plumed herself on being the descendant of a king, and yet, after experiencing the vicissitudes and inconstancy of fortune, in the various situations of a beggar, a servant of all work, a mantuamaker's apprentice, a countess, and the favourite of a queen, disjointed her limbs, and disfigured her beauty, in creeping from the clutches of a bailiff's follower, and soon after died in ignominy and distress in a foreign land.

The letters in the appendix, which she acknowledges to have copied surreptitiously from the private correspondence of the queen of France, and cardinal de Rohan, form a very striking contrast with the panegyric lavished by Mr. Burke on an illustrious female; indeed there are a variety of other particulars contained in the two volumes before

us, and authenticated by concurrent testimonies, which, while they tend to evince the extravagance and debauchery of the court, must naturally check the surprise, and even the pity, which might otherwise have taken place in consequence of the revolution.

The work before us in point of composition is very unequal; some parts, particularly in the first volume, are written with elegance and animation; the second is obscure in many places, the translator, or rather editor, as we are given to understand, having composed the whole from scraps and hints, transmitted him on detached pieces of paper by madame de la Motte, some time previous to her death. o.

ART. VII. *Memoirs of the Life and Writings of John Jortin*, D. D.

By John Disney, D. D. F. S. A. 8vo. 314 pag. Price 5s. in Boards. Johnson. 1792.

BIOGRAPHY, when engaged in recording the actions and labours of eminent and learned men, is a most useful, as well as agreeable department of literature; and Dr. J. is a character of such celebrity, as a critic, a poet, and a divine, as to be the proper subject of it. 'The life of a literary man, indeed,' as Dr. Disney properly observes, 'is chiefly devoted to his labours in the republic of letters, and therefore seldom affords any variety of incident, unconnected with his writings. On this account, these are the proper objects of his biographer's attention, and it becomes his duty to commend, or censure, as he conceives them to deserve praise, or blame, respectively.'

'John Jortin, (says Dr. D.) the subject of these memoirs, was born in the parish of St. Giles in the fields, in the county of Middlesex, October 23, 1698.

'His father, Renatus Jortin, was a native of Bretagne in France, and had studied at Saumur. His testimonial from that academy is dated 1682, and is now in the possession of his descendants. He came into England a young man, along with his father, uncle, two aunts, and two sisters, about the year 1685, when the protestants fled from France, on account of the revocation of the edict of Nantz by Lewis the fourteenth. Soon after his settlement in this country, he married Martha, daughter of the rev. Daniel Rogers of Haverham in Buckinghamshire, who descended from a family of the same name that resided at Lees, near Chelmsford in Essex, in the reign of Henry the eighth, and had produced some clergymen, distinguished by their abilities and learning.

'Mr. Renatus Jortin was appointed one of the gentlemen of the privy-chamber to king William the third, in the year 1691; and was, afterwards, successively secretary to admiral Edward Russell earl of Orford, sir George Rooke, and sir Cloudesley Shovel; and perished with the latter when his ship unfortunately struck upon the rocks, called "the bishop and his clerks," off Scilly, October 22, 1707.

'After this melancholy event, Mrs. Jortin removed into the neighbourhood of the charter-house, the better to accommodate the education of her son, who was now nine years of age, and sent him to that seminary as a day-scholar. He learned French at home, and spoke it well. At the age of fifteen he had completed

pleted his classical studies at school, after which he remained at home about a year, and perfected himself in writing and arithmetic.

On the 16th of May 1715, he was admitted pensioner of Jesus college in Cambridge; and distinguished himself so much by his abilities and application, that whilst he was an undergraduate, he was engaged by the recommendation of his tutor, the learned Dr. Styan Thirlby, to translate some of Eustathius's notes on Homer for Mr. Pope.

Dr. D. has so strictly kept to the rule laid down by him, as necessary, in his apprehension, to be observed by the narrator of the life of a literary man, that we have little else to do, than to follow the same course, and to present the reader with a concise view of Dr. J.'s literary labours.

After mentioning the share which Dr. J. had in translating several parts of Eustathius for Mr. Pope, in which Pope seems to have behaved unhandsomely, Dr. D. takes notice of the "*Lusus Poetici*," an elegant and admired work, published in 1722, of which, says Mr. Vicefimus Knox, "the whole collection is such, as would scarcely have disgraced the age of Augustus." On his removal to London, Mr. J. published "Four Sermons on the Christian Religion." In the years 1731 and 1732, in conjunction with some literary friends, he published "*Miscellaneous Observations upon Authors ancient and modern*," which were afterwards translated into Latin, and printed at Amsterdam, under the title of *Miscellaneæ Observationes in Auctores veteres et recentiores ab eruditissimis Britannis, anno 1731 edi cæptæ, cum notis et auxilio variorum doctorum virorum*. In 1734 he published his "Remarks on Spenser's Poems," and "Remarks on Milton," and in the same year in a periodical work, entitled, "the Present State of the Republic of Letters," his "Remarks on Seneca." On his appointment to be preacher of Mr. Boyle's lecture at Lincoln's-Inn, Jortin drew up "a plan of discourses under four heads." "The substance of the second and third head is inserted in the three first volumes of Ecclesiastical Researches." To the account of these works, the editor of the memoirs subjoins many pertinent remarks, and the testimony of critics and learned men.

Few works have been more admired than the "Remarks on Ecclesiastical History." Of these Dr. D. gives a summary, and makes a particular mention of the much admired Preface, against "which was raised the cry of certain ecclesiastics, who meant to have closed the storm by a wreck of legal prosecution." These Remarks "to give a long detail of which it was no design of the present work of Dr. D.'s," were published at different periods, in the intervals of which Jortin published "Miscellaneous Remarks on the Sermons of Archbishop Tillotson," and "a Letter concerning the Music of the Ancients," "in which, as Jortin had a great taste for music, he has given an elegant account of its innocent and inviting charms."

In the year 1751, archbishop Herring gave him the living of St. Dunstan's in the East, and in 1755 conferred on him the degree of doctor in divinity. Here Dr. D. is led to observe, that honours and immunities are given at Oxford and Cambridge

on very hard terms, or the Lambeth on too easy, alluding to the dispensing privilege of the primate, and the subscriptions required at the two universities.

In 1755 Dr. Fortin published his 'Six dissertations on different subjects, theological, moral, historical, and philological, equally remarkable, says Dr. Knox, for taste, learning, originality, and ingenuity.'

In 1758 Dr. J. published the first volume of his *Life of Erasmus*, in quarto; and by the publication of the second volume in 1769 he completed the work. Erasmus had long been the subject of universal admiration, but the task of writing his life with accuracy and judgment was reserved for Dr. J., and this work established his reputation in the remotest universities of Europe. 'The life of Erasmus by Le Clerk is the groundwork on which Dr. J. builds, and is an epitome of the lives of all the eminent men who adorned the fifteenth and sixteenth centuries.' Dr. D. however remarks on it, that the digressions are frequent, and, as the work now stands, it may be rather considered as an excellent collection of materials for the life of Erasmus, than the history of it. In 1762 bishop Osbaldeston gave Dr. J. a prebend in St. Paul's, and the vicarage of Kensington; and in 1764 he was appointed archdeacon of London. Dr. J. had now essentially injured his health by his application to the life of Erasmus; and within this period, till his death, (which happened in 1770) 'his only literary pursuits were assisting Mr. Markland in correcting the proof sheets of the *Supplices Mulieres* of Euripedes, some remarks on Phillips's *Life of Cardinal Pole*, and a second edition of his three first volumes of his remarks on Ecclesiastical History.'

Dr. J. left the following direction in writing for his funeral: "Bury me in a private manner by day-light, at Kensington, in the church, or rather in the new church-yard, and lay a flat stone over the grave: let the inscription be only this—

*Johannes Fortin, mortalis esse desit Anno Salutis [MDCCLXX.]  
Ætatis [LXXII.]"*

To these memoirs is subjoined the character of Dr. J. delineated by Dr. Heathcote, Dr. Knox, and the elegant pen of Dr. Parr, from whose several accounts it appears, he was not only a man of superior talents and learning, but of great integrity and great humanity, a great adept in criticism himself, yet satirical towards fastidious and insolent critics; not ambitious of preferments and distinctions, yet possessed of a degree of keenness and moroseness, on considering the neglect not uncommonly shown to learned men.

In those instances wherein the biographer has occasion to differ from his author he discovers much candour; and to the admirers of Dr. J. we doubt not this work will be highly acceptable. Many remarks are interspersed on religious liberty, subscription, universities, establishments (by which able men are frequently encumbered and perplexed), and ecclesiastical reform, which prove the writer to be possessed of much penetration, good sense, and benevolence.

Y. A.

ART.

ART. VIII. *Eulogium on Benjamin Franklin, LL. D. President of the American Philosophical Society, &c. &c. delivered March 1, 1791, in Philadelphia, before both Houses of Congress, and the American Philosophical Society, &c.* By William Smith, D. D. one of the Vice-Presidents of the said Society, and Provost of the College and Academy of Philadelphia. 8vo. p. 39. pr. 1s. Cadell. 1792.

THE maxim, *Nobilitas sola est atque unica virtus*, was never more properly exemplified than in the immortal Franklin. Though of obscure birth, and at eighteen years of age a journeyman printer in New-York, his talents and abilities raised him to high distinction in that most noble class of human beings, the benefactors of mankind. A just and liberal tribute is here paid to his memory, by one who enjoyed his friendship for near forty years, and was connected with him in public as well as private. Though an eulogium of this kind ought by no means to be considered as an adequate discharge of the debt of gratitude and veneration, which is due from the world to the name of Franklin; it is, however, a tribute of respect, which will be perused with pleasure by all who are capable of discerning and admiring true merit. Dr. Smith considers Franklin in three distinct relations; as a citizen of Pennsylvania, eminent in her counsels, and the founder and patron of most of her useful institutions; as a citizen of America, one of the chief workmen in founding and establishing her empire and renown; and as a citizen of the world, by the invention of useful arts, and the diffusion of liberal science, incessantly and successfully labouring for the happiness of the human race. Under the last head, a general review is taken of his discoveries and improvements in natural philosophy, and his distinguished merit, as a practical philosopher in the science of politics, is celebrated. A letter from Mr. Jefferson, his successor at the court of France, is given, a part of which we shall copy. P. 32.

‘I found the ministers of France equally impressed with his talents and integrity. The count de Vergennes, particularly, gave me repeated and unequivocal demonstrations of his entire confidence in him.

‘When he left *Passy*, it seemed as if the village had lost its patriarch. On taking leave of the court, which he did by letter, the king ordered him to be handsomely complimented, and furnished him with a *litter* and *mules* of his own, the only kind of conveyance the state of his health could bear.

‘The succession to Dr. Franklin, at the court of France, was an excellent school of humility to me. On being presented to any one as the *Minister of America*, the common-place question was, “C’est vous, Monsieur, qui remplacez le docteur Franklin?—Is it you, sir, who replace doctor Franklin?” I generally answered—“No one can replace him, sir, I am only his successor.”

‘I could here relate a number of those *bons mots*, with which he was used to charm every society, as having heard many of them; but these are not your object. Particulars of greater dignity happened not to occur, during his stay of nine months after my arrival in France.

• A little

‘ A little before that time, *Argand* had invented his celebrated lamp; in which the flame is spread into a hollow cylinder, and thus brought into contact with the air, within as well as without. Dr. Franklin had been on the point of the same discovery. The idea had occurred to him; but he had tried a bull-rush as a wick, which did not succeed. His occupations did not permit him to repeat and extend his trials to the introduction of a larger column of air than could pass through the stem of a bull-rush.

‘ About that time, also, the king of France gave him a signal testimony of respect, by joining him with some of the most illustrious men of the nation, to examine that *ignis fatuus* of philosophy, the *animal magnetism* of the *maniac* MESMER; the pretended effects of which had astonished all Paris. From Dr. Franklin's hand, in conjunction with his brethren of the learned committee, that compound of fraud and folly was unveiled, and received its death-wound. After this, nothing very interesting was before the public, either in philosophy or politics; during his stay; and he was principally occupied in winding up his affairs, and preparing for his return to America.

‘ These small offerings to the memory of our great and dear friend, (whom time will be making still greater, while it is spunging us from its records,) must be accepted by you, sir, in that spirit of love and veneration for him, in which they are made; and not according to their insignificance in the eyes of a world, which did not want this mite to fill up the measure of his worth.

‘ His death was an affliction which was to happen to us at some time or other. We have reason to be thankful he was so long spared; that the most useful life should be the longest also; that it was protracted so far beyond the ordinary span allotted to humanity, as to avail us of his wisdom and virtue in the establishment of our *freedom* in the *west*; and to bless him with a view of its *down* in the *east*, where men seemed till now to have learned every thing—but *how to be free*.’

The eulogium concludes with a letter of condolence written by Dr. F. to his niece, on the death of his brother, introduced by Dr. S. to prove this great man's belief in the doctrine of immortality. It is as follows: P. 38.

‘ We have lost a most dear and valuable relation (and friend).—But, it is the will of God that these mortal bodies be laid aside when the *soul* is to enter into *real life*. Existing here is scarce to be called life; it is rather an embryo-state, a preparative to living; and man is not completely born till he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society?

‘ We are *spirits*!—That bodies should be lent while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided, by which we may get rid of them.—*Death* is that way: we ourselves prudently chuse a *partial death* in some cases. A mangled painful limb,

limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he that quits the *whole body*, parts at once with all the pains, and possibilities of pains and pleasures, it was liable to, or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure, *that is to last for ever*. His chair was first ready, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and *we know where to find him?*

ART. IX. *The Lounger's Common-Place Book; or, Alphabetical Anecdotes: being a Biographical, Literary, Political, and Satirical Vademecum, which he who runs may read. To be continued occasionally.* 8vo. 171 pages. Price 6s. half bound. Kirby. 1792.

THIS 'retailer of anecdotes,' as he modestly styles himself, confesses honestly, that the motive which enticed him to the press, was to make a book, which people would like to read, and the bookseller give him money for. How far he has succeeded in the latter part of his design we cannot be informed, for we find no bookseller's name in the title page: but with respect to the probability of his success with the public, we are not inclined to augur unfavourably. The editor has not indeed been very judicious in his selection: for who now wishes to read the stories of Bernard and the duke of Marlborough, of Mary Squires and Elizabeth Canning, or of the beautiful, ingenious and unfortunate Polly Baker? Nor do we, in the original pieces, discover any uncommon keenness of satirical wit, or depth of critical judgment. But many amusing facts in biography are brought together; and reflections are occasionally introduced by no means unworthy of attention. The editor does not undertake to give the lives of the persons whose names are introduced, but merely to relate some anecdotes concerning them, or to give some strictures upon their character. Among the more celebrated names of past times are Arbuthnot, Chesterfield, Foote, Ganganelli, Ludlow, Mead, Smollet, Adam Smith, John Wesley, and Dr. Young.

The principal living characters upon which remarks are hazarded, are those of Burke, Este, Fox, Gibbon, Hayley, Kippis, Mason, Pitt, Tickle, Woolcot. We select, as one of the most pleasing of the latter class, the remarks on Mr. Hayley: p. 81.

HAYLEY, WILLIAM, a sensible writer, a smooth harmonious versifier, a friend to liberty, and the rights of mankind, who exhibited early in life every appearance of idiotism, but, after a certain time, reason, that lamp of the soul, 'that bright emanation of the deity,' began to dawn. He has attained no small degree of fame by powers which have had every aid that laborious cultivation, that useful and polite learning could give: he possesses a judgment critically exact, but has not an highly creative imagination.

The sentiments of gratitude he expresses to a good mother, for her unceasing cares and anxieties during his infancy and childhood, are truly poetic, elegant, and interesting, they come from the heart.

" 'Twas thine, with constant love thro' ling'ring years,

To bathe an idiot orphan with thy tears;

Thy child, from pow'rs above,

Receiv'd the sense to feel and bless thy love."



\* A satirical writer, who, in a fictitious vacancy of the laureatship, makes Mr. Hayley one of the candidates, has pronounced the following sentence on him with more severity I think than justice, tho' not without truth in some of the remarks.

" The polish'd period, the smooth flowing line,  
And faultless texture, all must own are thine;  
For these thy rank thou shalt unenvied keep,  
While all must praise, but while they praise they sleep:  
No flames of genius through thy verses burn,  
Languor and sweetness take their place by turn,  
Nor force or vigour there——

Select in phrase, in ripen'd judgment cool,  
Deep hast thou studied the Italian school,  
Correctly cold thy wishes here are vain."

\* Yet who can read without emotion his descriptive complaints of the rare and tardy rewards of ill-fated genius? Who can contemplate without a sigh, if not a tear, the affecting picture (and a picture it surely is, drawn in glowing colours) of that death-bed, where the unhappy suicide Chatterton 'drains the poisoned phial, tears the strings from his once lov'd lyre, and dies in the phrenzy of despair.'

\* I remember reading that highly finished poem, *The Triumphs of Temper*, with alternate pleasure and disappointment; I experienced much amusement in those cantos, which carry on the narrative; the charming but *faultless* Serena and her maiden aunt, with nothing remaining but the ghost of her beauty, who scolds a niece and snatches from her hand a novel, which she pockets for her own perusal; and the old whig "turned to a tory in his elbow chair," are conceived and introduced with much happy humour. But my memory was burthened, my attention fatigued, and my ideas confused by Mr. Hayley's alternate cantos, which describe the subterraneous voyages of his heroine and her guide. I will not deny that this journey exhibits many happy imitations of Dante, and much splendid imagery, that the great moral truths are inculcated by apt and elegant allegories.

\* A French author used to read his productions to his old woman, and found that the parts she relished best, generally were most agreeable to the public. At the first publication of this poem, on the eve of my departure from the country, I put it in my portmanteau, and among my rural friends read it to occasional circles; those to whom I read the *whole* poem, regularly yawned before it was finished, and said they did not see much in it. Taught by experience, to others I read only the narrative cantos, and they were, without exception, highly entertained by the production. The decision of such critics will not perhaps have much weight with the learned. Yet, after all, it is for the public we write, and if we wish to instruct, we *must* amuse; in other words, write what people will read; and, after making allowance for newspaper puffs, and lying title pages, numerous editions of a work will be found, generally speaking, as good tests of merit in a book, as a good receipt at the treasury of a theatre is of dramatic excellence.

\* Mr. Hayley's compliment to his old favourites, ancient virgins, beginning;

' 'Twas theirs to press, all selfish views above,  
A sister's offspring with parental love,' &c.

is happy, and applicable to life. Our poet's admonitions on the subject of sweetmeats and preserves, being only deceitful vehicles for drams and liqueurs, is well managed; their destructive effects are strikingly held up to view, and this useful piece of satire was extremely well timed and necessary, when our women of fashion were sinking into all the gross abuse of what I once called a gin-shop in masquerade. The figure of the fiend Ennui is monstrous, and bordering on caricature; but it is just. The odious simile taken from that kind of serpent which, by a particular and nauseous process, has the power of swallowing beasts larger than itself, however strictly applicable and resembling, ought not to have been introduced. For in poetry, as in the intercourse of mankind, truth, particularly when disgusting, is not always to be told. A judicious selection of pleasing objects of agreeable, but appropriate resemblances, is the criterion of a man of taste, and a good writer.

It has been observed by Pope, though he forgets to mention that one of the ancients had said it before him, that the business of a writer of pastoral is judiciously to select and pick out the most agreeable and pleasant circumstances of a rural life, and to paint them in simple, but attractive colours. Were an author to determine to represent in his pastoral the real state of rustic manners and situations, and with truth and fact for his guides, minutely to describe the drudgery, oppression and poverty, the low pleasures and multiplied pains, the laborious youth and neglected age of the ploughman, the milk-maid, the cottager, the little farmer, and the peasant, his work would in effect be a satire of the severest kind.

This task indeed has been undertaken, and executed with no small judgment by Mr. Crabbe, in opposition to the Utopian descriptions, primitive innocence, and undisturbed rural felicity of many writers. Mr. Crabbe's portraits of the sporting curate, and the parish apothecary visiting the workhouse, are surely drawn from life.

To conclude, it falls to the lot of a few clergymen who reside in the country, to be able, with the curate in the poem, to play their rubber at whist, keep a gelding, or associate with the squire. It is the happiness of few to enjoy or deserve, like Mr. Crabbe, the smiles of the great; the majority of these unhappy men pass their lives in penury, oblivion, and contempt; they toil and starve on less than forty pounds a year, while their principals, who have the trouble of coming down twice a year to receive their money, are either feeding luxuriously at the chaplain's table at St. James's, or slumbering in prebendal stalls.

We cannot pass over without censure the unhandsome reflection which the author, in the article of Burke, has cast upon the citizens of Bristol. It redounds to his credit that he lost the favour of the citizens of Bristol, a city insensible to every liberal impulse but commercial avarice; which intent on pounds, shillings and pence, starved poor Savage, and rejected Burke.—Such general censures are always as injudicious as they are illiberal, and can seldom be imputed to any other cause, than the acrimony of personal resentment.

ART. X. *A true and surprising Account of a Natural Sleep-Walker, read before the Philosophical Society of Lausanne in Switzerland.*

on the 6th of February, 1788. Translated from the French. 8vo. 58 p. pr. 1s. Edinburgh, Hill; Lond. Kearsley. 1792.

THE philosophical society of Lausanne sent three of their members to Vefey, to make and report their observations on a natural sleep-walker who resided in that place. The result of these observations, made in the year 1788, were communicated to the society in the memoir which is here translated. The facts, which are of a very singular nature, are related with every mark of authenticity.

D. M.

L A W.

ART. XI. *The Practice of the Courts of King's Bench and Common Pleas. Part I.* By Baker John Sellon, Esq; Barrister at Law. 8vo. p. 232. pr. 5s. sewed. Whieldon and Co. 1792.

THE design of a book of practical instructions in the law, is to point out the modes of commencing and carrying on actions, which vary according to the nature of the process, and the situation of the parties concerned. The late Mr. Crompton published a work of this kind, which has been always considered as a very useful one by the profession, and as it interferes in some respect with the present, Mr. Sellon has purchased the copy right, and seems to have incorporated part of the text in the present publication.

We shall permit the editor to speak for himself.

The following pages are introduced to the profession, as a mere compilation. Indeed the nature of the work precludes every idea of originality. A book of practice can be little more than a collection of dry abstract forms and rules, and of adjudged cases thereon. To digest and apply these rules and forms; to select the most useful and approved cases; to arrange them under their respective heads; to reduce the practice as much as possible to principle; and to elucidate the whole by the general introduction of order and method, is the utmost that can be attempted in a work of this kind.

After some prefatory observations, upon the terms, the practice of prosecuting and defending suits by attorney, &c., our author in chap. i. treats of the several ways of bringing actions in the courts of King's Bench and Common Pleas.

Chap. II. States the cases in which special or common bail is required.

Chap. III. Of the mode of proceeding, when common bail only is required, from the commencement of the suit to the declaration.

Chap. IV. Of the mode of proceeding in bailable actions, from the commencement of the suit to the declaration.

Chap. v. Of the mode of proceeding by special original in B. R., and by original *Quare clausum fregit* in C. B., from the commencement of the suit to the declaration.

There are many and great difficulties attending the progress and completion of a work of this kind. As the first volume only is at present before us, it is impossible to decide upon the merits of the publication, considered as a whole. We trust, however,

that Mr. S will be enabled speedily to complete his undertaking, as we have every reason to believe, that it will form an useful *vade mecum* for the profession in general.

ART. XII. *A History of the Law of Shipping and Navigation.* By John Reeves, Esq; Author of "the History of the English Law." 8vo. p 547. pr. 8s. in boards. E. and R. Brooke. 1792.

THE present work is compiled for the use of the committee of privy council, appointed for the consideration of all matters relating to trade and foreign plantations. It contains an historical view of the law of England, with regard to shipping and navigation, from the earliest period to the present time, and consequently of the different branches of foreign and domestic trade, as well as of the fisheries carried on either upon our own or other coasts; but as all the incidents and circumstances relating to, and not originating from these, are extraneous to the purposes of the present volume, they are of course omitted.

In short (says the author), it is intended to touch upon those topics, and those only, which compose the famous *act of navigation*, made in the 12th year of king Charles II. and which has in its title, the same words, in the same sense, in which they are here to be understood: *An act for the encouraging and increasing of shipping and navigation.*

Part I This commences with stat. 42. Ed. III. c. 8., which is the first provision made by parliament, that can be classed under the denomination of a *navigation act*. That however which has been usually deemed the first act of navigation is stat. 5. Rich. II. c. 3., which is said, in the preamble, to be made 'for the increase of the navy of England, which was then greatly diminished.' This section, among the various alterations in the laws relative to this subject, includes the famous navigation act passed by the parliament, October 9, 1651.

Part II. chap. 1. This begins with the stat. 12. Car., II. which was for the most part grounded on that of 1651, and recites in many parts its precise words. The remainder of this chapter is entirely dedicated to a consideration of the plantation trade.

Chap. II. enumerates the *various acts relative to the trade with Asia, Africa, and America*. Chap. III. *Of the European trade*. Chap. IV. *Of the coasting trade*. Chap. V. *Of the fisheries*. Chap. VI. *Of British ships*.

Part III. chap. 1. This has for its title, '*the plantation trade,*' and contains the American intercourse bill; the Newfoundland supply bill; intercourse with the West Indies; &c. This part includes a period from the peace of 1783 to A. D. 1792.

Chap. II. *Trade with Asia, Africa, and America*. Chap. III. *The European Trade*. Chap. IV. *The coasting trade*. Chap. V. *The Fisheries*. Chap. VI. *Of British ships*.

Maritime laws have undoubtedly been sanctioned by the test of experience, for the inducement and obligation to employ British ships has ever had the effect of increasing their number, and this increase has always been an additional incitement to the discovery of new sources of commerce.

' If the wisdom of any scheme of policy (says our author) is to be measured by its effects and consequences, our navigation-system is intitled to the praise of having attained the end for which it was designed. Whether we regard the primary or inferior object in this system; whether it is the increase of shipping, the extension of our foreign trade, or the strength of our navy, they have all advanced to a degree of consideration unexampled; and they owe that advancement to this system.

' With regard to our shipping, it is well known, that we enjoy a greater share in what may be properly called our own navigation, that is, in the navigation by which our own trade is carried on, than any other nation in Europe; and that after we have furnished these demands of our own commerce, we are able to supply with ships the trade of foreign nations. This extensive employment has gradually increased the mercantile shipping of Great Britain, to upwards of 1,365,000 tons, which is valued at the sum of 11,466,000*l*.

' That this increase of our shipping is to be ascribed to our navigation-system, may be made appear from recent experience, in the application of it to the trade of the United States. When those countries were part of our plantations, a great portion of their produce was transported to Great Britain and our West India islands in American bottoms; they had a share in the freight of sugars from those islands to Great Britain: they built annually more than one hundred ships, which were employed in the carrying trade of Great Britain: but since the independence of those states, since their ships have been excluded from our plantations, and that trade is wholly confined to British-built ships, we have gained that share of our carrying trade from which they are now excluded, and we moreover enjoy a considerable portion in the carriage of the produce of the United States.

' The increase of our trade and naval strength, has kept pace with that of our shipping and navigation. We can reflect with pride, that our foreign trade, combined with our manufactures and domestic industry, enables us to raise annually sixteen millions of money, with more ease, than four millions were raised during the reign of king William; and this upon a people, who, in their different ranks, enjoy more riches, more competency, and more comfort, than any people in Europe; and who are more industrious, because they are better protected by a constitution, which has been progressively improving, both in the theory and practice of it, to the present time.

' It was chiefly owing to the effects of this wise system of navigation, that during the late war, we were enabled, notwithstanding the defection of our colonies, to maintain an arduous contest against France, Spain, and Holland, till in the end the fleets of this country might be said to have triumphed over the naval powers of Europe.

' After this experience, no one can doubt but that it is the policy of Great Britain, to give her principal attention to maritime affairs; to carry on her own trade in her own ships, directly to all parts of the world; and to encourage her fisheries in every sea; and from these sources she may always hope to obtain a

naval force adequate to guard her shores from hostile invasion; and to secure her domestic felicity, both public and private, firm and unshaken as the foundations of the island.'

This treatise will be of great service, as a book of reference, to all commercial men.

ART. XIII. *Proceedings in an Action for Debt, between the Right Hon. Charles James Fox, Plaintiff, and John Horne Tooke, Defendant.* Published by the Defendant. 85 Pa. Pr. 2s. Johnson. 1792.

THE present cause must be allowed to be of a very singular and extraordinary nature, whether the object intended to have been obtained, the manner in which it was contended for, or the bold and alarming remarks to which it gave rise, be considered.

Mr. Garrow stated, that this action was brought by the plaintiff against the defendant, to recover the sum of 198l. 2s. 2d., the taxed costs of a petition which had been presented by the defendant to the house of commons, and which by a committee of that house was voted *frivolous and vexatious*. To this declaration the defendant had pleaded that he owed nothing to the plaintiff, and thereupon issue was joined. Mr. Erskine, another of the plaintiff's counsel, after observing, that the act did not 'entitle them to enter into a discussion of the merits,' called Mr. Dunn, who proved the warrant containing the certificate of the expences, to be signed by the speaker of the house of commons: an examined copy of the journals of the house was also produced, by way of ascertaining that the petition had been voted *frivolous and vexatious*.

Mr. Horne Tooke then rose, and entered into a wide and ample field of observations. He began by impressing it on the minds of the jury, that there were only three efficient and necessary parties in the present cause: Mr. Fox, the plaintiff; himself, the defendant; and themselves, the gentlemen of the jury:

'The judge and the cryer of the court (said he) attend alike in their respective situations; and they are paid by us for their attendance: we pay them well: they are hired to be the assistants and reporters, but they are not, and they never were intended to be, the controulers of our conduct.'

This was not a trial between Mr. F. and him, about the trifling sum of two hundred pounds; that was by no means the ultimate object; a great and important national right was at stake; the last and only security which the full-grown corruption and iniquity of the times had left to the people of this land for their lives, their liberties, and their property, this last and only security, 'a real trial by a jury of our countrymen—is now attempted to be wrested from us.'

It was not necessary he added, to enter into a minute detail of the transactions of the late Westminster elections; they were sufficiently notorious, and more than sufficiently infamous. In the year 1784, it happened to suit the views and political purposes of two factions, 'who have long been contending, and still continue to contend, for the plunder, the government, and the patronage of the whole country,' to dispute the representation of the city of Westminster. The consequences were not merely such indecencies, improprieties, and irregularities, as commonly attend contested elections, but a regular system of the most bare-faced and scandalous bribery, the most profligate and  
shameless

shameless perjury, the most cruel and audacious riots,—and finally, murder. In 1788, the same factions again disputed the same object; the consequences and means were the same as before,—bribery, perjury, riot, murder. In the course of little more than four years, one hundred thousand pounds on each side, were expended in the city of Westminster.

‘The expences on the ministerial side was partly paid by persons, as a sort of regular percentage on their places and profits. The lords of the admiralty were at first expected to pay two hundred pounds each; but this was thought too much, and on reconsideration it was reduced to 150 l. for them: the lords of the treasury were expected to pay 200 l. each: persons in superior situations 300 l. each. I can prove the fact. As the rest of the money was furnished by the secretary of the treasury, he best can tell from whence it came.

‘I stated to you, that the country at large, you and I amongst others, are finally to pay that monstrous sum of money laid out on both sides, on this one borough. We know indeed perfectly well, that the gentlemen on the other side, on the opposition side, could not pay this money out of the offices which they are very sorry they do not possess: but they are merchant adventurers; they advance their money on speculation, on promises and expectations of the good things to come hereafter; when *their* leaders shall distribute the national plunder. Then they are to be made amends. And for as many of these promises and expectations as may be fulfilled, the nation at large must pay.’ Mr. H. T. observed, that finding the expences in this contest too great to be continued, the opposite parties entered into a compromise, and in imitation of the decision called the wisdom of Solomon, ‘they cut up the living object for which they had contended, and divided it between them—cruel enough! (adds he) but no wonder—they had mangled it before in the struggle!’ The representation for Westminster, was now to all appearance annihilated. Who would contest? Who could contest it with them? It was just at that period the very last office in the world that he (Mr. T.) should have wished to undertake, and nothing ‘but the infamy of their conduct,’ made him a candidate: the very methods they took, and by which they hoped to deter all men, determined him. For they had not been contented with their compromise alone, but in order to secure the continuance of possession, to guard, as they thought, against all future possible molestation and expence, and discourage all independent interference, they passed that act of parliament—‘the frivolous and vexatious act,’—upon which this present action was brought. *Frivolous and vexatious*, he said, were new crimes, invented in 1789, the judgment and application of which were reserved for another tribunal: for this act of parliament did not leave the jury to enter into the merits of the case—(upon which, however, they were upon their oaths to pronounce)—or into any thing that relates to its merits; and for this ‘most infamous act,’ the people of this country were obliged to the pretended reformer of the representation in parliament, the present chancellor of the exchequer.

This was called an action of *debt*, but it did not require any great degree of understanding to see, that it is, in fact, a penalty for the commission of a new crime. ‘This act is a spring-gun. This act speaks a very plain language, not to be misunderstood, “tread not

near our boroughs ; for woe to the man in future who shall be caught in our traps ; our frivolous and vexatious traps."

After a variety of miscellaneous but pointed animadversions, Mr. H. T. read his petition to the house of commons, and a very apposite passage from Blackstone's Commentaries, on the trial by jury, after which he concluded as follows :

' Now then, gentlemen, I beg you to weigh well in your minds ; consider seriously—for what are you called here this day !—Consider, I beg of you ;—what have you now sworn to perform !—You have solemnly sworn, that " you will *well and truly* try the issue between the parties." You have sworn to try it : well and truly to try it. Now, pray, what is the *issue* ? Mr. Fox asserts that I owe him about 200*l.* which I deny. Now the question between us is, whether debt or not. That is the issue which you have sworn to *try* ; to *try it well* ; and *truly* to *try* it. If then he has proved to your satisfaction the merits of this case, the existence of the debt ; that I am really and truly, to your satisfaction, indebted to him two hundred pounds : then you ought and must give a verdict for him ; but if he has proved no such thing, then you are compelled to give a verdict for me. For remember that you have not sworn to give a verdict only ; but you have sworn to *try*, that is, to *examine* all the circumstances, and all the merits of the case.'

' Now I desire you will reflect, what proofs of the debt have been brought before you ?—An examined copy of the journals of the house of commons, and the speaker's certificate have been produced.——Now what are you to try and examine ?—The speaker's certificate ?—If the speaker's certificate is sufficient to take away our property ; why should not the speaker's certificate be followed by an execution ? What occasion is there to call a jury together to *try* nothing ; and yet to make them solemnly swear to *try, well and truly*. I ask again, unless it was for the purpose of perjurying a jury, why might not the execution have immediately followed the speaker's certificate, as well as your verdict ? Why ? there was no reason upon earth but one.—It was done to *colour* the transaction. They are not yet quite ripe enough to strip from us at once (and let us know it at the time) our right to a trial by jury. But they have completely done it in effect. They have left us the jury, but taken away the trial. They have, by a subterfuge, taken away the *trial*, which is the important part, and left us the jury, which, without *trial*, is a mere mockery.'

' As men then, as Englishmen, as Christians, or if you have any sense of any other tie or religion, you are compelled to pay a sacred regard to that oath which you have sworn ; that you will well and truly *try*, and that your verdict shall only be in consequence of having well and truly tried the merits of the question. Where *crime* is the question, the jury must judge of the *guilt* charged, and of its *extent* : and in actions for *property*, they must judge whether any thing is really *due* and to what *amount* : for if the jury are not to *try*, and decide upon the whole merits of the question before them, no man in this country can be safe in life or property for ever hereafter. Gentlemen, you are all strangers to me. You ought to be, and I believe you to be twelve good and honest men : and if you are so, and act and do your duty accordingly ; I will venture to say, that you will sleep this night



might more happily, and with more satisfaction, than ever you slept in your lives.'

Lord Kenyon having said a few words, the jury-not being agreed, retired from the court, to consider of their verdict, and after an interval of four hours and twenty minutes, returned a verdict for the PLAINTIFF.

Thus ended a cause which will be equally memorable, on account of the circumstances which gave rise to, and those which accompanied it; a cause, in the course of which, the defendant, in the first common-law court in the kingdom, and in the face of the whole world, accused a judge of the denial of justice, the two great parties in the kingdom of a wretched struggle for the sordid and precarious enjoyment of power, place, and emolument, and a house of commons of England of gross and flagrant usurpation. o.

M E D I C I N E.

ART. XIV. *Essay on Pulmonary Consumptions, including the Histories of several remarkable Instances of Recovery, from the most alarming Stages of the Disorder, by an improved Method of Treatment.* By William May, M. D. Member of the Royal College of Physicians, London; Fellow of the London Medical Society; late one of the Physicians to the Universal Dispensary, London. 8vo. 107 Pages. Price 3s. 6d. in boards. Plymouth, Haydon; London, Cadell. 1792.

IN no instance, perhaps, have the late improvements in medicine been applied with happier effects than in the cure of pulmonary consumption. For though the fatality of this disease, under the antisthenic method of treatment, must have been observed by every one engaged in practice, yet no material alteration in the management of so dangerous a complaint had till lately been ventured upon. The attention of the faculty was some time ago called to this subject, by a very ingenious physician and philosopher, in a paper inserted in the second volume of the Memoirs of the Medical Society of London; and the author of the work now before us, has since engaged more fully in the same important inquiry, and has here presented us with the result of his labours. He has not however investigated the causes of the disorder, or examined into its nature with that minuteness and accuracy which it seems to deserve, but he has exhibited facts in proof of the advantages to be derived in it, from an invigorating plan of cure.

The author enters upon his subject by remarking, that 'a persuasion of the incurable nature of consumptions of the lungs, which has so generally prevailed amongst persons of all descriptions, appears to have thrown very considerable obstacles in the way of improving the treatment of this cruel disease.' In opposition to those who suppose that an ulcer of the lungs never can be healed, Dr. M. very justly observes, that 'the lungs have been shot through by musket bullets, or otherwise materially wounded, so as to occasion inflammation, suppuration, and a long train of evil consequences, from which the most perfect recovery has been obtained.' The great fatality of consumptions, the author

thinks, depends on 'a contaminated habit of body, some latent vitiated principle in the constitution;' and that 'whatever tends to correct this principle, and to improve the general habit of the constitution, will be found best appropriated to the cure of phthisis.' He also further maintains, that 'it is upon this principle alone' that 'the disease is ever likely to be remedied; and that the vulnerary, balsamic, and expectorating medicines, which have been given with a view of specifically operating upon the affected organs, have been vainly and foolishly administered.' In order to prove the possibility of curing consumptive patients, and to exhibit the method of treating them, the author first proceeds to relate several cases: some of which he informs us, have been taken from his 'own immediate observation,' others have been 'extracted from publications' of authors of respectability on this subject, and a few in addition to the above have been communicated to him from different gentlemen of the profession.' We shall present our readers with one of the cases. A girl about eighteen years of age, who had a narrow chest, high shoulders, a long neck, fine skin, with a peculiar whiteness and transparency of the teeth, together with a circumscribed redness of the cheeks, and other indications of a predisposition to phthisis; and who was also born of scrofulous parents. About eight or ten weeks before our author saw her, she had been seized with a catarrhus cough, which was very urgent, without expectoration, and attended frequently with slight pains variously affecting the *thorax*, but not fixed in any particular part. She had also irregular rigors, with heat and flushing of the face. P. 7.

'After a few weeks passed away in this manner, the symptoms, by slow degrees, growing more and more troublesome, a frothy mucus was expectorated, which was sometimes tinged with blood. In a short time, this hæmorrhage became more considerable, and recurred pretty regularly, at the stated period of four or five days. It was constantly preceded by those symptoms which are usually found to accompany the hæmorrhagic effort in similar cases: namely, a titillation of the fauces, flushing of the face, dyspnoea, and a disagreeable sense of burning in the chest, with an increased frequency, and apparent hardness of the pulse. These symptoms were always relieved by the ceasing of the hæmorrhage, and in the intervals between the attack, the same kind of mucous matter as has been above described, continued to be expectorated. At length the sputum increased considerably in quantity, put on an evident appearance of purulency, and the symptoms of pyrexia became more strongly marked.

'It was at this period of the disease when I first visited the patient. She was then in a state of extreme weakness, with her face shrunk, and the whole body exceedingly emaciated. The noon and evening exacerbations of hectic fever, with profuse sweats, recurred in a very regular succession. The bowels were sometimes constipated; at others they were affected with profusely colliquative discharges, which, while they lasted, lessened the discharge by the skin. The consent between the skin, and the intestinal canal, was very clearly evinced in this instance, in  
which

which these different conditions of the bowels alternated with each other, with great regularity. The pulse, in point of frequency, was irregular, but invariably above a hundred and ten: sometimes, especially before the hæmorrhage, somewhat full and hard, but for the most part small, and extremely weak. The matter expectorated was now considerable in quantity, and by the common criteria, as well as those of Dr. Brugman's, and the late Mr. Charles Darwin, appeared very satisfactorily to be of a purulent nature. Her nights were anxious and restless, her breathing laborious and painful, and if kept out of bed but a few hours, her legs became oedematous. She had the pearly whiteness of the tunica adnata of the eye, the adunque incurvated form of the nails, and the defluxio capillorum which Sydenham, Cullen, and other writers have considered as certain diagnostics with respect to the existence of a confirmed pulmonary consumption. It will, I think, be allowed, that it is hardly possible to imagine a case more perfectly defined than the above related, or more unfavourable of its kind; a more threatening assemblage of symptoms could scarcely have combined, in any disease, to furnish a dismal prognostic of impending danger; notwithstanding which, a perfect cure was obtained, by a mode of treatment which I shall describe in the sequel, and the patient has now enjoyed, for the space of several years, a firm, and uninterrupted state of health.'

We next come to the consideration of that analogy which has been believed to exist between the scrofula and consumption of the lungs; upon which the author observes, that if 'it should appear evident, or if a strong presumption only should arise, that a predisposition to the latter disease is materially connected with a scrofulous diathesis of the system,' he 'conceives that great light will thereby be thrown upon the treatment of it,' which he has 'presumed to recommend, and that the principles upon which it is founded will bear the test of severest scrutiny.' But still further, should the diseases appear 'uniformly and invariably connected,' and to 'have originated in the same causes,' and 'in their progress to have *passibus æquis* proceeded together, the propriety of these principles will', he thinks, 'be incontestably and irremoveably established.' After examining the different descriptions or definitions which have been given of scrofula, our author concludes, that 'scrofulous and phthisical persons are originally possessed of the same external conformation of body, and that the dispositions inherent in them are nearly, if not precisely, the same.' 'The only dissimilitude' which he has been able to ascertain between them, and which constitutes 'no essential difference in the characters of these diseases, is in the time of their attack: scrofula being generally observed in the early periods of life, and *phthisis* in the more advanced.' The author also remarks, that laxity and delicacy of fibre, are the distinguishing marks of a scrofulous habit, and that the same appearances also denote the predisposition to *phthisis pulmonalis*. In short, Dr. M. supposes, that the inflammation which accompanies this disease depends upon an atony and laxity of the vessels. Upon this foundation he therefore erects his tonic plan of cure,

eure, which seems chiefly to consist in giving emetics, and repeating them at the distance of from three days to a week for several times, and in the intervals administering an infusion of Peruvian bark with the compound spirit of lavender and myrrh. To these he sometimes adds opiates in pretty large doses. The application of blisters to the *thorax* is advised if there be pain, and likewise the wearing of 'a flannel covering.' In conformity to this the author also enjoins a nutrient regimen. Some observations are next added with a view to obviate inconveniences which have arisen from the use of bark, and to explain the effects of vomiting, &c. After slightly noticing the method of treatment which has generally been followed in consumptive cases, and after remarking upon the difficulties which have occurred on the subject of treating the *phthisis pulmonalis* with tonic remedies, Dr. M. observes, p. 80, 'that there is a species of inflammatory diathesis attending pulmonary consumptions, and that the consideration of it is of great importance to the successful treatment of the disease, I am thoroughly persuaded. The specific nature of this inflammation, explains, at once, all the phenomena of phthisis, confirms the theory I presume to offer on the subject, and establishes the foundation of the practice I have recommended, upon the solid basis of a rational principle, as well as successful experience. This species of inflammation, whether it be specifically scrophulous or not, must, from the habits of the persons who are the subjects of it, as well as the concomitant circumstances of its slow progress, and the peculiar organization of the parts it affects, depend upon atony and relaxation of the vessels affected. That there are two kinds of inflammation, and that too, not with slight shades of difference only, but essentially and diametrically opposite in their natures to one another, is a fact which I imagine is now universally admitted.

'That the atonic, passive, or scrophulous inflammation is that which accompanies *phthisis pulmonalis*, is the doctrine for which I contend, and upon which I am solicitous to found a practice whose nature is so very different from that which has hitherto obtained almost universal patronage. Nor is there any thing in this doctrine which entitles me to the credit of having made a discovery, or which has, indeed, any thing of novelty in it, except in its application to this particular form of disease. In common scrophulous inflammations, originating in laxity, and debility of the affected organs, and of the system at large, whether the mesenteric glands, the large joints, or other parts of the body, have been the seat of the disease, practitioners have found no difficulty in recommending the use of tonic remedies. We have the best authority in the records of medicine, with respect to the efficacy of the Peruvian bark, mezereon, &c. in almost every form of scrophulous affections: and as we have seen that the similitude between phthisis and scrophula is so very striking, as to warrant the conclusion, that they are, in fact, no other than varieties of one and the same disease, it must appear that the indication of cure is necessarily the same in either case of it.'

In the concluding part of this treatise, the author draws a comparison between the effects of the method of treatment which he has here recommended, and those resulting 'from the established practice of former times.' On the use of the lancet in this complaint, which we are persuaded has often been carried to dangerous lengths, Dr. M. remarks, p. 101, that 'the practice of bleeding has acquired a dangerous reputation in these cases from the temporary relief which it sometimes occasions. This may account in some measure for its prevalence: how the other parts of this description of treatment have obtained so general a patronage, is to be explained in no other way than by the supposition of an active inflammatory diathesis having been imagined to give rise to the disease; a theory which I hope has been in great measure, if not entirely, invalidated, by the observations which have gone before.

\* That the practice of bleeding has never been found successful in a true *phthisis pulmonalis*, I am firmly persuaded. That the other parts of an antiphlogistic regimen have been equally ineffectual in the attempts which have been made to cure it by such means, I am equally convinced: and with the idea I entertain of the nature of the disease, which I trust is founded upon very good grounds, and which certainly has been the result of extensive enquiry, and deliberate judgment, I can never believe that such methods will be found serviceable.

\* On the contrary, while I am persuaded that a considerable degree of weakness never fails to accompany the causes of the disease, and that it is very probable that the same kind of weakness, varying perhaps in modification and degree, constitutes a material part of the disease itself, I cannot but consider that such means are absolutely pernicious.'

Upon the whole, we think the facts, which the author has adduced in proof of the success attending a tonic plan of cure in pulmonary consumption, are highly deserving the serious consideration of medical practitioners.

ART. XV. *An Inquiry into the Nature and Causes of Sickness in Ships of War: showing the Error of its being chiefly ascribed to maritime Diet, and that it cannot be prevented by the Acids so generally recommended; by what Means that Prevention may be most effectually attained, and with least Expence to the State. To which are added, A Review of Sir John Pringle's Discourse on preserving the Health of Mariners, with other medical Disquisitions; including Remarks on the new Dispensatory of the London College of Physicians.* By William Renwick, Surgeon in the Royal Navy. 8vo, 83 pages. Price 2s. 6d. Evans. 1792.

THE author of this little performance introduces his subject by observing, that the morbid state of his majesty's fleets; in the periods of war, has been found to produce an extensive part of the national debt, together with frequent invasions on the liberty of the subject. And though the alleviation of these evils be evidently of the greatest importance, he is of opinion, that the means adopted for this purpose have been very insufficient. He then proceeds to take notice of *mephitic vapour* as a principal cause

cause of sea scurvy, and remarks, in opposition to most writers on this subject, that 'the distribution of oranges and lemons proved less favourable to the channel fleet in the late war, than would have been as many pinches of snuff; nor did the plentiful use of "four cabbage" preclude the necessity of encampments, where, in a freer circulation of air, though not the most salutary, recoveries were sooner effected than in the crowded wards that gave so much employment in the last offices of attention.' In investigating the general origin of naval sickness, the author finds it necessary to remark, that the vapour in a ship's well is often so deleterious as to occasion an immediate suspension of the vital functions. This is particularly the case 'in ships that have their bottoms very tight.' Having pointed out noxious vapours as the chief causes of maritime diseases, Mr. R. passes to the consideration of the 'most effectual means of removing them, and these,' he thinks, 'must be such as are equally powerful and continued.'

P. 20. 'It being so evident there must, from putrid bilgewater, be a constant emission of poisonous vapour that can only be excluded by sweetening the place from whence it proceeds, the remedy must be such as will reach the source of the evil, and produce the rarefaction necessary for expelling the foul to which fresh air will immediately succeed. It is also requisite that this purification should be *unremitted*, and that the remedy should therefore be adapted to every season, and independent of manual operation. Hence the insufficiency of what are called windsails; as they can neither be used when there is much wind, nor when there is too little to keep them inflated. They are consequently of no service when ventilation is most necessary; nor are they at any time appropriated to ventilate those parts of the ship where the air is most putrid. From interfering with the ship's navigation, and not being suited to all sorts of weather, they are obliged to be often taken down; and being troublesome in putting up, are seldom used during the night, when air is most wanted to purify the respiration of the crew who are sleeping between decks. Many of those, more especially the sick, would also suffer from the unequal and impetuous descent of the external atmosphere in every variation of its temperature. It may here be further observed, that the putrid air has not that immediate discharge which is only effected by the element, without which houses on shore are known never to be wholesome. *That element is FIRE*: the influence whereof can only, in ships, be sufficiently conveyed through such a medium as was proposed to government about fifty years ago.'

A secondary cause of naval sickness, the author thinks, is *putrid water*, which has been too little noticed, since 'it often occasions epidemical fluxes, and is the cause of much mortality both in the navy and army.' Too little regard is paid, he also thinks, to the manner of watering his majesty's ships, as that operation requires 'an equal attention to the place of supply, the state of the weather, and that of the casks into which the water is received.' 'It is also necessary that the latter should not be quite filled; in order that there may be room for agitation from the ship's motion.' Among the causes of maritime mortality, we find

find salted food the next in succession, though it has generally been supposed by other writers to be a chief cause of this disease. All the antidotes which have been provided against the effects of salted provisions, this writer imagines may 'be happily expunged' by the 'substitution of a single article of diet.' This is an 'infusion of *tea*, sweetened with sugar,' which, *he* says, 'combines every salutary virtue; and exceeds the whole of the enumerated articles in promoting the secretions essential to health, and correcting whatever is obnoxious either in aliment or inspiration.' We wish, however, the author had offered some proofs of this, instead of mere assertions in favour of his *panacea*. Sea-biscuit is next considered by the author, and the defects in this article, he observes, 'will be obvious to any person who is told, that it is usually baked in quantities sufficient to serve the largest armaments for several months; and that as the residue from ships paid off is kept in store to be expended by those that remain, or are subsequently put in commission—the same supply may be in continued use for as many years.' P. 37.

'By an immediate change from the latter [bread fresh baked] to the former, impressed landmen are not only previously disordered, but when their habits become so vitiated as most to require the diet adverted to, are unable to masticate the stinty preparation provided for them, on account of the soreness to which their gums are early liable. This, with other scorbutic affections, being occasioned by the corrosive state of the fluids, absorbent remedies (oranges and lemons cannot be esteemed such) are evidently conducive to the cure; and as what conduces to cure will more certainly prevent disease, the utility of wholesome bread needs no other confirmation. It will, however, be evinced in the alleviation which (if not too new) it affords to the stomach, when disordered from an acedent cause: whence irregular livers should make it a principal part of their sustenance. The greatest eaters of bread are generally the stoutest people.

'It may not here be improper to add the evident impropriety of committing to other officers the surveys for which the medical are alone professionally qualified. Hence, from an error in judgment, many a cask of putrid meat has been suffered to poison a ship's company that ought to have been otherwise expended; nor has it been always practicable to convince such officers (in the economy of their own table) that tainted fowls in a sea-pie were still unwholesome, however predominant the spicery that eventually served to multiply the evil. From the same mistaken ideas, putrid water has been esteemed sufficiently corrected by an additional quantity of the spirituous mixture; nor have there been wanting those whose palates were ultimately so depraved, as to prefer fetid grog to that which was sweet. It is not therefore to be wondered that maritime officers are generally so much more diseased than military; or that soldiers who have borne the fatigues of many grievous campaigns, retain the health and longevity that are seldom known to seamen.'

Our author cannot agree in opinion with those writers 'who conceive the maritime atmosphere to be every where salubrious;' on the contrary, he believes that the insalubrity of the sea air at a distance

a distance from land may be added as a cause of naval sickness. After giving a review of his subject, in which the reader will find some judicious and useful observations respecting the navy, the author concludes, that 'countries that sacrifice agriculture to commerce may for a time appear in greater splendor; but, like the corruscations of northern luminaries, *that splendor has only a temporary endurance.*' An appendix is subjoined, containing remarks on various subjects.

ART. XVI. *A Treatise on the Gout, wherein is delivered a new Idea of the proximate Cause, and consequent Means of Relief; written with a View to excite further research into the Nature, and to lessen present Reserve in the Treatment of that Disease.* By Thomas Jeans, M. D. 8vo. 108 p. Price 2s. stitched. Southampton, Baker; London, Cadell.

VARIOUS opinions concerning the nature of the gout have prevailed at different times; at one period we find morbid matter strenuously maintained as the cause of this painful disease; at another it is contended with equal eagerness to depend upon an atonic or debilitated state of the system in general, and particularly of the nerves. This last opinion has been held by many ingenious physicians; and our author's *new idea* seems evidently a *modification* of the same doctrine. The difficulties which have stood in the way of investigating and elucidating the nature of this disease, says Dr. J., are its having been generally deemed an hereditary, periodical, and incurable disease, and considered too by many as salutary to the constitution, and therefore to be born, however severe and frequent. 'It is this last notion,' continues he, 'namely, that a fit of the gout is rather a relief than a danger to the constitution, which has cramped the experience of the faculty in this more than in other disorders; the suffering podagric, amidst his flannels and his fears, consoles himself with the prospect of a purified body at some future day, rather than risque precarious means for present relief, not reflecting that repeated attacks and protraction of the fits, certainly, though insidiously, lead to a fatal event; and in the intermediate time leave him scarcely ever free from the presages or pressure of the disease.' The Dr. thinks it by no means reconcileable to the economy of nature, that the gout is an hereditary disease, according to the vulgar idea; that a specific *materies arthritica* is derived from the parents, and extends itself through succeeding generations. But although he rejects the supposition 'of a specific particle floating in the humours of the body for the greater part of life, and then producing its effect,' yet he seems to allow, that a predisposition to the gout may be derived from the parent. This predisposition, however, of itself, he believes not capable of producing the disease. After observing on the difference in the mildness of an attack of the gout in persons of different bodily vigour, he says, p. 21.

'That a defect of energy prevails in the functions, vital, animal, and natural, when a fit of gout is at hand, will be confirmed by an appeal to the testimony of authors, and to the feelings of sufferers: The dulness, chilliness, indifference to motion, impatience of mental exercise, defect of perspiration, and costiveness, which concur at this period, and liveliness of mind and body which succeeds to the perfect conclusion of the fit, leave us no room to doubt of it. The remote causes,



causes, too, of the disease, as delivered down by the best authority, and generally subscribed to, are such as serve of necessity to produce and confirm this deficient energy: Thus, venereal excesses; abstruse and protracted study; sedative passions, as grief and fear; night-watching; cold, damp air; and similar debilitating powers, which tend originally to lay the foundation of the disease, do so, by inducing positive debility of the system. Other causes, too (though of a different kind), usually conducing to the disease; such as high living, or excess in eating, and especially excess in animal food, enriched with high fauces and condiments; immoderate indulgence in wines and other fermented liquors; violent commotions of the mind; intense and unusual exertions of body, which are often the evident exciting causes of a fit, as affording the stimuli of heat and plethora, do, by their frequent repetition, bring on and confirm a state of debility also, though in a more indirect manner.

The general debility of the system, now pre-supposed, brought on by the operation of the remote causes, tho' shewn to prevail by the symptoms enumerated, does not, however, seem so strongly to bearay itself in general, as in special effects:—We find it, for example, most powerfully operative on the stomach and bowels, whereby the important function of digestion is very materially disturbed. To confirm the truth of this remark, reference may be had to the local symptoms of those parts which always, in a more or less evident degree, precede a fit of gout. These are, sickness of the stomach, and retching to vomit, especially in the morning before breakfast: indifference to food at that meal, acid eructations; murmuring of the bowels, with sense of inflation and of internal heat. It is true, many of the remote causes do not appear to act directly on these organs, only so by intervention of the *sensorium commune*; but it is equally true, that many of them act immediately on them—either producing excess of action and heat, by their stimulating quality; preternatural distention, irritation, and oppression, by their quantity; or otherwise resisting that due concoction of the alimentary matter, which, in this stage of its progress, the economy of nature requires. These symptoms also accompanied with others, more or less painful, more fugitive or fixed, and variously seated—such, for instance, as cramps; catarrhus and nephritic symptoms; affections of the head, as heaviness and aching; of the breast, as pleuritic pain, and dyspnoea; of the abdomen, as colicky pains—prevail in anomalous gout; in which case the *vires conservatrices nature* have been judged to be so far impaired, as to be unequal to the removal of the oppression in the more desirable way of a regular fit. But, as was before observed, the weakly-formed and enervated, are not, exclusively, the partakers of this imperfect disease; and, therefore, some explanation why they are not so, seems requisite to any tolerable elucidation of our subject—and this we proceed to give.—To general debility, with a greater prevalence of it on the stomach and bowels, there is requisite, to furnish an exquisite predisposition to gout, a stronger sympathy or consent betwixt these parts and the joints of the body. This kind of temperament, we apprehend, is common to all podagrics, but varying in degree, occasions all the diversity betwixt the most prompt and most reluctant visitation of the disease, in apparently similar constitutions, equally exposed to the remote and occasional causes. When this idiosyncrasy, or bias of

of the constitution, the certain diathesis or peculiar disposition of the system of authors, is predominant in the highest degree, the slightest irritations on the nerves of the intestinal canal may be competent to fix a fit of the gout; and this seems to be the case when it attacks very young people, or, indeed, temperate people any time before thirty-five years of age.—When in the lowest degree, it may require long and powerful irritations of the same kind, to produce the same effect. The nature and use of the alimentary canal, a receptacle of heterogeneous matter, exposes it necessarily to the influence of diversified irritations: Thus, alimentary matter varying through the several gradations, from simple, bland, and spare diet, to such as exceeds in quantity, variety, and pungency, imparts different impressions on the nerves of the canal, or rather, different degrees of impression, from mild and grateful up to uneasy and painful, according to the condition of the ingesta; and, it is certain, that highly-pungent diet, continued for a short time only, without the interposition of diluents, would produce an abrasion, or erosion of the inner tunic of the intestines.—Nature, however, to alleviate the daily danger to which, this important part of the machine would be subject, if the effects of these irritations were locally operative, has bestowed on it an universal consent with other parts, whereby the active effects of matter, oppressing and fretting its moving fibres, are determined to distant and commonly safer parts. In the cases of regular and perfect gout, we conceive this sympathy or consent to preponderate betwixt the intestinal tube and the most remote joints; and thence, that the active effects of impressions made on the former are determined to and become sensible on the latter. Thus, alimentary matter imperfectly digested, fermenting, acrid, pent up in the intestines, might be expected by its stimulus to create inordinate motion, with cholicky pain and local inflammation, and this consequence sometimes results from it—but by a favourable idiosyncrasy, the morbid effects of these irritating retenta are (through the medium of the nerves) transferred to, and become sensible in the joints, and particularly in the distant joints of the feet.

Our author therefore, according to the doctrine delivered above, places the predisposition to gout in a general debility of the system, 'with an excess of it prevalent in the alimentary canal, from the stomach to the anus, and a predominant sympathy or consent betwixt this great officinal organ of the body and the joints.'—He next proceeds to inquire 'why the disease varies in its seat?' and why after some time 'it quits the more remote and lesser joints, and affects the nearer and larger ones?'—Our limits will not allow us to follow him into this inquiry.—The 'cessation of the flatulent symptoms taking place previous to an attack of the fit,' the author thinks an important fact, and which will tend to throw an additional light on the nature, and consequently on the method of treating, this disease. In short, he supposes the pain of the joint follows as a consequence of the cessation or removal of the dyspeptic symptoms. 'If, for instance,' continues he, 'we consider the flatulent symptoms as the effect of the fermentative contents acting on the muscular fibres of the intestines, and by its pungent quality and extrication of air, producing expansion, and inordinate or inverted motion of them, may we not be justified in referring this new condition (the cessation of these symptoms)

to the reaction of the containing part upon the matter contained—of the intestinal tube upon its contents?'—He therefore explains his new *phenomenon*—'this state of quiescence, in the state of impending gout,' as being the consequence of spasmodic stricture subsisting in the muscular fibres of the intestines; and, in proof of the assertion, he makes this observation, that the *sphincter ani* and *intestinum rectum* are preternaturally constricted, at the time when the pain is fixed to the great toe: and that there is an intimate connexion betwixt the suffering joint and the intestine he thinks highly probable, because by early dilating the constricted parts 'the pain will recede from the joint, and a sensible effect on the bowels be instantly perceived.'—After remarking that this stricture varies at different times in position, extent, and violence, he puts the following questions. 'Upon this foundation are we justified in supposing, that as different parts of the intestinal tube are acted on, so will different joints be affected?—that this determination of impression, founded in the consent of parts, is agreeable to this change as a law of the system?—and as the disease gains upon the constitution, do the lesser intestines, or higher parts of the canal, become oppressed by the retarded or retained mass, not to be propelled further, by reason of more advanced debility, rather than the larger intestines, or those more distant in continuation from the stomach?—and in predominant consent with these parts, do the larger joints, the knee or the elbow, suffer from the transferred effects, rather than the lesser or more remote joints?—Again, as the powers of the *vis vite* decline, does not the sympathetic intercourse betray itself betwixt the stomach itself and the yet larger joints, or parts of the trunk, rather than those of the extremities?' and, finally, in the last stages of the disease, does not its pressure lie upon the stomach itself, the source and origin of the intestines, betraying itself by constant sickness, retching, and vomiting, rather than by violent pain, till at length death puts a stop to these last feeble efforts of nature and life together?'—Our author's idea of the disease is, therefore, that it depends altogether on the nervous system, by the intervention of which, the effects of irritation on the muscular fibres of the alimentary canal are determined to, and become sensible in, remote parts.—Let us now examine his prophylaxis, and method of cure. In order to prevent this disease, he thinks no other precautions necessary, 'than to use moderation in diet, and in the more seducing sacrifices to love and wine—indeed to keep a calm rein upon the passions, to observe early hours of rising and going to rest, regularity in exercise proportionate to bodily strength, and an orderly regard to natural evacuations.'—From 'a reference to the acquired predisposition' in this disease, and from 'the abuses which lead to its establishment,' Dr. J. thinks it evident, that 'the object to be accomplished by medicinal intervention, is to restore the whole system to that state of energy and vigour from which it has lapsed—to fortify the stomach and bowels, and thereby enable them to digest and distribute, as well as seasonably discharge the different parts of the aliment, to enable them also to resist impressions of irritation in cases of accidental indigestion and retardation of the matter, whether nutrimental or feculent.' The means which our author recommends for accomplishing these purposes are the Portland powder, a preparation of guaiacum steeped in rum, nitre, with the tincture of guaiacum, tar-water, and the *aqua*

*nephitica*

*mephitica alkalina.* The Bath, Spa, Seltzer, and Pyrmont waters may also, he says, be used with advantage. In the fit Dr. J. advises sudorific medicines 'with diluent demulcent drinks,' blistering near the part affected, 'for the sake of derivation,' and opiates.—In cases of retrocedent gout, where the stomach is affected with a sense of distention and torpor, volatile stimulant medicines will be necessary. Costiveness should be prevented by mild purgatives.

The appendix contains the different *formulae* of medicines which the author recommends in the course of the work.—Whatever difference we may have observed in our author's theory of this disease, we can see none in his practice, from that commonly pursued.

ART. XVII. *Observations on maniacal Disorders.* By William Pargeter, M.D. 8vo. 140 pages. Reading, Smart; London, Murray. 1792.

AFTER representing the situation of patients afflicted with this most dreadful of human maladies, the author examines the different definitions of this disease that have been given by nosologists. 'The doctrine of *mania*' he thinks in some degree includes that of *melancholia*, 'consequently they cannot be generically different;' that '*melancholia* often arises to so high a degree as nearly to be confounded with *mania*.' Though *mania* has generally been distinguished by 'the *fury*, *impetuosity* and *angry temper* attending it,' Dr. P. is of opinion, that it 'may take place without any impetuosity; and that the term *furibunda* which has been used by *Linnaeus* should be omitted. The author next proceeds to the consideration of the two states of *excitement* and *collapse* of the brain as stated by Dr. Cullen, and to the appearances of the substance of the brain as demonstrated by dissections. He however seems of opinion, that 'no true judgment can be formed from any morbid appearances which the brain may exhibit on dissection, because it will be impossible to determine whether those appearances are *causes* or *effects*.' Having given an account of the ordinary *remote causes* of this disorder, in which we have met with nothing but what has been repeatedly detailed by other writers, Dr. P. relates the histories of *two cases* of this disease, which originated evidently from *religious delusion*, a very frequent cause he thinks of this complaint. Before the author enters upon his method of cure, he points out the most common *diagnostic* symptoms with which this disease is attended. 'The chief reliance in the cure of insanity,' Dr. P. thinks, 'must be rather on *management* than medicine.' He however gives the methods of treating this disorder which have been generally followed. Throughout the whole work, the author has indulged himself very much in quotations from the poets; perhaps he was better acquainted with their writings than with those of physicians.

A. R.

P O E T R Y.

ART. XVIII. *The Voyage of Life: A Poem. In nine Books.* By the Rev. D. Lloyd, Vicar of Llanbister. 12mo. 221 pages. Price 3s. sewed. Dilly. 1792.

WE have been much perplexed, on perusing this poem, to determine to what class of poetry it ought to be referred. From the title, and from the author's attempt to represent the course of human life under

images borrowed from a voyage, we were inclined to pronounce it an *allegorical poem*; but when we observed, through how very small a part of the work the allusions and resemblances, which this copious kind of allegory supplies, are kept in sight, and especially when we compared it with the enchanting fictions of Spenser, or even with the simple, but well supported *similitude* of Bunyan's Pilgrim, we were obliged to abandon this idea. Our next attempt was to place it in the class of *satirical poems*, and we were at first encouraged in this conception of the work, by observing, that it abounded with strokes of indignant censure against papists and unitarians, and against modern metaphysicians and reforming politicians. But though we could easily perceive, respecting the author, *quantâ siccum jecur ardeat irâ*, we soon discovered, that he possessed none of the qualities of the satirist but his indignation. We seemed to approach nearer the truth in ranking his *Voyage of Life* under the head of *ethical poetry*, for we found many good hints of morality, and practical piety, dispersed through the piece; but these were mixed with so much heterogeneous matter, and particularly with such an abundance of systematic theology, that, in order to give the piece a characteristic title, we have been obliged to form a compound term for the occasion; and accordingly introduce it to the notice of our readers under the appellation of an *ethico-theological poem*. To show the propriety of this appellation, and at the same time to enable our readers to judge of the *poetical* merit which this piece possesses, we must make two short extracts, the first moral, the second theological. The poet thus instructs the young how to proceed with safety through the dangerous voyage of life. P. 72.

‘ Would you, Eugenio! covet to secure  
An interest in the MASTER OF THE STORM?  
Invoke protection at his sacred shrine:  
Would you the sober course of safety steer?  
Make virtue’s favourites your chosen crew;  
The wise, the good, th’ experienc’d, and the brave;  
Announc’d by *seers*, “ the excellent of th’ earth;”  
Then steer with these the course the master plann’d,  
Not deviating from his sacred chart,  
And sure success shall all your course attend,  
Till safely anchor’d in the port of peace,  
You share the greetings of celestial joy.  
Mean time let prudence dictate to your ear;  
Form a true estimate of human life:  
Its ebbs, its flows, and various incidents,  
Prepare against with caution: and betimes  
Weigh well each good, each ill to counterpoise  
As in Astræa’s balance. Meditate,  
And plan the course of wisdom. Do not launch  
Life’s bay untutor’d, uninstruct’d alike  
In discipline and good œconomy,  
Like some high-flown intoxicated brain  
Afloat on reeds in hope to cross the gulph.  
From precedent learn prudence. Keep in view  
The num’rous rocks, so fatal prov’d by all  
Who steer the course of bold impiety,  
And dare to shun their track. Be cautious! mark

Where wise men err'd. That course avoid, intent  
 To glean advantage from the worst mishap  
 Of eminence.—Such wrecks strike up a light  
 Which, like a Pharos shines, full many a league;  
 A caution clear to shun the fatal cliff!  
 From vice's crews bear adverse. Seek to gain  
 In wisdom's chart superior excellence:  
 The best avidity is wisdom's thrift;  
 Herein is no excess. Be timely wise;  
 Choose an experienc'd mate: such will afford  
 Good ground of safety in the threat'ning storm.  
 Make plain sincerity your bosom friend:  
 He will stand by when dangers stalk behind,  
 Or threat'ning terrors meet, to shield your breast.  
 Let meek-ey'd piety your steps attend,  
 While lovely charity the cabin cheers,  
 And grave devotion keeps the closet-door.  
 Dismiss all wayward passions: such can serve  
 Only to bear you adverse from the port.  
 Let magnanimity your course conduct,  
 For honour waits on magnanimity.  
 Let reason too your every scheme project,  
 And dictate to your ear. One counsel I  
 Impart, It is an oracle! attend;  
 "Keep old blunt honesty close by your side:  
 "A trusty TAR in every rugged blast:  
 "So safely shall each various storm befriend,  
 "And waft you bounding o'er the deep profound;  
 "Opposing rocks, in vain obstruct your course,  
 "To lame your passage to the realms of love."

These lines exhibit the author in an agreeable point of view, under the character of a moral preceptor; those which follow represent him in that of a theological prophet. P. 57.

"By each new-fangled effort, these would strive,  
 In ethics, politics, theology,  
 T' acquire their end:—vainglorious thirst of fame!  
 And how they will succeed, that record shews:  
 "He that exalted sits, enthron'd, shall laugh:  
 "The LORD himself shall have them in derision."  
 Such the effect of their presumptuous toil  
 T' undeify the "Lord's anointed," who  
 Supreme, on Sion's hill, for ever reigns.  
 Pride made the ancient scribe deny his king—  
 'Tis pride that works the unitarian's fall:  
 That more than mortal foe wag'd war in heav'n,  
 And hurl'd down from the chrystal battlements  
 A "son of morning" to the realms of night.  
 These chiefs, however helm'd, who durst oppose  
 Their mightier, from every feeling heart  
 Extort forth pity—rather just disdain,  
 Considering what love they turn to hate.  
 Such, Julian like, the Galilean king

Must own their vanquisher, and brook his ire.  
These, seeming wife, but fools in fact, "deny  
"The God that bought them"—They aspire  
To undermine the church, 'gainst which "the gates  
"Of hell shall not prevail;" and toil to raise,  
In contradiction proud, aloft to heav'n,  
A temple to CONFUSION dedicate,  
In which, exalted, ERROR sits inshrined.  
Church, apparatus, they durst leave for this,  
To prosecute the arduous design.  
How stable, how sublime, the pillars seem!  
Nor ought suspect they the foundation false:  
Tho' deem'd impregnable. Time yet will come,  
When down the fabric all, with sudden crash,  
Rebounding, lays them in the ruins deep!

Thus prediction is poured forth against prediction: where the true prophet dwells, time alone can discover.

ART. XIX. *A Collection of Poems.* By a young Lady. 12mo. 194 pages. Price 5s. in boards. Rochester, Gillman and Co. London, Evans. 1792.

THESE poems are introduced to the public with great modesty, and under the sanction of a subscription. We are by no means inclined to censure them with severity; but at the same time we must own, that we do not find in them many traces of poetical invention, or much reason to bestow upon them that praise which might encourage the writer to persevere. The verses are commonly prosaic, and often inaccurate. But let the production speak for itself. P. 51.

\* *On seeing a medallion which represented Hope.*

'Ah! beauteous Virgin, undisguis'd by art,  
What sacred blessings dost thou here impart?  
Without thee what's mankind, and all his pow'r,  
For thou'rt the Guardian of each rising hour.  
On thee the Merchant rests, when far from home  
He sends his venture distant seas to roam:  
To thee the Miser flies more to attain;  
On thee relies to swell his unjust gain:  
The weary Trav'ler, lost in desert wild,  
Rests all his comfort on thy mercy mild:  
'Tis thou alone that banishest despair,  
And wipest from her eyes, the Widow's tear.  
When health forsakes th' indulgent Parent's eye,  
And death with hasty steps approaches nigh,  
Yet still, 'till life's last ebb, thou pitying maid  
Supportest orphans with thy gentle aid.  
And when is fled that dear and valu'd life,  
That parts the comfort from the faithful wife,

\* *Vicisti Galilæe!* said Julian the apostate. "O Galilean! thou overcame me."

You still can cheer them with your genial ray,  
 And learn them to reflect there is a day  
 When he who parts them can again restore,  
 To the desponding wife, to part no more,  
 The much-lov'd husband and the faithful friend,  
 To share that happiness which knows no end.  
 And since thou canst such blessings here impart,  
 Pour the soft balm into a parent's heart.  
 Calm her dear mind, and oh! within her breast,  
 Secure a lasting and eternal rest.'

The pieces, which are short, and in number fifty-one, may be classed under the general heads of narrative, epistolary, and elegiac.

ART. XX. *A Poetical Epistle to the Right Honourable Lord Thurlow, Lord High Chancellor of Great-Britain, &c. &c. &c.* 4to. 23 pages. Price 1s. Parsons. 1792.

AN earnest petition, drawn up in decent verse, on behalf of those unfortunate persons who are confined in prison for debt. The poem states several cases of uncommon distress. A committee having been appointed by the house of commons to inquire into the practice and effects of imprisonment for debt, it is hoped that the instances of grievous suffering and enormous oppression, which their report has brought to light, will hasten the adoption of some effectual measures for the correction of this grievance.

ART. XXI. *The Fate of Empire: A Poem.* By the Rev. J. Palmer. 4to. 28 pages. Price 1s. 6d. Debrett. 1792.

THIS poem seems to have been written under a gloomy impression of the instability of all human affairs, and tends to cherish the desponding idea, that it is impossible for human wisdom to form any plan of government which can secure social happiness to man. According to the melancholy conceptions of this writer, despotism and anarchy must, after a short interval, alternately prevail in human affairs; and the idea of establishing the universal empire of reason and freedom must always be visionary. P. 10.

' Tho' Man may labour through his mortal date,  
 To give stability, denied by fate,  
 Denied but to perfection, which on high  
 Above all human daring treads the sky;  
 Experience mocks th' attempt, and whispers Pride,  
 That human Art and Nature are allied:  
 The fate of either various causes sway,  
 Here 'tis a sudden death, here slow decay;  
 The genial current of each system flows  
 Capricious, varying on each varying cause;  
 And Empires are by Empires swept away  
 As stronger Animals on weaker prey.

' Dark is the origin that empires claim  
 By slow gradations rising into fame.  
 Dark is their exit, shifting modes of power,  
 Awhile they shine, then sink to rise no more...



Some, in their fall, their cumbrous ruins wide  
Outspread, sad monuments of human pride.  
Some to their base o'erturn'd, no trace behind  
Leave of their splendor to instruct mankind:  
Here man appears an embryo, void of form,  
Here licks the dust, an abject crawling worm;  
Here quits his base integuments, to spring  
Free as the air aloft on sportive wing;  
Here languid to the earth again declines,  
And all his pride to endless night resigns.'

If the doctrine of this poem be founded in truth, and confirmed by experience, all attempts to mend the world are to be abandoned, as the mere Quixotism of benevolence. But whatever be thought of its philosophy, as a poetical composition the piece has considerable merit.

ART. XXII. *The Proclamation; or the Meeting of the Gothamites. A Poetical Epistle. From Harry Gay to his Friend Richard Quiet.* 8vo. 23 pages. Price 1s. Parsons. 1792.

A SQUIB thrown into Gotham-hall at the meeting of the mayor and corporation, to deliberate upon an address on the proclamation. The general sense of the meeting is happily expressed in two lines:

'I am one that admires the king's proclamation,  
And that hopes it will surely stop all reformation.'

A humorous caricature print is prefixed.

ART. XXIII. *Semiramis: or, The Shuttle. A Cantata, From the Chronicles for 1792.* By Zuingleus Zenogle, Yeoman of the Bulse. 4to. 32 pages. Price 1s. 6d. Debrett. 1792.

AFTER perusing and reperusing this piece, in hopes of being able to discover the writer's meaning, we honestly acknowledge ourselves unequal to the task, and can only lament the paucity of our endowments for fathoming the literary and political profundity of this wonderful production. By the help of a few feeble rays of light, which occasionally flash from the notes upon the text, we guess that the poem is a masked battery, played off against the empress, the emigrant princes, &c. The *Cantata* is throughout of a piece with the following lines: P. 10.

'To cast off with the hounds of war,  
From Indus to the polar star:  
Unmuzzle Ate, and to wage hor',  
Luck *leas'd* SEMIRAMIS the major!  
An urfine of Colossian gait,  
To ford the rubicon of fate;  
To plum the currents of men's eyes,  
And know the bodings of all skies.  
See, see, yon *sutling* nook; so cold!  
There frozen *fingers* roast the bold,  
And 'pipe all hands' for *Dorian* treasures,  
To bloody bones and *broken measures*.

With: *double, double, toil, and trouble;*  
*All come in, and nothing. Double:*  
*"Round about the cauldron" chum,*  
 With *bubble, pitch, and kettle drum;*  
 With *trumpets, cardinals, and gaskets,*  
*Bombs, biscuit, battledores and—flaskets.*  
 Of "*bealish five fathom deep*" for *sprawling*  
 As *pop as bullets in a walling.*  
 With: *double, double, toil and trouble;*  
*All come in. and nothing. Double.*  
 Mark, that old sempstress on the rock  
*Strung round "from noddle down to nock,"*  
 With *crossing angles, as of old;*  
 And *subdivisions manifold;*  
 No batt'ring *powder, or explosion*  
 The *shears of Clotho and erosion;*  
 She vapours of her thimble rig  
 To *smuggle with tobacco prig,*  
 To *punch the noddle of—her mate,*  
 To darn the hosen of the state,  
 To *postrophise at Peter's block!*  
 And *fritter out old Europe's—smock!*

ART. XXIV. *The Comparison; or England Greatest and Happiest.*  
*A Poem.* By William Whitmore. 4to. 12 pages. price  
 1s. 6d. Bell. 1792,

ACCORDING to this versifier, Englishmen alone are prosperous  
 and happy;

‘France, late conspicuous on the roll of fame,  
 Is fallen, for ever fallen, and known but by the name;’  
 and ‘Reformers are a dangerous crew, false, and base,  
 Whom heaven must be invoked to banish from its favoured  
 race.’

The verses, in point of composition, have no extraordinary  
 merit.

## D R A M A,

ART. XXV. *The Battle of Eddington; or, British Liberty. A Tragedy.* 8vo. p. 118. pr. 1s. 6d. Elmsley. 1790.

INTERESTING and popular as the real story of Alfred is, this poet has not been able to draw from it a dramatic exhibition at all adapted to touch the feelings of the spectator. The plot, which is barren of incident, is wrought up with little skill; and the language is throughout as remote as possible from the natural expression of sentiment and passion. A chorus is introduced after the manner of Mr. Mason in his tragedies, but with no other effect than to encumber the business of the play, and to check those emotions which the character and history of Alfred must always excite. The writer appears, from the notes annexed, to be an enemy to reform, and to have written his play rather in the spirit of a politician than of a poet,

The

The following speech is put into the mouth of Alfred. p. 38.

*Alfred.* 'As little would th' extreme of liberty,  
As unmix'd power, forebode our country's good,  
The wide extent of our connected isle,  
Now first united for its welfare, asks  
A firmer power to fix its scatter'd parts,  
To hold them join'd, as from a common centre;  
For policy as sage may guide our councils,  
As spread the fame of ancient lawgivers,  
While thus we frame our state; which may exhibit  
Both larger power, and greater liberty.  
No sad excesses in a state are worse  
Than anarchy's, nor ask a firmer check:  
Beneath it, ever does the weak man suffer,  
Vex'd by the strong and base; and, ruin'd fame  
Engrossing gradual favour, wealth itself  
Endanger'd, more afflicts than poverty.  
'Tis what distinguishes our race from brutes:  
That one by rule, and maxims pre-conceiv'd,  
Order his actions, on mature reflection  
Engrafting virtue's growth for fairer fruits;  
The others, by no common tie confin'd,  
As impulse urges, or as force compels,  
Obey the laws but of instinctive being,

D. M.

ART. XXV. *The Fugitive*. A Comedy. As it is performed at the King's Theatre in the Haymarket. By Joseph Richardson, Esq; Barrister at Law. 8vo. p. 86, pr. 1s, 6d. Debrett. 1792.

THE writer of this comedy, well versed in the dramatic art of the day, seems to have taken the Heiress for his model: and skilfully adapting the *Dramatis Personæ*, excepting Mrs. Jordan, whom, however, he has not ventured to exhibit *sans Culottes*, to the different cast of parts in which the actors excel, the want of plot and character is overlooked, whilst smartness of dialogue supplies the place of wit and humour. The author appears to be aware of this, for he observes in the advertisement:

'Perhaps there is no expression of gratitude at once so necessary and so suspicious, as that which the author of a dramatic performance pays to the several ladies and gentlemen who supported him in its representation.—He must possess much more confidence in himself than belongs to the author of the *Fugitive*, who believes he can insure success upon the stage, without the concurrence of their kindest and most active exertions.'

We shall add, as a specimen of the dialogue, the scene most admired on the stage; and it is so detached from the business of the play, that the personages introduce themselves. p. 56.

'Enter Admiral CLEVELAND.

'Admiral. Hey day! What storm's a brewing now? Why neighbour Manly this is a rough gale upon so fair a coast—what quarrelling with my niece?

! Miss

‘ *Miss Herbert.* Dear uncle I’m quite rejoiced to see you, you never came so seasonably to the rescue of a poor little disabled frigate in your life—Mr. Manly here.—

‘ *Old Manly.* Your niece is an impertinent, forward, malicious young woman, Mr. Cleveland, and I desire never to see her face again—I’ll never, never forgive her—No, if I were to live till I was sixty.

‘ *Miss Herbert.* What a formidable resentment! Why the period of it has expired these five years.

‘ *Admiral.* [*Aside.*] Leave him to me, I’ll tease the old fellow—I came on purpose.

‘ *Miss Herbert.* I will.

‘ *Admiral.* But how did the brush happen? What is the cause of it?

‘ *Miss Herbert.* Why, sir, I spoke, I am afraid, somewhat too justly of your friend’s age, and appeared to entertain too favourable an opinion of his morality—offences which a lively, determined rover, in his climacteric, can never reconcile to his forgiveness.

‘ *Admiral.* Oh, is that all!

‘ *Miss Herbert.* So good, Mr. gallant, gay Lothario of sixty-five, a good morning to you. [*Exit. Miss Herbert.*]

‘ *Old Manly.* A saucy minx.

‘ *Admiral.* Come, Manly, you have too many of the substantial afflictions of life to contend with at present to be ruffled by little breezes of this sort—But I am your friend, and I thought it my duty, as such, to call upon you, and to do what a friend ought, to comfort you.

‘ *Old Manly.* Why that was very kind my old neighbour, very kind indeed—be seated I beseech you—Yes, indeed, ’tis very true, as you say admiral, I am a wretched, miserable, unhappy man, oppress’d with sorrows, laden with affliction—overtaken before my time, by many cares. Yet ’tis something, my worthy neighbour, to have a trusty friend, to take a kind interest in one’s misfortunes—to share, as it were, the sad load of life—to ride and tye with one in the weary pilgrimage—O ’tis a charming thing to have a friend!

‘ *Admiral.* I think so indeed, and hope to prove as much—I have no other object but to comfort you—None, none.—You are indeed very unhappy.

‘ *Old Manly.* Very, very!

‘ *Admiral.* Why there’s your wife, now.

‘ *Old Manly.* Aye—my wife—Oh! Oh! [*A long sigh.*]

‘ *Admiral.* Nay be comforted, my friend—be comforted—Why she is of herself a sufficient load of misery for any one poor pair of mortal shoulders. Always fretful, her suspicions never asleep—and her tongue always awake—constantly making her observations, like a vessel sent out upon discovery—ever on the watch, like an armed cutter, to cut off any little contraband toy, and to intercept any harmless piece of smuggled amusement.

‘ *Old Manly.* Oh! ’tis dreadful, neighbour, quite dreadful indeed.

‘ *Admiral.*

“ *Admiral.* Take comfort, my friend—What did I come here for? take comfort, I say—There is your son, too.

“ *Old Manly.* Yes, my son too, an abandon'd profligate.

“ *Admiral.* Nay, if that were all, there might be hopes—the early little irregularities that grow out of the honest passions of our nature, are sometimes an advantage to the ripened man; they carry their own remedy along with them, and when remedied, they generally leave the person wiser and better than they found him—wiser for his experience, and better for the indulgence which they give him towards the infirmities of others—but a canting, whining, preaching profligate—a sermon maker at twenty—a fellow that becomes a saint, before he's a man—a beardless hypocrite—a scoundrel that cannot be content with common homely sinning, but must give it a relish by joining a prayer with it in his mouth—of such a fellow there can be no hopes—no hopes indeed.

“ *Old Manly.* None, none. Oh miserable that I am, where will my affliction end? Where shall I find consolation?

“ *Admiral.* Consolation!—In me to be sure!—What else was the purpose of my visit? I forbear to say any thing of your daughter, poor unhappy girl.

“ *Old Manly.* Conceal nothing from me. What has happened to my poor child—what has happened to her? She was my favourite. Miserable man! O miserable man!

“ *Admiral.* Nay, if it will give you any comfort, I will tell you. It is my duty to do so—why, she, you know, was desperately in love with Charles Welford. He has turned her off, I find—discharged her the service, and has fallen in with somebody else: so that I suppose by to-morrow morning we may look for her birth, poor girl, in the ambush of a willow, or the retirement of a fish-pond.

“ *Old Manly.* Now the sum of my calamities is complete [*Weeps*]. Now, indeed, the cup is full—poor undone man—miserable husband—wretched father!

“ *Admiral.* Aye, and all to come upon you at your time of life too—Had your misfortunes reached you when you were in the vigour of your days—[*Old Manly dries his eyes, and looks resentfully*] when you retained enough of bodily strength and force of mind to cope with them—but—at your time of day, when the timbers are approaching fast towards decay, when the lights of the understanding are upon the glimmer, and the reckoning of life is pretty nearly out—Oh! 'tis too horrible. Faith, after all, I don't know how to comfort you.

“ *Old Manly.* [*In a rage.*] [*Both rising.*] I believe not, indeed; you fusty, musty, old, foul-mouthed, weather-beaten coxcomb—timbers approaching fast to decay. Whose timbers do you mean, old jury-mast? Look at your own crazy hulk—do—and don't keep quoting your damn'd log-book criticisms upon your juniors and your betters.

“ *Admiral.* Nay, my good friend.

“ *Old Manly.* Damn your friendship, and your goodness too. I don't like friendship that only wants me to hate myself—and goodness that only goes to prove every thing bad about me. So,  
good

good Mr. yellow admiral, sheer off—do—and till you can stuff your old vessel with a cargo of more commoditable merchandize, don't let me see you in my latitude again.

' *Admiral*. Sir, let me tell you, you may repent of this language; and were it not for pity of your age and your misfortunes.—

' *Old Manly*. O curse your pity; and as for misfortunes, I know of none equal to your consolation.

' *Admiral*. You shall here more of this, Mr. Manly.

' *Old Manly*. Not for the present, if you please—if you want my life, take it—take any thing—only take yourself off.

' *Admiral*. Very well, sir. You shall hear from me at a proper time. [*Aside*.] I have made the old fool nobly miserable; that's some comfort, however..

' *Old Manly*. [*solus*.] What an afs was I, to listen so long to the hollow croakings of this melancholy sea monster—a rusty old weather-cock; always pointing one way, and that to the quarter of misfortune—I miserable!—What shou'd make me so?—Is not my wife kind and faithful, and only a little troublesome now and then for my good—Is not my son generous and gay—and—and like his father as a son shou'd be—and a'n't I stout in body, and sound in mind, and is not every thing as I would have it?—a dismal old—now has he given me a sample of the view with which advice is always bestowed, and I him a proof of the effect with which it is always taken—he came to me to increase my distresses by consolation, and I have made use of his counsel as a new argument for pleasing myself. [*Exit*.] w.

ART. XXVII. *All in Good Humour. A Dramatic Piece, in one Act, first performed at the Theatre-Royal, Haymarket, on Saturday, July 7, 1792. By Walley C. Oulton. 8vo. p. 22. pr. 1s. Debrett. 1793.*

A *bagatelle*, very well calculated, in reading as well as in exhibition, to answer the writer's professed intention, of creating an innocent laugh for half an hour. The misapprehension of figurative for literal meaning, is humourously represented in a scene between a dramatic writer, and an ignorant country 'squire.

# CRITICISM,

ART. XXVIII. *Curfory Remarks upon the Arrangement of the Plays of Shakespear: occasioned by reading Mr. Malone's, on the Chronological Order of those celebrated Pieces.* By the Rev. James Hurd, M. A. Fellow of Magdalen College, Oxford. 8vo. 55 Pages, Pr. 1s. Johnson. 1792.

THIS writer thinks it very desirable that the plays of Shakespear should undergo a new arrangement, and offers a few observations on each play, with a view to ascertain, as clearly as may be, the place into which it would fall in chronological order. The result of these observations, which are ingenious, and perhaps as satisfactory as the nature of the inquiry will admit, is the following new disposition of the

the plays of Shakespear. Antony and Cleopatra. Winter's Tale. Cymbeline. Coriolanus. Timon of Athens. The Tempest. Measure for Measure. The Taming of the Shrew. Romeo and Juliet. The Midsummer Night's Dream. Much ado about Nothing. Othello. The Comedy of Errors. Love's Labour Lost. The Two Gentlemen of Verona. Troilus and Cressida. All's well that ends well. Twelfth Night. King John. Richard II. Henry IV. P. I. Henry IV. P. II. Henry V. Henry VI. P. I. Henry VI. P. II. Henry VI. P. III. Richard III. Henry VIII. The Merry Wives of Windsor. The Merchant of Venice. As you like it. Macbeth. King Lear. Julius Cæsar. Hamlet.

The remarks are addressed to Mr. Alderman Boydell, and his subscribers, in order to convince them of the necessity of an improvement in which they are most essentially concerned. D. M.

### PICTURESQUE BEAUTY.

ART. XXIX. *Three Essays : on Picturesque Beauty ; on Picturesque Travel ; and on Sketching Landscape. To which is added a Poem, on Landscape Painting.* By William Gilpin, M. A. &c. 8vo. 150 Pa. and Six Plates. Pr. 10s. 6d. in Boards. Blamire. 1792:

Mr. G. having written many picturesque tours, it seemed incumbent on him to tell us the precise signification which he gave to a word often used in a vague sense ; and, indeed, it were to be wished, when subjects of taste are discussed, not to mention more important disquisitions, that each individual would first attain a clear idea of the meaning which he himself has affixed to the appropriated terms. What is beauty ? has frequently been asked, without receiving a direct answer :—what is picturesque, he ingeniously points out—yet pretends not to determine what cause produces the assigned effect ; but he shall speak for himself. P. 3.

Disputes about beauty might perhaps be involved in less confusion, if a distinction were established, which certainly exists, between such objects as are *beautiful*, and such as are *picturesque*—between those, which please the eye in their *natural state* ; and those, which please from some quality, capable of being *illustrated in painting*.

Ideas of beauty vary with the object, and with the eye of the spectator. Those artificial forms appear generally the most beautiful, with which we have been the most conversant. Thus the stone-mason sees beauties in a well-jointed wall, which escape the architect, who surveys the building under a different idea. And thus the painter, who compares his object with the rules of his art, sees it in a different light from the man of general taste, who surveys it only as simply beautiful.

As this difference therefore between the *beautiful* and the *picturesque* appears really to exist, and must depend on some peculiar construction of the object ; it may be worth while to examine, what that peculiar construction is. We inquire not into the *general sources of beauty*, either in nature, or in representation. This would lead into a nice, and scientific discussion, in which it is not our purpose to engage. The question simply is, *What is that quality in objects, which particularly marks them as picturesque ?*

\* In examining the *real object*, we shall find, one source of beauty arises from that species of elegance, which we call *smoothness*, or *neatness*; for the terms are nearly synonymous. The higher the marble is polished, the brighter the silver is rubbed, and the more the mahogany shines, the more each is considered as an object of beauty: as if the eye delighted in gliding smoothly over a surface.

\* In the class of larger objects the same idea prevails. In a pile of building we wish to see neatness in every part added to the elegance of the architecture. And if we examine a piece of improved pleasure-ground, every thing rough, and slovenly offends.

\* Mr. Burke, enumerating the properties of beauty, considers *smoothness* as one of the most essential. "A very considerable part of the effect of beauty, says he, is owing to this quality: indeed the most considerable: for take any beautiful object, and give it a broken, and rugged surface, and however well-formed it may be in other respects, it pleases no longer. Whereas, let it want ever so many of the other constituents, if it want not this, it becomes more pleasing, than almost all the others without it."—How far Mr. Burke may be right in making smoothness the *most considerable* source of beauty, I rather doubt. A considerable one it certainly is.

\* Thus then, we suppose the matter stands with regard to *beautiful objects in general*. But in *picturesque representation* it seems somewhat odd, yet we shall perhaps find it equally true, that the reverse of this is the case; and that the ideas of *neat* and *smooth*, instead of being picturesque, in fact disqualify the object, in which they reside, from any pretensions to *picturesque beauty*.—Nay farther, we do not scruple to assert, that *roughness* forms the most essential point of difference between the *beautiful* and the *picturesque*; as it seems to be that particular quality, which makes objects chiefly pleasing in painting.—I use the general term *roughness*; but properly speaking, roughness relates only to the surfaces of bodies: when we speak of their delineation, we use the word *ruggedness*. Both ideas however equally enter into the picturesque; and both are observable in the smaller, as well as in the larger parts of nature—in the outline, and bark of a tree, as in the rude summit, and craggy sides of a mountain.

P. 13. \* Animal life, as well as human, is, in general, beautiful both in nature, and on canvas. We admire the horse, as a *real object*; the elegance of his form; the stateliness of his tread; the spirit of all his motions; and the glossiness of his coat. We admire him also in *representation*. But as an object of picturesque beauty, we admire more the worn-out cart-horse, the cow, the goat, or the ass; whose harder lines, and rougher coats, exhibit more the graces of the pencil. For the truth of this we may examine Berghem's pictures: we may examine the smart touch of Rosa of Tivoli. The lion with his rough mane; the bristly boar; and the ruffled plumage of the eagle, are all objects of this kind. Smooth-coated animals could not produce so picturesque an effect.

To form a just idea of Mr. G.'s theory, the concatenation of thoughts should not be broken; besides, it throws a strong light on many hints, in his former works, of which these essays may be reckoned the elements.

This



This remark extends to the next ingenious essay (on *Picturesque Travel*) with additional force, and we particularly recommend it to the notice of those favourites of fortune who travel for pleasure;—the first paragraph contains the reason. P. 41.

‘Enough has been said to shew the difficulty of *assigning causes*: let us then take another course, and amuse ourselves with *searching after effects*. This is the general intention of picturesque travel. We mean not to bring it into competition with any of the more useful ends of travelling: but as many travel without any end at all, amusing themselves without being able to give a reason why they are amused, we offer an end, which may possibly engage some vacant minds; and may indeed afford a rational amusement to such as travel for more important purposes.’

‘The *Art of Sketching* [Essay III.] is to the picturesque traveller, what the art of writing is to the scholar. Each is equally necessary to fix, and communicate it's respective ideas.’

Landscape sketching is certainly a most pleasing amusement, and affords the idle, we mean the rich, an employment that by exercising the taste, leads to moral improvement. Mr. G. gives the following modest character of remarks, which resulting from experience are doubtless valuable, only to speak of the mechanical instruction.

P. 85. ‘After all, however, from the mode of sketching here recommended (which is as far as I should wish to recommend drawing landscape to those, who draw only for amusement) no great degree of accuracy can be expected. General ideas only must be looked for; not the peculiarities of portrait. It admits the winding river—the shooting promontory—the castle—the abbey—the flat distance—and the mountain melting into the horizon. It admits too the relation, which all these parts bear to each other. But it descends not to the minutize of objects. The fringed bank of the river—the Gothic ornaments of the abbey—the chafins and fracture of the rock, and castle—and every little object along the vale, it pretends not to delineate with exactness. All this is the province of the finished drawing, and the picture; in which the artist conveys an idea of each minute feature of the country he *delineates*, or *imagines*. But *high finishing*, as I have before observed, belongs only to a master, who can give *expressive touches*. The disciple, whom I am instructing, and whom I instruct only from my own experience, must have humbler views; and can hardly expect to please, if he go farther than a sketch, adorned as hath been here described.’

With an eye, likewise, to the instruction it contains, we recommend to the young artists the poem on landscape painting, though we think, paradoxical as the assertion may sound, that rules are not only delivered with more precision, but more force in prose than in verse, unless a narrative serve as a live thread to the didactic part of the composition, or strong sensible images give a local habitation, and a body, which may be seen as well as felt, to the precepts.

The author informs us, that Mr. Mason smoothed the versification, and found it an arduous task to retain the technical terms. Poetry disdaining the straight lines of reason, why do reasoners attempt to bend them? for circumlocution always weakens the force of rules. M.

ART. XXX. *Sermons chiefly intended to promote Faith, Hope, and Charity.* By Vicefimus Knox, D.D. 8vo. 511 pages. Price 6s. in boards. Dilly. 1792.

DR. KNOX has long been confidered as a valuable writer for a very numerous clafs of readers. The admirers, therefore, of his ingenious effays will open his fermons with pleasure; efpecially thofe who, exclaiming againft modern productions, affert with him, that they lean towards infidelity, by inculcating morality till faith and all the myfteries of religion are almoft excluded from the christian fystem. Whatever be the truth on this point, the prevailing opinion refpecting the effays certainly is, that they contain a fund of good fenfe, often, it is true, delivered with a dogmatizing tone, but with claffical ftrength and purity of language, and that they place the underftanding and abilities of the author in a very refpectable point of view. From fuch a cool clear head, much more inftruction might have been expected, if Dr. K. had not, taking it for granted that fermons ought to be addreffed to the heart, laboured to be eloquent in defpite of nature. Experience feems to prove, that this is the peculiar privilege of genius, and not to be attained by patiently turning over, with a difcerning eye, volume after volume; for the oil of perfuafion muft flow from the heart, like the precious gums exhaled by a vertical fun; and the images which, ftriking the fancy, find the readieft way to enforce conviction, will not be found by the underftanding though it ranfack all nature.

In fermons chiefly intended to promote *faith, hope, and charity*, it might have been prefumed, that much pains would have been taken to recommend the diligent ftudy of the principles of religion, as the only real ground of belief; and that the moft candid and liberal fentiments would have been expreffed towards men of different perfuafions. Thefe difcourfes are, however, of a very different complexion. The author, far from encouraging free inquiry, or making it a part of christian duty to prove all things, frequently cautions his hearers againft confiding in human reafon, and encourages them in a quiet acquiefcence in the opinions they have received from their parents and inftructors. Far from inculcating that candour which ‘hopeth all things,’ he inveighs with great feverity againft thofe who forfake the good old path of orthodoxy.

On the fubject of charity, Dr. K. indeed declaims with fome vehemence: he pronounces it to be better worth preferving, than all the theological opinions and speculative doctrines, that were ever broached from the pulpit of a church, either with a fteeple or without one; and exclaims: p. 75.

‘O that I could prevail on chriftians to melt down, under the warm influence of brotherly love, all the diftinctions of methodifts, independents, baptifts, anabaptifts, arians, trinitarians, unitarians, in the glorious name of Chriftians; men of large, generous, benevolent minds, above difputing for trifles, that love one another as men, fons of the fame Almighty Parent, heirs of the fame falvation by Jefus Chrift! Let us throw away our petty badges of diftinction; diftinction, where, in fact, there is no difference; and let us walk together, hand in hand, into the church, up to the altar, and give and forgive, and love one another, and live in unity in this world, the few years poor mortals have

have to live, that we may meet in love, never again to be divided, in heaven : where will no more be found the narrow, dark, cold, wretched prejudices of little sectaries, cavilling at each other, stinging their opponents, venting the virulence of their temper in defence of a religion that forbids, above every thing, all rancour, all malice, all evil-thinking, and all evil-speaking.

Nevertheless, other parts of these discourses plainly show that Dr. K. has no wish for any other unanimity, than that which consists in the implicit subjection of the understanding to ecclesiastical authority. He insists upon the leading points of orthodox faith as of the first moment, and alone capable of affording balsam to the soul under affliction. Books of free discussion he proscribes as infectious and dangerous, and would persuade men that their only safety lies in implicit belief.

P. 61. ' It will conduce much to our continuance in a state of grace, if we are cautious of indulging the pride of our reason. Reason is certainly an incompetent judge in subjects of religion. Learning must not, presumptuously, pretend to decide. *For we are but of yesterday, and know nothing; because our days upon earth are a shadow.* We must not concern ourselves in fruitless inquiries into the mode in which the Holy Spirit is enabled to operate. We shall never discover, after all our disputations on the subject, *the secret things which belong unto the Lord.* But if we proudly drag them to the tribunal of our reason, we shall probably be led, by our presumption, to pronounce an unfavourable sentence on their pretensions to truth. Our vanity will be flattered with starting many doubts and difficulties, which, we think, have eluded the sagacity of other inquirers. We shall be gradually seduced, by the deceitfulness of our hearts, not only to question the existence of a Holy Ghost, but the truth of Christianity. Such is the frequent effect of trusting to the dim light of human perceptions, in opposition to the revealed illumination of the gospel. They who appear to have possessed reason in a high state of natural vigour and acquired improvement, have been fools, and blind to all the truths of the christian dispensation.'

In another place he writes : P. 181.

' He again who is resolved to divest himself of all prejudices, as he calls them, in favour of any particular persuasion, and to chuse a sect, a church, or mode of worship, according to his own particular caprice or imagination, will be far less likely to accomplish the great end of all religion, IMPROVEMENT OF HEART, than another, who paying a deference to the opinions of his forefathers, adopts them with humility, and, instead of disputing or cavilling, employs his thoughts and efforts in DOING, to the best of his knowledge and power, THE THING THAT IS RIGHT.'

With these ideas of speculation, it is not wonderful that Dr. K. should prefer the declamatory to the argumentative method of preaching. Of the kind of eloquence which prevails in these discourses, the reader will form an idea, from the following specimen taken from the sermon on Grace. P. 64.

' When we turn our attention to the world, how many do we observe, for whom there is every reason to fear that they are dead in a spiritual sense, dead to God, dead to Christ, and dead to the influences of the Holy Ghost. I shall address a short exhortation to them, hoping

ing that it may be efficacious on the hearts of some among great numbers, and that it may call a few from the sleep of death.

*Awake, says the word of God, thou that sleepest, and arise from the dead, and Christ shall give thee light.* Hear, O hear, this friendly voice, thou that devotest thyself to the unceasing pursuit of nominal pleasure. Little dost thou know of thy real state. Thou hast not time enough to think of it, or of any thing serious. Some new diversion, or some fashionable pleasure, is devised for every day and for every hour. Thou art whirled in the vortex of dissipation. All is hurry and confusion. But thou art not sensible of thy danger. While thou art countenanced by thy companion, while thou preservest the distinction of fashion, thou remainest in complete security. Thou art allowed to be a man of spirit, and make a figure equal to thy rank in life. Thou therefore concludest that all is well. With respect to religion, it is too dull for thy attention, and thou hearest it frequently ridiculed by the wits into whose company thou art admitted. Thou also discernest, that the most fashionable writers have espoused the cause of infidelity. It is enough. Thou must also be in the fashion, even though it should endanger thy immortal existence. Thou must also be a wit, since the character is so easily gained by blasphemy. Alas! poor mortal! thou art an object of the sincerest commiseration! Lively and gay as is thy appearance, vigorous as thy health, active as thy exertions, thou art already in the arms of death; sunk in a spiritual slumber, from which it is too probable that, without an effort of thine own, thou wilt only rise to hear the sentence of perdition! Thou art forsaken by grace, and given over to thy own will; a dereliction equivalent to the actual curse of that Almighty God who made thee, and gave thee all the delights in which thy soul rejoices to revel. Pause a moment, and listen to the voice of reason and religion. If thou now refusest, it is devoutly to be wished that God in his mercy may send thee some calamity. The terrors of the Lord will be instances of his love. O that the preacher could rouse thee with the trump of the archangel, repeating that awful call, “Awake, thou that sleepest, arise from the dead, and Christ shall give thee light.”

And ye also, who are engaged in the business of the world, who toil for gold with anxious solicitude, who deem yourselves happy when you have at last accumulated superfluous opulence, which you can never enjoy, and for which even your heir shall not thank you, little do ye know the most valuable purposes of life, and how completely poor you are with respect to the riches of grace. You devote your time, and you hesitate not to travel to both the Indies, to enlarge the boundaries of your traffic; but what, in the mean time, becomes of your spiritual life? Do you seek the proper methods of preserving yourselves in a state of grace; and of being restored to it if you have lost it? You are ready to answer, You have not time for superstition; you leave such things to the idle, to monks and priests, whose leisure they may amuse. You have no leisure. You are occupied in manly and important employments. We must not interrupt you with notions which tend to interrupt the business of your husbandry, or of your merchandise.

But let us implore your attention for a moment. We will not interrupt you in your business. You say, with eager looks, it is of the utmost importance. Be it so. But we ask a few of those hours,

in which you steal from your daily employment, and break the chains of your engagements. Vouchsafe, in these intervals, to think of your real state. You will find that it is become truly deplorable through want of attention, like your field or your garden when neglected. A spiritual death has seized upon you, and great exertions will be necessary to the restoration of your life. You say, you have no taste for devout duties. You have lost the habit of them. The very confession proves that you are insensible to the influences of the Holy Ghost. The natural man receiveth not the *things of the spirit; for they are foolishness unto him*. Awake, awake, arise from thy deep sleep, now in this thy time, lest the slumber of death should seal your eyelids for ever. Awake to righteousness and sin not, for thou hast not the knowledge of God. *But if our gospel be hid, it is hid to them that are lost.*

Ye also who devote yourselves, without one wish for the favour of God, to the pursuits of ambition, happy to obtain a title, a ribband, an office of honour and confidence, by the unwearied attention of a life, beware, lest, if you proceed in your irreligious course, you lose all chance of honours in the kingdom of heaven. Though you enjoy the smiles of a prince, and the acclamations of a people, yet if you seek not the favour of the King of kings, but grieve his Holy Spirit by neglect, ye are already abased to the lowest degree, in the midst of your grandeur; in the midst of life and all its pomps and vanity, you are in death. Shake off the palsy, which has almost deprived you of your feeling, and seek for succour of the Lord.

Ye men of the world of whatever denomination, whether under the dominion of pleasure, avarice, or ambition, to you I call, in the name of the Father, and of the Son, and of the Holy Ghost. Listen while you have the power to hear. You have not perhaps heard *whether there be any Holy Ghost*; or if you have heard, peradventure you have ridiculed the idea. You have every symptom of spiritual death. You have sinned till you are past feeling, and till your consciences are *fared*, as it were, *with a red hot iron*. You are alive only to this transitory world. Dreadful is your situation, whatever may be your worldly prosperity. You may have raised a fortune, ennobled a family, revelled in sensual pleasure; you may even have acquired a skill in liberal professions, and you may have acquitted yourself with credit in that world to which you have been devoted; but, after all, without grace, you are mistaken, and miserable! You have been pursuing shadows, phantoms, visions, and have known nothing of the purposes for which you were sent into this transient state of probationary existence. What avails it, even if you have gained that world, which you have sought so ardently, but which you can enjoy but for a moment, if you have lost, in the pursuit, your soul's immortality? Men of the world, though they usually pride themselves on their wisdom, are of all men the most indiscreet. They pursue bubbles as realities. They exchange an inestimable jewel for a worthless bauble.

How far inferior is this loose kind of harangue to the classical terse-ness of the author's essays!

The subjects of these discourses (in number twenty-three) are the following:

The rising generation exhorted to adopt the religion of their forefathers, and not to fall into fashionable irreligion or infidelity.—Hope in God.—On the means and the importance of grace.

grace.—Corruption of heart the source of irreligion and immorality.—Against despair and suicide.—On the folly and danger of thoughtlessness.—Perseverance in the religious principles taught in youth, and particularly in faith and hope, recommended.—Good intentions the least fallible security for good conduct.—Religion the chief concern of life.—On conformity to fashion, and the customs of the world.—On seeking a remedy for sorrow, in vice and dissipation.—Christian charity, true politeness.—On the duty of preventing evil, by actual coercion, as well as by advice and remonstrance.—On pursuing visionary schemes of happiness, without attending to scripture, and revealed religion.—The pride of human learning and false philosophy, a great obstacle to the reception of Christianity.—On the duty of servants.—On the wickedness and misery of envy and contention.—The cunning of the wicked inconsistent with wisdom.—On the snares of the devil, and means of escaping them.—Moderation necessary to all solid and durable enjoyment.—Happiness to be found rather in the enjoyment of health and innocence, than in the successful pursuits of avarice and ambition.—On the duties of the preacher and the hearer.—On the benefits to be derived from the sight of a funeral.

**ART. XXXI.** *Letters to the Rev. Vicefimus Knox, D. D. Occasioned by his Reflections on Unitarian Christians in his 'Advertisement,' prefixed to a Volume of his Sermons, lately published.* By John Disney, D. D. F. S. A. 8vo. 38 pages. Price 1s. Johnson, 1792.

DR. DISNEY is of opinion, that the advertisement prefixed by Dr. Knox to his sermons, is calculated to sooth the friends of established systems into an ignominious sleep, to foster the prejudices of the ignorant, and to irritate the passions of bigots. At the same time he thinks the character of unitarian christians aspersed, and the cause of the divine unity injured, by the reflections thrown out in this advertisement. He therefore judges it necessary to reply to it, sentence by sentence, in a series of letters. The chief points on which he animadverts are, the contempt with which Dr. K. treats theological controversy; the manner in which he depreciates the unitarian's censure for believing the doctrine of the trinity; his apology for his opinions even upon the supposition that they are errors; his blaming many ingenious persons for zealously lowering our Saviour in the opinion of his followers, and asking what evil can ensue from paying him higher honours than he might possibly claim; his assertion of the value of the orthodox doctrines of the divinity of Christ and atonement, as a balsam for the wounds of the heart; and his endeavours to persuade men, at all events, to persevere in the good old path pointed out to them by their fathers. We confess, that Dr. K. appears to us to have laid himself fairly open to most of the strictures which are here made upon his advertisement. Certainly nothing can be more injurious to the cause of truth, than any attempt to check the freedom of inquiry. The principal reason why christians so often 'fall out by the way,' upon points of theological controversy, is, Dr. D. remarks, the preference which

which institutions, raised upon the narrow basis of subscription and human formularies, give to one set of opinions above another.

P. 36. 'As much caution is necessary for our walking with safety in "*good old ways*," as in good new ways. And the truth appears to be, that the greatest security of christians is not to walk with Athanasius, Arius, or Socinus, with Calvin or Arminius; but to walk with Christ and his apostles according to their best apprehension of the New Testament. These, and these alone, "lead to the pleasant regions of hope and peace;" these talk not the language of Athanasius, Arius, or Socinus; they all declare that God is one, and he only to be worshipped. But if, peradventure, the candid and ingenuous protestant christian can find in the gospel his beloved trinity,—absolute election and predestination, and a perfect atonement by vicarious sacrifice, let me bid him enjoy these notions and promote them, by all honourable means, among others. If our understandings have been impartially exerted, and our hearts are really disposed to act the honest and upright part, which will be required of us, we shall all meet at the last, and seeing things as they are, shall be one flock under one shepherd. There is no occasion, or any adequate temptation, in the journey of life to fall out by the way. We have need of each other's help in various ways, and should endeavour to purify and perfect our minds by an enlarged charity for each other; a charity, which should not only forbid all persecution for conscience sake, but prevent the practice of those little arts which are used to stifle inquiry, to repress the discovery of truth, to prejudge questions of importance, to misrepresent the characters and designs of those who differ from the great multitude: a charity, which should resist every unbecoming accommodation to merely popular taste, or our own personal advancement in this world; and, being thus extensive, it would preserve us from the distressing situation of plaintively soliciting for mercy, while we are provoking that severity which we at once deprecate, and deserve.'

ART. XXXII. *Free Remarks; occasioned by the Letters of John Disney, D. D. F. S. A. to Viceimus Knox, D. D.* By Henry Barry Peacock. 8vo. 48 pages. Price 1s. 6d. Pridden. 1792.

THIS writer expresses much displeasure at Dr. Disney, for the severity of his strictures upon Dr. Knox's advertisement prefixed to his sermons, but without entering into a vindication of the exceptionable passages. He laments the want of charity both in churchmen and dissenters, and, by way of displaying his own liberality, admits it as very evident, that every sect, *but the papists*, have an equal chance for salvation. He thinks it great inhumanity in the friends for the abolition of the slave-trade, to oblige the Africans to suffer death at home, and deprive them of a 'life of comparative luxury in our colonies.' In a single page he has overturned Mr. Porson's elaborate critique on 1 John v. 7.; and on the subject of the Trinity gives it as his opinion, p. 42, that it is not impossible 'that at one time or other we may be endowed with senses that may enable us to form a clear conception of it.'

In the mean time, to deny the impossibility of such a phenomenon is as absurd as for the blind to deny the doctrine of colours, or the deaf the doctrine of sounds.'

ART. XXXIII. *On Establishments in Religion, and Religious Liberty. A Sermon preached before the University of Cambridge, on Sunday, July 1, 1792, being the Commencement Sunday.* By Robert Thorp, D. D. Archdeacon of Northumberland, and Rector of Gatehead. 4to. 17 pages. Price 1s. Cadell. 1792.

THE principles, taken for granted as the basis of the reasoning of this discourse, are, that it is the first public concern of every well regulated government to establish religion, by making a permanent provision for public religious instruction; and that since it is impossible or inexpedient to extend this provision to the various sects into which society may be divided, a preference must be given by law to some particular sect. The promotion of *true* religion being the end proposed, it is maintained, that a church, thus taken into alliance with the state, may prescribe such terms of communion as appear best calculated for the promotion of true religion, provided that nothing be required under this pretence, which is contrary to the word of God. P. 7.

'The primary intention of religion is to regulate the faith and practice of men, to train them up in piety and virtue, to improve the inward dispositions of the mind, and qualify them for a more perfect state of existence. Subservient to these ends a visible society is instituted, prescribing such external ordinances as may best promote decency, peace, and edification; and the performance of such outward acts, as are the proper expressions of those inward dispositions of mind which christianity inculcates. The very existence of such a society requires a visible and external obedience of all its members to some rule of action. The injunctions of that revelation by which every christian in his private capacity professes to be governed, together with such other matters of discretion as are necessary to their social condition, and likewise agreeable to revelation, are prescribed by the public laws of that society, as conditions of union between the members of it. Every private christian is now bound to comply with these terms of union; and his obedience becomes one of those relative duties, for the transgression of which he is responsible to the laws of the society, of which he is a member: whose authority he considers as limited by the laws of the religion, which it is intended to promote,—that *gospel of liberty, wherewith Christ himself hath made us free.*'

If we do not mistake the meaning of this passage, it implies, that an established church may take upon itself to explain authoritatively the injunctions of revelation; and that any private christian, who does not conform to these injunctions thus explained, transgresses his duty to society. This is a revival, in its full extent, of the old doctrine of the guilt of schism; a doctrine which, carried into effect, must entirely preclude all exercise of private judgment in religion. For, how can any individual be at liberty to judge for himself concerning religious truth, if he be

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under an obligation, both civil and religious, to embrace such explanations of revelation, as the state, by means of the church with which it is allied, thinks fit to prescribe?

ART. XXXIV. *A Sermon preached at the Visitation of the Rev. the Archdeacon of Huntingdon, in the Parish Church of All-Saints, in the Town of Huntingdon, May 1, 1792.* By Charles Favell, M. A. Rector of Brington, with Bythorne and Old-Wellon, Chaplain to the Right Rev. the Lord Bishop of Hereford, and late Fellow of Clare-hall, Cambridge. 4to. 19 pages. Price 1s. Cadell. 1792.

THE diligent cultivation of learning, and particularly biblical learning, among the clergy of the church of England, is, in this discourse, recommended both from general considerations, and from the peculiar exigency of the times. The preacher is of opinion, that it may be expedient to check the progress of tenets hostile to the church and the state by civil restraints, and in some cases to enforce coercive statutes; nevertheless, he recommends the exercise of candour, and places his chief reliance, for the preservation of the church, on the learning and piety of her preachers. The text is Hosea iv. 6.

ART. XXXV. *Two Practical Sermons on Private Prayer and Public Worship. To which is added, a Short Address on the proper Manner of Employing the Lord's Day.* By J. Charlesworth, M. A. late Fellow of Trinity-College, Cambridge. 12mo. 41 Pag. Price 6d. Johnson. 1791.

*A Sermon on the Duty and Pleasure of doing Good to our Fellow-Creatures.* By J. Charlesworth, M. A. late Fellow of Trinity-College, Cambridge. 12mo. 19 Pages, Price 4d. Johnson. 1792.

OF Mr. Charlesworth's talents for furnishing short and plain sermons on important practical topics, the public has already had some specimens. These three discourses are of the same kind with those which we have already noticed.\* They are, both with respect to matter and language, exceedingly well fitted for general use.

ART. XXXVI. *The Book of Common Prayer Reformed. For the Use of Unitarian Congregations.* 8vo. 143 Pag. Price 2s. 6d. sewed. Johnson. 1792.

INDEPENDENTLY of the intrinsic excellence of the Book of Common Prayer, it is certainly a proper expression of deference to public opinion, to allow it a place in any new plan of public worship, in such a corrected state as may remove all reasonable objections to the use of it. It is upon this idea that such a reformed liturgy has been already adopted by several societies, whose religious tenets oblige them to dissent from the established church. And it is doubtless with the laudable design of recom-

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\* See Review, Vol. X. p. 297.—Vol. XI. p. 335.

mending the use of the public liturgy, thus corrected and improved, to other Christian societies, as well as for the purposes of suggesting to the rulers of the church such alterations in the established forms, as would be highly acceptable to many of its members, that this *Book of Common Prayer Reformed*, is made public. It differs from the established liturgy, chiefly in the omission of those creeds, and forms of address, which are peculiar to certain sects of christians; and in the correction of certain obsolete expressions, which, in the present state of the English language, it would be improper to retain. The corrections are made with judgment and taste; and the service, in the form in which it is now presented to the public, seems well adapted for the use of such societies, as are willing to retain as few polemical distinctions as possible in the public worship of God. The present volume contains forms of morning and evening prayer; a litany; forms for the sacrament, matrimony, visitation of the sick, and burial of the dead; prayers to be used at sea; and occasional prayers.

ART. XXXVII. *Scriptural Revision of Socinian Arguments, in a Letter to the Rev. Dr. Priestley.* By the Rev. F. Randolph, M. A. late Fellow of King's College, Cambridge. 8vo. 135 Pages. Price 2s. Bath, Cruttwell; London, Cadell. 1792.

IN this sensible and well-written tract against Socinianism, the writer, who expresses great respect for Dr. Priestley's private virtues, and much regret for the savage outrage under which he has lately suffered, undertakes to bring his opinions to the test of the scriptures.

Though Mr. Randolph does not, any more than Dr. Priestley, consider the doctrine of the early christian fathers concerning the person of Christ as of divine authority, yet as Dr. P. has laid great stress on their historical testimony, he briefly inquires how far the faith of christians in early times tends to confirm the Socinian interpretation of scripture language. He finds in the epistles of Polycarp, Ignatius, Barnabas and Clement, many intimations of a divine nature in Christ, and of a deposition of power and glory for the sake of man's redemption. Justin Martyr, who is said by Dr. P. to have been the first who advanced the divinity of Christ, did not, in the opinion of Mr. R. accommodate christianity to the notion of pagan philosophy, but appealed to scriptural theology to expose the absurdity of philosophical tenets.

In examining the question in debate on scriptural ground, Mr. R. vindicates the commonly received interpretations of many passages in the New Testament, usually adduced in support of the doctrine of the divinity of Christ. He lays great stress upon those passages which speak of Christ as the creator of the world; and is of opinion, that, with respect to these passages, Dr. P., without sufficient ground, converts a positive assertion into an incidental expression, a real into a figurative creation, and the primary and direct sense of words into a conjectural and secondary allusion. Several of Dr. Price's arguments in favour of the

the Arian doctrine are brought forward in aid of Trinitarianism, particularly that which is drawn from the account given in the New Testament of the final judgment.

The argument is handled with ingenuity, and the debate, on the whole, supported with temper. In conclusion Mr. R. thus addresses his antagonist. P. 130.

'If, in defending the citadel of truth against a dangerous assailant, I have freely used the weapons of its armoury, you will, I trust, attribute my exertions to a just and honourable motive. Enlisted in the service of my divine master, it is probable you may for ever find me a zealous adversary; but, guided by his benevolent instructions, it is only in the field of controversy that I feel I can be your enemy: even there, sir, though I am prepared to encounter the ardour of contest, I should be sorry to experience the asperity of resentment. Without reserve, and without apology, I scruple not to condemn your errors; with candour, and with firmness, it is my wish, and shall be my endeavour, to overthrow them.'

Thus far is manly and candid. But why has Mr. R. disturbed the smooth current of his civility, by adding an insinuation that it may be in the power of impartial and unprejudiced inquiry to dissolve the charm of Dr. P.'s aspiring reputation, and lessen the number of his admirers?

ART. XXXVIII. *A Dissertation on a Passage of Scripture little noticed; in Vindication of the Messiah against modern Sceptics, on his triumphant Entry into Jerusalem. With Notes; and an Address to the Jews.* By Thomas Osborne, of Kensington, late of Derby. 8vo. 52 Pages. Price 1s. 6d. Evans. 1792.

THE ass on which Christ rode into Jerusalem, according to this critic, was the wild ass of the wilderness, tamed by our Saviour for this very purpose, during his forty days abstinence therein; and was the handsomest of the kind, probably milk-white striped cross-ways, like that presented to our most gracious queen. We can see no very important end to be answered by making out this point, except it be to bring the queen's Zebra into fashion among the modern objects of superstitious idolatry.

ART. XXXIX. *An Enquiry into the Obligations of Christians, to use Means for the Conversion of the Heathens. In which the religious State of the different Nations of the World, the Success of former Undertakings, and the Practicability of further Undertakings, are considered.* By William Carey. 8vo. p. 87. pr. 1s. 6d. Leicester, Ireland; London, Johnson. 1792.

A COMPARISON is in this tract made between the number of Christians and Jews on the one part, and of Pagans and Mohammedans on the other. It is stated, though on no very satisfactory grounds, that the whole number of the inhabitants of the world is about 731 millions; of whom 420 millions are Pagans, and 130 millions are Mohammedans; seven millions are Jews, and 181 millions Christians. Hence an argument is drawn in favour of under-

undertakings for the further propagation of the gospel, and christians of all professions are called upon to concur in this great work.

**ART. XL.** *Enchiridion Theologicum, or a Manual for the Use of Students in Divinity. In which are contained, Vol. I. King Edward VI. Catechism Proteſtatio Ridleii. Biſhop Ridley's Treatiſe againſt Tranſubſtantiation. Juelli Apologia. Vol. II. Noellii Catechiſmus. Biſhop Taylor's Advice to his Clergy. Pearſonii Annales Paulini. Biſhop Stillingfleet's Diſcourſe on Scripture Myſteries. Vol. III. Biſhop Stillingfleet's ſecond Dialogue on the Doctrine of the Trinity and Tranſubſtantiation compared, Biſhop Gaſtrell's Conſiderations on the Trinity. Biſhop Conybear's Diſcourſe on Miracles—on Scripture Myſteries—on Subscription to Articles of Religion—on the Expediency of a divine Revelation—on Scripture Difficulties. Vol. IV. Biſhop Gibſon's Firſt Paſtoral Letter—ſecond Letter—third Letter—fourth Letter. Vol. V. Leſlie's ſhort Method with the Deifts. Bentley's Remarks on Free Thinking. 12mo. pr. 15s. in boards. Oxford, Fletcher; London, Rivingtons. 1792.*

BISHOP WATSON ſome years ago publiſhed a collection of traſts for the uſe of ſtudents in divinity, intended to furniſh them at an eaſy rate with a courſe of theological reading. Whether this collection be thought at Oxford to be inſufficient for the purpoſe for which it was publiſhed, we cannot certainly ſay, as no notice is taken of it by the editor of the preſent. It has, however, been judged expedient, to publiſh another manual of theology; and the reaſons for this publication are thus ſtated in the preface, p. 1.

‘ The intention of the following publication, is to lay before the ſtudent in divinity, ſome ſhort and comprehensive traſts on the whole or ſome important part of theological knowledge, which deſerve to be frequently read and ſtudied; that having the leading principles deeply imprinted in his mind, he may with more ſecurity and advantage extend his enquiries in any meaſure and degree. They are offered to him therefore, not with a view of ſuperſeding more enlarged ſtudies, but of directing them, that keeping his eye ſteadily fixed on theſe as his land-marks he may be in leſs danger of being perplexed by the ſophiſtry of infidels or ſectaries. They were meant at the ſame time to be ſelected out of ſuch as are ſcarce, or likely ſoon to become ſo, or not to be had except as parts of voluminous works,

‘ It is another object of the preſent plan to ſhew the genuine ſenſe of the church of England in her earlieſt days, both as to the grounds of ſeparation from the church of Rome, and the doctrines, which after a long ſtruggle having entirely emancipated herſelf from that yoke, ſhe at length finally adopted and ratified. For this purpoſe my choice has been principally directed to ſuch works as had the ſanction of public authority, and which may therefore be relied on as containing the final and decided opinions of our reformers approved of in the general by the church at large; whereas in other caſes they may have delivered

livered opinions which they afterwards changed, or private opinions which they did not venture to propose on the part of the church. Of this kind, that is, thus publicly received, were "Jewel's Apology" and "Nowell's Catechism," the former of which is said to have been published with the consent of the bishops, and was always understood to speak the sense of the whole church, in whose name it is written; the latter had the express sanction of convocation. The doctrines of the church of England will thus, I trust, appear upon a fair and candid interpretation clear of many exceptions which have been rashly urged against them. The propriety indeed of thus understanding the nature of our church from its very foundations first suggested this compilation.

The works here republished, certainly fall within the plan above described; and several of them are of high and established reputation. The collection appears under the signature of Dr. Randolph.

M. D.

### P O L I T I C S.

ART. XLI. *Rights of a Free People. An Essay on the Origin, Progress, and Perfection of the British Constitution, with an historical Account of the various Modifications of Monarchy, from the Norman Invasion to the Revolution.* 8vo. 240 pages. Price 4s. sewed. Sewell. 1792.

THE work before us is in the form of an historical essay on the various changes of our constitution, between two very memorable and remote periods: the conquest and the revolution. The subject is important, and highly deserving of attention.

The author begins by observing, that all governments must have originated in one of two causes 'either in usurpation, and conquest, which are the same thing, or in the free consent of the majority of a number of people, forming themselves into a body, and constituting what is called a nation.' The first is the violent act of an individual, for his own aggrandizement; the second the free gift of a multitude for the mutual advantage, peace, and security of themselves. Governments originating in conquest have generally been strictly monarchical. William the Norman, deriving his sceptre from the same source from which Julius Cæsar did his office of perpetual dictator, was compelled, through fear of repeated insurrections, by turns, to soothe, to flatter, to threaten, and to commit every act of violence; in short, while he confirmed to one part of his kingdom all the ancient rights they possessed, and deigned to accept their homage and submission on the precise terms on which his predecessors had claimed it, in another district he confiscated the property of all those who opposed him. At length, having acquired an absolute dominion over the whole, he bequeathed a crown to his son, with rights totally unimpaired by the freedom of his subjects, and as he lived execrated, he died despised.

The immediate successors of William soon learned that a conquest accompanied by severity can never be permanent. Henry, thinking the internal quiet of his kingdom more likely to be secured by conciliatory

ciliatory than violent measures, granted a charter, the immunities and privileges of which 'do little more than rescue the subject from being the mere private and absolute property of the sovereign, as much as any landed estate.'

The tyranny of John prompted, and his cowardice encouraged, the successful attempt of the barons to restrain the arbitrary power of the sovereign. 'Magna charta was however not procured by the public spirit and zeal for liberty, shown by the community at large, but was the peace offering in a dispute between the monarchical and aristocratical powers—and, as will appear from the seventy-first and three following articles of the charter, was little more than shifting a portion of the power of the one into the hands of the other.' The delegation of twenty-five barons to guard the general liberties from encroachment, being the first proof traceable in history of even the nobles possessing any power independent of the sovereign, we may, according to our author, in a limited degree date the origin of parliaments from this era.

The barons exacted from Henry III., as one of the statutes of Oxford, that three regular parliaments should be held every year. This event was the first step towards the establishment of the present system.

A few intervals excepted, a continued series of civil wars distracted the nation for upwards of two hundred years: 'they were not, however, struggles for liberty, nor did they originate in national grievances, but a violent contention between two parties, which should outdo the other in cruelty, and enjoy the honour of placing a sovereign on the throne, attainable, only, by the slaughter of every person who opposed him.' 'It is worth observing (adds our author), that no advantage ever was taken of the necessities of the person who aimed at the sovereignty; no compact was ever entered into between the people and the prince; no previous bargain, or demand of liberties and immunities greater than they had before possessed, ever was the price of their assistance. The earls of Northumberland and Worcester, with sixty thousand followers at their heels, displaced Richard because he was tyrannical, and exacted not from Bolingbroke, whom they were the immediate and only means of exalting to the throne, the smallest assurance that he would govern them with less rigour.'

There are many historical facts, which sufficiently evince the power acquired by the nation previous to the reformation. Henry VIII was as arbitrary in his principles and disposition as John, or Henry III., and as savage in his manners as Bolingbroke, or Koulikhan, but notwithstanding 'so happy an assemblage of ill qualities', the people had become possessed of strength in a great measure sufficient to counterpoise the natural inclinations of their prince. The house of commons had suddenly assumed a right of remonstrating with the sovereign on subjects of mere policy, and various acts of parliament were passed, and the foundation of the reformation 'regularly and constitutionally laid,' before Henry ventured to issue forth his proclamation against the pope.

The tragical events which took place during the reign of Mary, 'are to be rejected as affording any proof of mere monarchical tyranny.' The persecutions exercised under her auspices, are to be considered as those of one party, inflamed to the highest degree of inhumanity

inhumanity against the other, encouraged and abetted indeed by the first personage in the realm, but not the mere arbitrary acts of the sovereign alone.

Elizabeth was the idol of her people; extension of the prerogative was not even attempted by her; neither benevolences, free gifts, nor pretended dangers, were ever brought forward as instruments of public extortion. 'She pardoned the assassin of her person, and consigned the enemies of the state to the punishment fairly inflicted by the law. The style of her messages, and answers to parliament, may probably be thought stately at the present hour; but let it be considered, the days were then but young, since it had been the custom (which is difficult to be suddenly overcome) of the sovereign to dictate, rather than remonstrate or excuse.'

Luckily for the people, the courage of James did not keep pace with his principles; and, after a variety of attempts in support of the prerogative, death 'put an end to the ignoble reign of a prince, whose inordinate lust of arbitrary rule was tinged with only just as much spirit as was sufficient to render it odious, without being in the smallest degree able to advance its favourite pursuit.'

Charles I. was extremely beloved on his accession to the throne, but it is observed, that no sovereign before him ever required so little time to render himself odious. The circumstances attendant on the death of this prince, the elevation of Cromwell to the protectorate, and the restoration of kingly government in the person of Charles II., are sufficiently known. It is not a little surprising however, that this last event should have been suffered to take place, without the smallest stipulation on the part of the nation. 'Thus it was' (says our author), as at every preceding period, when the power of election reverted into the hands of the people, past grievances were drowned in the charms of novelty, and the best blood in the nation sacrificed, without the smallest settlement of the end for which it was spilt.'

The following character of Algernon Sidney, who suffered in this reign, is very unlike that drawn by our best historians: indeed it appears to be an unjustifiable and unfounded attack on the memory of that great man.

'To the violence and injustice of his enemies, he is indebted for the place he holds in the catalogue of political saints. Ambitious, daring, enthusiastic in civil, fanatical in religious matters; enterprising, and averse to every form of government but that of his own immediate framing, he could not be otherwise than a dangerous member of society, even in his calmest moments. His political tenets being pretty well known, were more than sufficient to render him suspected, and the violence done the nation through him, consisted in the sovereign and his party studying the unconstitutional prevention of an actual crime, instead of waiting the hour of punishment, for one really committed. Lawyers may start innumerable objections to the illegality of this conviction; those who feel for the honour of the laws of their country, the unblemished integrity of the expounders of them; and contend for the pure unspotted fame of administered justice, may sicken at the sound; but in nations less punctilious than our own, where the essence of the crime is made to consist as much in intention, as perpetration, and the non-execution or absurdity of a project is deemed no proof of the non existence of it; Sidney might  
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have yielded to the stroke of the executioner without even being considered either a saint, a patriot, or an injured man. To conclude his character, he was one of those personages, who in every age start into consequence and popular favour, by provoking the quarrel, and endeavouring to disunite the mutual affections of the people and the prince. Yet these individuals, were it not that the punishment of them too frequently swells into cruelty and injustice, might notwithstanding their boasted patriotism, live as neglected as they would die despised. Captivated by the *beauty of the plumage*, each man endeavours to exceed his fellow in describing the excellent qualities of this *phœnix*; and the zeal for panegyric causes him to overlook the *carrian quality of the fesh.*

The people received no advantage from the sudden death of Charles; for his successor became infinitely more odious to them, and they at length determined upon resistance: 'thus after a litigation of so many years continuance between the power of despotism, and the struggles of liberty, the landing of the prince of Orange put an end to the suit, by rendering the first of the parties bankrupt.'

We shall not follow our author in his attempts to prove, that the faults in our government are rather to be attributed to the people themselves than to their rulers, that a parliamentary reform would be impolitic, that the test-act confines not the 'religious principles of the dissenters, but only excludes them from any share in a *political* government, 'to which they are not *afraid* to declare themselves *inimical*,' &c.

The following is the concluding address, and we insert it the more readily, as it will serve as a *key* to the work:

'Britons, friends, and fellow-countrymen, listen not to the weak suggestions of factious men; convince the rest of the world you are not dupes enough to believe you are slaves; spurn and repress the base attempts of *ambitious and indigent individuals* to render you miserable; be firm, be unanimous; should they attempt (which heaven avert) to disturb your peace, show, that you have prepared for them that punishment the enemies of a free state deserve, *offendite bellum, pacem habebitis.*

'The corruption of your representatives, the delinquency of the agents of your executive power, the grievance of an excessive tax or impost, or any other regulation or restraint inimical to your natural or supposed liberty, cannot *possibly* exist beyond a *certain short period*, without your special connivance and concurrence. If your burthens are heavy, waste not your time in fruitless lamentations at what cannot now be remedied, but by industry, patience, perseverance, and domestic quiet. The causes of these burthens have ceased to exist, and the authors of them, been permitted to retire in peace. Charge not the extravagance of an *ancestor* as the crime of his *descendant*, who has succeeded indeed to the direction of a noble estate, but incumbered, mortgaged, and despoiled by the folly and rapacity of former stewards, and possessors, and fallen to decay from the indolence, and inactivity of the tenants. Unanimity, assiduity, the accumulating and increasing benefits derived from them, will redeem your credit, and place you once more in affluence and prosperity.

'Personal protection, security of property, every moral and civil liberty is yours; serene and undisturbed amidst the tumultuous conflicts



sifts of surrounding nations, pity their distress, and imitate not their example.

Be happy that the established form of your constitution has rendered you ignorant what *despotism* is. Rejoice that the first personage in your nation, is not an arbitrary monarch, but an equitable judge, and learn that, the first great earthly happiness is—TO BE CONTENT.

ART. XLII. *A loyal Subject's Remonstrance to the Right Hon. Lord Thurlow, upon the Report of his Intention to resign the Great Seal.* 8vo. 17 Pa. Pr. 1s. Debrett. 1792.

THIS letter, said to be written in the country, and transmitted to the printer, before lord Thurlow's resignation, contains a variety of compliments to that nobleman, at the expence of his *quidam* political associates.

The author is of opinion, that his majesty ought to dismiss his 'lackland ministers,' and call the duke of Portland and the late chancellor to the management of affairs, leaving Messrs. Fox and Sheridan to preside at the head of the 'reformers,' and wage an ineffectual war against a ministry composed of the great leaders of the aristocracy, such as lords Stormont and Rawdon, the marquis of Stafford, earls Fitzwilliam and Carlisle, the marquis of Townshend, &c.

'From an administration so constituted (says he) the colonies would have no breach of compact to apprehend, and their confidence in the good faith and affection of parliament would revive, and with it their attachment to the general interests of the empire, and cheerful acquiescence in the restraints their commerce is laid under for the common benefit and safety. No camps need be formed, nor that dangerous expedient of bringing several regiments together, when topics of reform are agitated, and seditious papers circulated, hazarded to awe the turbulent; nor extraordinary powers given to the magistrates to enforce obedience to the laws; for the reverence of the people would return to the administration, and the general confidence would ensure the public tranquillity.'

ART. XLIII. *Civic Sermons to the People.* Number II. 8vo. 27 Pa. Price 6d. Johnson. 1792.

HAVING, in our account of the first number of these sermons, particularly explained the design of this publication, and given our opinion of the manner in which it is likely to be executed; it is only necessary to inform our readers that this number is intended to give a general idea of the nature, origin, and use of government, and that this design is very happily executed. It proceeds upon this important principle, that government is an invention of man, for the service of man; and teaches, that the best government is that which is intended and calculated for the advantage not of one man, or of a few men, but for the happiness of the whole community.

ART. XLIV. *The Soldier's Friend; or Considerations on the late pretended Augmentation of the Subsistence of the private Soldiers.* 8vo. 22 Pa. Pr. 6d. Ridgway. 1792.

THE author of this little pamphlet is particularly, and sometimes, perhaps,

perhaps, justly severe, upon the conduct of some of the superior officers of the British army.

He complains, that in express defiance of the Mutiny Act, the soldier, who ought to have received three shillings a week for his *subsistence*, has only been paid two shillings, and that the remainder has been kept back under the name of *arrears*, 'to make him a fop, to deform him, to make his person as much unlike any thing human as possible, or to draw into the pockets of the commission officers a few dirty, beggarly pence.'

It is asserted, that the 23,000 l. per annum, lately voted, was a profuse and unnecessary addition, and that the twelve shillings and two-pences added to the pay of the army, and called 'King's bounty,' is not a present from the sovereign, but comes from the purse of the nation.

We are told, with some degree of humour, and perhaps of truth, 'that the secrets of the army, are something like those of freemasonry, and that it is absolutely necessary to become a brother of the blade, before you can at all become acquainted with the *arcana* of the profession.'

A.

**ART. XLV.** *Two Letters to Lord Onslow, Lord Lieutenant of the County of Surry: and one to Mr. Henry Dundas, Secretary of State; on the Subject of the late excellent Proclamation.* By Thomas Paine, Author of Common Sense, Rights of Man, &c. 8vo. 36 Pa. Pr. 6d. Ridgway. 1792.

THESE letters of Mr. P. contain an abstract of the doctrine, treated at large, in his celebrated *Rights of Man*.

**ART. XLVI.** *A Letter to a Friend in the Country: wherein Mr. Paine's Letter to Mr. Dundas is particularly considered.* By a Member of the Inns of Court. 8vo. 22 Pa. Pr. 6d. Nicol. 1792.

AGAINST the doctrine of Mr. Paine it is maintained by this writer, that hereditary government is necessary to prevent frequent convulsions, and that, the circumstances of America and Great-Britain being essentially different, the plan of government of the former can be no model to the latter. The writer asserts, that there is no liberty which a reasonable man would wish, or a good man would use, which Britons do not possess; yet, in the same paragraph, he recommends the amendment of the constitution, according to the principles of that constitution, and by means of those to whom that power is delegated. If we already enjoy all the freedom we ought to wish for, why talk of amendment?

D. M.

**ART. XLVII.** *The Republican refuted; in a Series of biographical, critical, and political Strictures on Thomas Paine's Rights of Man.* By Charles Harrington Elliott, Esq. 8vo. 102 pages. Price 2s. 6d. Richardson. 1791.

THIS writer has some smartness, but more scurrility and insolence. He points out some inaccuracies in Mr. Paine's style; and sometimes, when he thinks he discovers inaccuracies of Mr. Paine's, only leaves proofs of his own. Of the latter, we could produce a copious harvest, but choose rather to lay before our readers

readers the author's apology, which will serve also as a specimen of his style. P. 101.

'Neither the remedial urgency of the undertaking, nor my own pressing avocations for the short period of its execution, would allow the time necessary even for an abler hand to produce any thing fit to encounter the transitory inspection of taste, much less the deliberate microscope of criticism. My candid judges, therefore, will do me but justice, in imputing my warmth to unaffected zeal in a good cause, and my numerous errors to the *tinoda necessitas* of nature, education, and hurry.'

ART. XLVIII. *Rational Freedom: being a Defence of the national Character of Britons, and of the Form of their Government; in Opposition to the malapert and seditious Writings of Thomas Paine.* By Peter White, Esq. Author of the Essay on the Fisheries. 8vo. 112 pages. Price 2s. Edinburgh, Doig. London, Elliot. 1792.

THIS is one of the many pamphlets on the same subject, in which the grossest and vilest abuse are substituted for argument. The pretended defender of 'Rational Freedom' terms Mr. Paine 'a Jack Pudding,' or 'Merry Andrew, on the stage of politicks.' He is represented as having 'been fattened by the spoils of his native country;' and is accused of being endowed 'with the most pestilent spirit:' yet all this is not sufficient, for a prosecution in the courts of justice is warmly and strenuously recommended against him.

The following short quotation will convey a just idea of the style and manner of P. White, Esq.

'The famous knight of *mis-rule*, whose oddities gave rise to the following sheets, has been in the field of political controversy with a man who is one of the greatest masters of reason and eloquence in this country. Mr. Burke did very well to decline playing cudgels with *all* the arguments and assertions of a person who, if not a fit object for Newgate, seems at least intitled to a residence in Bedlam. Mr. Burke gave up Mr. Paine very timeously, foreseeing that his enthusiasm would end in lunacy.'

ART. XLIX. *Rights of Man invaded; being an Exposition of the Tyranny of our India Governments.* By William Humphrey Faulknor, Author of a Reply in Vindication of the Officers under the Command of the late General Mathews, and a Plan for the Benefit of the Midshipmen of the Royal Navy. 8vo. 99 pages. Price 2s. Jordan. 1792.

IF the statement contained in this pamphlet be supported and authenticated by correspondent vouchers, many of the servants of the East India Company in Asia, must be acknowledged to be guilty of the grossest corruption, and the most unprincipled perfidy. They are here accused of 'sacrificing a Mathews, a Baille, and others of their brave countrymen,' of holding a secret correspondence, and entering into treaties with the enemies of Great-Britain,' of supplying them 'with all kinds of warlike stores,' &c. &c. &c.

**ART. L.** *The Blithbright of Britons: or the British Constitution, with a Sketch of its History, and incidental Remarks: in which are traced the Origin of our Liberties, their successive Growth, and Improvements from Magna Charta, the Bill of Rights, &c. &c. and the various Innovations that have been adopted to subvert the Constitution, and which account for its present Abuses and Defects.* 8vo. 138 pages. Price 2s. 6d. Wayland. 1792.

THIS tract seems to have been written expressly on purpose to prove that the English nation possesses a constitution, which, although it did not precede the government, nor was created at once, like that of America or France, is yet contended to have been formed out of the political wisdom and experience of twelve centuries.

The first section treats of the government of the Britons and the Saxons; the second contains the period from the conquest to the reformation; the third from the reformation to the revolution; and the fourth from the revolution to the present time.

We select the following passage from the conclusion:

‘From the above review of our constitution, we may learn to appreciate its *value*, which is certainly great, though below the estimation of its professed panegyrists. In a comparative view it is truly excellent, and much superior to most of the *old* constitutions of the surrounding nations. It has indeed its defects; but happily those defects appear to be rather accidental than radical; and have been introduced partly by the chance of times and circumstances, and partly by the successive encroachments of the prerogative and influence of the crown.

‘The principal grievance under which we labour, and to which all the others may be reduced, is the imperfect and depraved state of our representation; and there is the more reason to be alarmed at this from the well known prediction of the great Montesquieu, that the ruin of this country is inevitable, whenever the legislative power becomes more corrupt than the executive.

‘Give us a house of commons which represents the nation at large, and while it is constantly dependent upon the people, is wholly *independent* of the crown, and we ask no more! Their power is constitutionally sufficient to effect every other reformation that can be desired, and to them every thing may be safely trusted.’

**ART. LI.** *Modern Madmen; or the Constitutionalists distressed.* By Solomon Searchem, Esq. 8vo. Price 1s. 6d. Brewman. 1792.

THIS pamphlet\* we have already taken notice of, (See Analyt. Rev. for July, Art. xxi. p. 307.) it is here once more obtruded upon the public, by means of a new title page.

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\* First published under the title of *Crowns and Sceptres, useful Baubles, &c.*

ART. LII. *Considerations on the Proclamation of the Governors of the Austrian Netherlands against France, published at Brussels the 19th of May, 1792.* 8vo. 69 Pages. Price 1s. 6d. Hookham and Carpenter. 1792.

THE author of this pamphlet is a warm partizan of the liberties of France, and the determined opponent of all her enemies; for he asserts that the government of this country ought to interfere, in order to prevent the violation of the rights of nations, of justice, and of humanity.

‘ If ever liberty (says he) was dear to the heart of an Englishman, it is no less so to the heart of a Frenchman. And shall we, because we are the elder brethren in the family of freedom, despise and reject the claims which this younger brother has on our friendship and good offices ?

‘ The cause of kings we know, and here see is the same. So likewise is the cause of nations. Kings forget their enmities, and embrace each other, to conspire together for the destruction of the liberties of a people, who have dared to be free. So should nations forget their animosities, and unite together to preserve their freedom and their mutual independence. Who knows, but a word from Great-Britain would defeat the impious plots of the *kingly jante*, and force the voice of justice to be heard ? And shall we then show ourselves unworthy of the title of freemen and of friends of liberty ? Shall we apostatize from our principles, and shut our eyes against our true and invariable interest ? No. Englishmen will not allow themselves to be imposed upon by the prejudices and prepossessions, which certain persons give themselves such pains to propagate and confirm. They will adhere to their ancient, their venerable love for freedom, and will proclaim to the whole world, their natural abhorrence of this wicked and unjust war against the liberties of France. True to their principles, they will hold in horror the kingly conspiracy at Pissnitz; and consider the cause of France as the cause of all mankind.’

ART. LIII. *La Rebellion des Betes, &c. or, the Rebellion of the Beasts. An allegorical Fable.* By George Polidore. 8vo. 29 Pages. Price 1s. Jeffery. 1792.

IN this little allegory Louis XVI. is typified under the emblem of the lion, and the monkies are represented as the Jacobins of the forest, who are anxious to preach the ‘ rights of beasts’ to their fellow-creatures. The subject affords M. Polidore many happy allusions to the politics of the day, but we really cannot pardon him for concluding his fable by a general massacre of all the friends of liberty and equality.

ART. LIV. *Speech of M. Francois of Nantes, in the National Assembly, on moving that Letters of Naturalization be granted to William Priestley, June 8, 1792. With an Appendix, containing an authentic Account of the late Victory gained by the Bouzes over the*

*Kingdom of Tyana.* 8vo. 23 Pages. Price 6d. Ridgway. 1792.

Dr. Priestley has experienced but little gratitude from his fellow citizens, either on account of his literary or his philosophic labours. His property has been destroyed by a blind and infatuated populace; his life has been preserved but by accident from the fury of fanatical zeal, and the laws still hold forth the terrors of punishment and proscription against his religious tenets. In a neighbouring kingdom however, while its representatives have granted letters of naturalization to the son, an orator of no common abilities has done ample justice to the merits of the father,

We have received intimation, since this article was prepared for the press, that Dr. Priestley has been elected one of the members of the national convention, which he has declined. s.

POLITICAL OECONOMY.

ART. LV. *The Evils of Adultery and Prostitution; with an Inquiry into the Causes of their present alarming Increase, and some Means recommended for checking their Progress.* 8vo. p. 76. pr. 2s. Vernor. 1792.

THE sentiments contained in this tract are, in general, just, though not forcibly expressed; and the observations seldom extend to the root of the evils, whose progress the author attempts to mark.

*The evils of adultery and prostitution are first considered; we shall quote a judicious remark.* P. 10.

‘ But it is a thing not uncommon, and become even fashionable, to become advocates for licensed prostitution. The only argument that can ever be brought forward, in defence of such an establishment, is, that the married and virtuous part of the sex may be less exposed to the solicitation of unlawful pleasure. But does not this argument avow, that you are to sacrifice and ruin one part of the sex for the salvation of the other? The licensed establishment of such houses must have a very contrary effect.

‘ For, first, It is giving a sanction to the crime, and, at the same time, taking away the odium, which is the best protection and safeguard of virtue. Many look for their rule of duty no farther than human laws; and what the laws allow, they must think in all cases strictly justifiable. A man that can once reconcile himself to the morality of prostitution, will find it no difficult labour to reconcile himself to the debauchery of the most virtuous part of the sex, when opportunity and a regard to safety will permit. The evil, with respect to the original morality of the action, must be as great in the one case as in the other, and all other barriers will be easily surmounted.

‘ But licensed prostitution is, in effect, a proclamation for the encouragement of the crime; and irregular appetites may be encouraged, but are seldom cured by indulgence. Licensed brothels, far from proving a safeguard to the virtuous part of the sex, would only be a nursery to train up youth to every kind of debauchery; and those who  
would

would be bred up in such a school, would be the very persons, who would debauch your wives and your daughters. Seduction, adultery, with all their hundred vices, will always be found to keep pace with the increase of common prostitutes.

• But besides, licensed brothels would operate as a powerful check on marriage, which every good man and every patriot should by all means encourage. But there seems to be no occasion for the legal establishment of such seminaries; they are in fact established by connivance, and by the little disturbance that they meet with from the laws and from the magistrate: they are established by a silent approbation.

In part the second, the *causes of the present alarming increase of adultery and prostitution* are considered. Under this head, several causes are assigned: The example of men of rank and fortune, the concentrated opulence of the nation, and the ready circulation which is given to vice in the daily papers.

• Adultery and elopements, (he justly observes, p. 49.) constitute a material part of our news, and, being commonly retailed with numerous and minute circumstances, help to inflame the passions, and to abate our horror for the crimes. No paragraphs are more greedily read, than those which relate to business of this kind.

• But, not content with making them an article of news, you have frequently the whole trials for adultery and rapes published at full length, with every circumstance belonging to them. The rapid sale that such productions meet with, is an encouragement to the publication. The courts of law certainly have some power to prevent these publications; or if the courts cannot prevent them, if they cannot be indicted as nuisances, certainly the legislature ought to interfere to prevent the great injury done to the morals of the people. It cannot be below the dignity of the two houses of parliament; they often busy themselves about objects of much less consequence; they are particularly attentive to their dogs and game, and trifles of that nature, whilst such glaring depredations are committed with impunity on the morals and principles of the subjects. The alarming length to which such impudent writings are carried, loudly calls for the interposition of parliament. There are publications actually established and encouraged, (magazines of different names,) for the express purpose of circulating such infamous morals.

The transition to novel reading, as a principal cause of female depravity, is very natural, and the animadversions pertinent, which lead to the following conclusion. p. 56.

• But in an enquiry into the cause of the progress of this vice, we must not pass by what may be deemed the most powerful of all causes, and which operates likewise as an encouragement; and that is, the small value, that, according to the present manners, the most virtuous of females set upon the chastity of the other sex. In their choice they seem to make no distinction between the rake and the man of character: chastity in the male sex they seem neither to expect nor require. If men, therefore, devoid of every good principle, find profligacy and debauchery no bar to the gaining the affection of the most virtuous of women, what other cause can they have to lay themselves under any disagreeable restraint? They will follow every sensual pleasure, and pursue promiscuously every enjoyment, because, whenever they abuse

to retire; they find a ready and a welcome reception from many of the best of women.

Were the same marks of reprobation set upon the prostitution of the one sex that there are upon the other, this would be of the utmost service to cure the vices of both. If the debauched rake were as generally avoided by people of character as the common prostitute, marriage would become of course more common, the connection also in general more desirable. But this is far from being the treatment that men of that abandoned character receive even from the female sex. The rake is not a name of detestation, but rather an appellation of innocent raillery; it gives no offence or disgust, but appears rather desirable, and carries with it no more of odium or reproach, than a wag, a rogue, a graceless, or a clever fellow: it implies in it something of fondness or endearment, but nothing of censure or condemnation: it is a mark of freedom in her that bestows it; and the other generally receives it as a compliment. How can we account for the indelicacy of the female sex in this point! and what idea must they entertain of pure love? If a man look upon it as dishonourable to take for his wife her who has been a prostitute, and think it the highest indelicacy to be connected with that woman who has been common to so many other men; how does the woman, who, in other respects, has more refined ideas of delicacy, reconcile it to her feelings to marry the man that avows his connection with a variety of others?

Part the third. *Means for checking the progress of adultery, &c.* The author observes, 'that it is easier to expose the mischiefs, and investigate the causes of this disorder, than to propose an effectual remedy.'—We perfectly coincide with him in opinion, and therefore shall pass over this division of the subject, after granting that 'great damages, which is the only remedy our laws have provided for the prevention of adultery, have in many cases a very different tendency.' w.

#### EDUCATION. SCHOOL BOOKS.

**ART. LVI.** *On the Means of securing to Youth the Advantages of their early Education. With a Specimen of the Method, as applicable to the French Language.* By Mr. Regny, Teacher of the French Language. 8vo. 47 pages. Price 1s. Elmsley. 1792.

THE remarks on the utility of public lectures on the several branches of education contained in this pamphlet are too slight and general to claim much attention. They seem chiefly intended to introduce the author's account of his own design of giving public lectures on the French language. Mr. Regny's first lecture, delivered gratis at the opening of his plan, is subjoined. It states, under distinct heads, the objects on which he proposes to treat in his course of lectures—principles of universal grammar—rules of French grammar—syntax—prosody—synonymy—practice to be joined to theory—comparison of the mother tongue with the acquired tongue. Mr. R.'s designs appears to be, in brief, to open a lyceum, where grown-up persons may assemble



to learn French. Whether such a scheme is likely to succeed, we shall not determine.

ART. LVII. *Bibliotheca Classica; or a Classical Dictionary, containing a full Account of all the proper Names mentioned in ancient Authors. With Tables of Coins, Weights, and Measures, in use among the Greeks and Romans. To which is now prefixed a Chronological Table.* By J. Lempriere, A. M. The second Edition greatly enlarged. 8vo. Price 8s. in boards. Cadell. 1792.

THE author of this very useful and elaborate compilation, (of which we have already given some account \*) has in this second edition greatly enlarged and improved it. Under the respective names of the classics the best editions of their works are mentioned, and a valuable chronological table is added, compiled chiefly from Blair and Usher.

ART. LVIII. *Roman Antiquities: or an Account of the Manners and Customs of the Romans; respecting their Government, Magistracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dress, Exercises, Baths, Marriages, Divorces, Funerals, Weights and Measures, Coins, Method of Writing, Houses, Gardens, Agriculture, Carriages, public Buildings, &c. &c. Designed chiefly to illustrate the Latin Classics, by explaining Words and Phrases, from the Rites and Customs to which they refer.* By Alexander Adam, L. L. D. Rector of the High School of Edinburgh. The second Edition, considerably enlarged. 8vo. 618 pages. Price 7s. 6d. bound. Edinb. Creech. Lond. Cadell. 1792.

THIS very useful compilation is in this second edition printed in a more handsome form, and with many material additions both of facts and authorities, and an index of proper names and things. The work has, we find, met with a very favourable reception, and will, we have no doubt, be received as the best summary of Roman antiquities for the use of schools, hitherto published in the English language. [For our account of the first edition of this work, see Rev. Vol. X. p. 456.]

ART. LIX. *The Hebrew Grammar, with principal Rules; compiled from some of the most considerable Hebrew Grammars, and particularly adapted to Bytner's Lyra Prophetica: Also complete Paradigms of the Verbs. And an elegant Engraving of the Hebrew Alphabet, on a Scale of equal Parts, with the Radicals and Serviles at one View.* 8vo. 47 pages. Terry. 1792.

THE elements of Hebrew grammar are here given very concisely, clearly, and, as far as we perceive, accurately. But the editor makes use of the vowel points, which are now generally considered as a Masoretic invention, and are regarded by many Hebrews as an incumbrance. The Hebrew language may be much more expeditiously learned without them, by the help of Maskelef's grammar.

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\* Anal. Rev. Vol. III. p. 425.

**ART. LX.** *Letters to the British Nation, and to the Inhabitants of every other Country, who may have heard of the late shameful Outrages committed in this Part of the Kingdom. In three Parts. Occasioned by the Appearance of a Pamphlet, intituled, "A Reply to the Rev. Dr. Priestley's Appeal to the Public, on the Subject of the Riots in Birmingham."* Being the joint Production of the principal Clergy of that Place and its Vicinity; having in the Title-page the Signature of the Rev. E. Burn, M.A. By the Rev. J. Edwards. 8vo. 3 Parts. 77 Pages. Price 1s. 9d. Birm. Thompson; London, Johnson.

MR. EDWARDS undertakes to vindicate Dr. Priestley, and his friends, from the charge brought against them by Mr. Burn, in his reply to Dr. Priestley's Appeal. Residing on the spot, he judges himself qualified to oppose facts to facts, and evidence to evidence, and has no doubt of being able totally to invalidate every thing advanced in the reply.

After several introductory letters, strongly expressive of the feelings of indignation and contempt, Mr. E. proceeds to facts. He first examines Mr. Burn's assertion concerning the charity-schools at Birmingham, that the rule permitting the children of dissenters to attend their own place of worship, was not, as Dr. P. asserts, rescinded. In reply to this assertion, Mr. E. declares it to be a fact universally notorious, that the rule was rescinded, at a general meeting, held without mentioning this particular object, whence many members were absent who would have opposed the measure. Of the rescinding of the rule in favour of the dissenters the proof is, that in a Birmingham Gazette, October 2, 1786, was inserted the following advertisement :

"At a general meeting of the subscribers to the Sunday schools, in Birmingham, held here this evening,

Rev. Mr. CURTIS in the chair ;

It being represented to this meeting, that several gentlemen have threatened to withdraw their subscriptions to the Sunday schools, in consequence of an alteration of the general rules made at the request of the dissenters, on Friday, the 10th of March, 1786 : Resolved, that the resolution granting that request (which the dissenters themselves have not availed themselves of, and adhered to as they engaged) be rescinded ; and that in future, the rules as they originally stood, be steadily attended to."

This is a kind of public evidence with which Mr. B. ought certainly to have been acquainted, before he ventured to contradict Dr. Priestley's assertion. This is the chief subject of the second part of these letters. The third part is principally employed in vindicating Dr. P. from the charge of having accused the clergy without discrimination. We are led to expect a further investigation of facts in some subsequent numbers ; and till these appear, we shall suspend our judgment upon this publication.

D. M.

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. IMPERIAL ACADEMY OF SCIENCES AT PETERSBURG.

On the subject of the nature of the colouring matter [see our Rev. Vol. IV. p. 241.] a small number of pieces only were sent, and none of them merited the prize, though some had merit, particularly one with the motto: *analysis chymica notionem corporis distinctam, synthesis clarissimam reddit*: the question is therefore renewed, and the following remarks are added to facilitate the solution. Hitherto chemists have not been able to determine exactly to what class of natural bodies to refer the colouring matter, or that substance in general which tinges, and which is met with more or less in all chemical colours comprehended under the name of pigments, and in almost all the bodies of the three kingdoms, though it is a substance entirely different from them in its nature, for it can be separated and extracted in various manners, and exhibited in its original purity, as a perfectly distinct substance, and thus extracted may be employed to tinge other bodies, as is done particularly in the art of dyeing. To determine then the class to which all the matters proper for dyeing belong, and to establish properly and define with accuracy the genera, if such there be, of all chemical colours or pigments, the academy proposes the following questions. 1. It must be demonstrated, by substantial reasons and incontestible arguments, which amongst chemical colours are the most simple, or primitive; and which are secondary, or produced by divers combinations of the primitive ones. 2. It must be determined by analytical, and, if possible, synthetical experiments, clear and not complex, what are the constituent principles in general of simple or primitive chemical colours, and what are the chief essential differences between them. 3. With respect to the natural kingdom from which chemical colours are taken, it must be examined in what they differ from similar colours taken from another kingdom, and whether the difference be common to the genus, or peculiar to a single species. Lastly, the academy wishes, that all the known colours of the three kingdoms be reduced to systematical order, referring each to certain genera, and attending to their chemical composition.

The papers must be sent before the end of the year 1794.

## ART. II. PHILOSOPHICAL SOCIETY AT HAARLEM.

May 21. The prize for the question respecting mills [see our Rev. Vol. VIII. p. 346.] was adjudged to Mr. J. Blanken; the accessit to the author of a paper with the motto, *est quodam prodire tenus, si non datur ultra*; and another silver medal to the author of one with the motto, *met luss*; if they will make themselves known.

The questions proposed to be answered before the 1st of November, 1793, are: 1. *What are the reasons and causes why, in certain places, the abdomen of a woman sometimes remains tumefied after a natural labour? What are the means of preventing this accident, or curing those who are attacked with it, without prejudice to a future pregnancy?*

2. *What light has been thrown on the physical knowledge of the human body, and the knowledge of what may be useful or injurious to it, by the chemical system of Lavoisier, and the manner of inquiring into the constituent parts of animal, vegetable, and other matters, according to the principles of that system? and what real advantages may accrue from it to the art of medicine?*

The question on minerals [see as above, No. 3.] is renewed for the same year; and the following for November 1794.

*In contagious dysentery is opium merely a soporific remedy, proper to appease certain symptoms, and prevent their consequences? Is it not besides an essential remedy, from which we may with some certainty promise ourselves the cure of that disease, arrived to a considerable height, at whatever period it may be? If it be so, what is the period, and what the state of the patient, from which we may promise ourselves a cure; and how is this medicine to be administered, in what quantity, and how many times? If it be not, what are we to think of the reasoning used in support of the contrary opinion? Reasons derived from the nature of opium, or the cause of the dysentery, will not be so much expected as those founded on experience and observation.*

For the same time is proposed the following. As, according to the known principles of hydraulics, the rapidity of a river ought to increase in proportion as the volume of water it pours augments (though not in the same proportion); whence it follows, that the bottom, if it be clean, loses by friction; and for the same reason, notwithstanding this augmentation of the volume of water the river gains little if any thing in height, as is proved by different instances of confluent rivers in Italy, running in sandy beds: as, however, several rivers of these provinces, and particularly the lower Rhine, seem to prove the contrary; inasmuch as this branch of the Rhine has rather diminished than increased in depth, as well during its increase as during its decrease, since the beginning of the present century, when the mass of its waters was considerably augmented; and the dikes surrounding it have often been endangered, at least before the improvements made in 1771 for distributing the upper water amongst the different branches of the river: it is asked—*For what cause, or causes, does not the effect, in this branch of the Rhine, answer to the principle above laid down, founded as it is on reason, and experience in hydraulics, but is rather contradictory to it? If it be possible to demonstrate this cause or causes, not merely hypothetically, but with certainty, are they all, or any of them, of such a nature as to be obviated by suitable means? and, if they be, what are those means?*

The following questions are renewed, without any restriction in point of time.

1. *What ought we to think of that gradation which many philosophers, ancient as well as modern, have admitted between natural beings; and to what point may we assure ourselves of that gradation, and the order which nature has observed in it?* The society does not expect metaphysical dissertations on the subject, and will examine no papers but those of which the arguments are taken from *natural history* [see our Rev. Vol. III. p. 113.]. On this question, the society received one paper this year, with the motto, *Non fingendum, aut excogitandum, sed invenendum et observandum, quid natura faciat aut ferat*, which, after mature examination, it considers as coming from an able hand; yet, though  
not

not without merit, it could not be deemed an answer to the question proposed.

2. The question on the nature of fire [ib. Vol. VIII. p. 346; No. 1.].

3. That on the utility of the Rhyndland counter-dike [ib. No. 2.].

4. A description of the most suitable apparatus for making experiments on condensed air, in the most convenient and certain manner.—To examine with this apparatus the action of condensed air in different cases; attending, amongst other things, to animal life, the growth of plants, and the phenomena of combustion, in air of different degrees of density.—And to point out what consequences, or what new information, may be deduced from such an examination.

5. How do plants receive their nourishment? What is favourable or injurious to them in this respect? and what instructions, relative to agriculture in general, or to the cultivation of plants in particular, may we draw from what is known on this subject?

As the statutes of the society by excluding its members from competing for its prizes frequently deprived it of good memoirs, the society has decreed, that all its members are at liberty in future to contend for them, on condition that their papers be in the handwriting of some other person, and, as well as the billet enclosing the motto, marked with the letter L.

#### ART. III. BOTANICAL SOCIETY, AT RATISBON.

To the question proposed [see our Rev. Vol. IX. p. 466.] three answers were sent. Mr. Ebermayer, of Brunswick, apothecary; obtained the prize; and Mr. Helm, of Gumpelstadt in Saxony, a clergyman, the accessit.

ART. IV. Stockholm. *Svenska Samsfundets Pro Fide et Christianismo Samlingar, &c.* Memoirs of the Swedish Society *Pro Fide et Christianismo*, concerning Religion, Morals, and Education. Vol. I. Part II. 8vo. 93 p. Price 8s. [4d]. 1791.

The design of this society, which is a private establishment formed in 1771, is to propagate the christian faith, by the publication of such books, either original or translated from foreign languages, as it may deem proper for the purpose; and by promoting such institutions as may operate to the same end, in which it has particularly in view the education of children. The formation of a library makes also a part of the plan. Dr. Ludeke's account of the present state of religion throughout the world occupies a considerable share both of this and the preceding part, which was published in 1788:

*Jen. Allg. Lit. Zeit.*

#### THEOLOGY.

ART. V. Tübingen. *Beyträge zur Geschichte des Neutestamentlichen Kanons, &c.* Essays on the History of the Canon of the New Testament: by Chf. Fred. Weber. 8vo. 231 p. 1791.

This book contains eight essays. 1. On the Gospel of the Hebrews. 2. Was the collection of the books of the New Testament made in the earliest ages of Christianity? This question Mr. W. answers in the negative, on good grounds. He observes, that the term was not used

in the sense in which it now is till the fourth century. 3. Materials for a history of the canon to the time of Origen. These are few, but not without value. 4. Examination of the principal passage in Eusebius relative to the canon, H. E. L. III. c. 25. 5. Remarks on the *Αἰτιολογία* of the New Testament. 6. Were there two churches in the first ages of christianity? To this Mr. W. answers in the affirmative. 7. On a fragment of Melito, Euseb. H. E. L. IV. c. 26. Lardner, Less, and others, have imagined, that they found in this the clearest notice of a canon of the New Testament: against this notion Mr. W. adduces weighty objections. 8. A summary of the preceding inquiries.

We know no book that contains more solid information on the subject than this of Mr. W.

*Jen. Allg. Lit. Zeit.*

#### ECCLESIASTICAL HISTORY.

ART. VI. Upsal. *Dissertatio Historica de Ecclesia Teutonica et Templo Sanctæ Gertrudis Stockholmiensis, &c.* An historical Essay on the German Community and Church of St. Gertrude at Stockholm: by L. A. A. Ludeke. 4to. 104 p. 2 plates.

This *thesis* is not less worthy notice on account of its subject, which is one of the most celebrated churches in Stockholm, than of its magnitude, and the plates which accompany it. One of the plates is copied from a plan of the capital of Sweden taken in 1547, the oldest extant.

*Jen. Allg. Lit. Zeit.*

#### MEDICINE.

ART. VII. Strasburg. *L'Homme physique et moral, &c.* Man physically and morally considered; or Inquiries into the Means of rendering Men more prudent, and of guarding them against various Diseases which afflict them at different Ages: by Ambr. Ganne, Phil. D. &c. 8vo. 174 p. 1791.

The precepts here given are excellent. *Journal Encyclopédique.*

ART. VIII. Vienna. *Praktische Beobachtungen über Augenkrankheiten, &c.* Practical Observations on various Diseases of the Eyes, chiefly on those which are owing to general Diseases of the Body, or which are usually complicated with it: for the Use of Physicians and Surgeons: by Jos. G. Beer, M. D. and Oculist. 8vo. 392 p. with coloured plates. 1791.

The affections of the eyes treated on in this volume are fistula lachrymalis, trichiasis, anchyloblepharon or growing together of the eyelids, tumours on the eyelids, and inflammation. Dr. B. has certainly treated his subjects in general like one well acquainted with them, but amongst his methods of curing fistula lachrymalis we find none that we think comparable to that of Mr. Chabrol. As this consists only in fumigations with warm water, introduced into the nostril of the side affected by means of a well-contrived machine, it can have no troublesome consequences, is not painful, and does not leave the patient exposed to relapse from any inherent defect in itself. We have seen a cure most happily performed by it, and Mr. C. has practised it a great number of times with success, in very bad cases. They who doubt the efficacy

of

of fumigations in this disease can have no objection to make trial of this method for a time, before they proceed to a more painful and troublesome operation.

Dr. B. promises us dissertations on some other diseases of the eyes, particularly the cataract, and gutta serena.

*Mr. Grunwald. Journal de Médecine.*

ART. IX. Tubingen. *Delineatio Systematis Nosologicæ, &c.* Delineation of a System of Nosology, agreeable to Nature: by W. Godfrey Ploucquet, Ph. et M. D., public Prof. of Physic in ordinary in the University of Tubingen. Vol. I. containing of the first Class, Neurousi, the Divisions Pyrexias, Phlegmasias, and Hypophlegmasias. 8vo. 528 p. 1791. Vol. II. containing of the same Class, Cinoufos, Nerthematonufos, Noonufos, and Hypnopathos. 460 p. 1792.

Prof. P. being of opinion, that a good system of nosology was yet a desideratum, has kindly undertaken to supply one, in a work that promises to be of no small bulk. That it has cost him some pains is evident, but that they will be repaid by its reception and utility is far from our opinion. To the title of a perfect work it has certainly no claim, and the new nomenclature which the prof. has fabricated from the Greek will render its study an arduous task.

*Jen. Allg. Lit. Zeit.*

ART. X. Königsberg. *Versuch einer Theorie des Schlafs, &c.* Sketch of a Theory of Sleep: by Dr. H. Nudow. 8vo. 368 p. 1791.

Dr. N. here gives us a full and methodical examination of the nature and causes of sleep and watchfulness. He appears to be well read, and a man of understanding; but with his opinions we cannot always agree, and some of them are scarcely intelligible. The Dr. deems it an unquestionable fact that man possesses a two-fold mind, animal and spiritual: he is persuaded, that many things are foretold in dreams, on which subject he could say much from his own experience, but declines it, supposing that it would be unconvincing to many readers: and he considers death not as the end of life, but a continuation of it.

*Jen. Allg. Lit. Zeit.*

ART. XI. Prague. *Beobachtungen über die Krätze, &c.* Observations on the Itch, collected in the Workhouse at Prague: by Dr. E. F. Guldener von Lobes. 8vo. 180 p. 1791.

This small but highly interesting tract is the fruit of an experience that few physicians can have obtained, and of that experience the author's judgment has enabled him to make good use. The Dr. first gives us a description of the Prague workhouse, in which is to be found every thing that can tend to render the itch general, inveterate, and complicated; an account of the weather from 1785 to 1788; and a statement of the diseases prevailing in the town, and in the workhouse. On the various complications of which the itch is susceptible, when it continues long or meets with bad habits of body, we have here excellent remarks. The continued stimulus of the disorder determines to the skin corrupted juices, or sound juices that become so; whence the disease frequently becomes irregular, and is rendered worse by the application of the usual remedies. The continuance of this stimulus

stimulus affecting the animal economy often calls into action likewise the germs of diseases lurking in the constitution. The epidemic fever existing with the itch must first be cured, and also the disease that it has developed, if not occasioned. All diseases arising from obstruction of the insensible perspiration are exasperated by the itch. A rheumatic inflammation of the lungs frequently occurs in this disorder from catching cold, and is erroneously attributed to the striking in of the eruption, which appears to die away and is less troublesome during the fever. Tubercles in the lungs, that ultimately suppurate, are the most common consequences of this disorder; and then it is said, that a consumption has arisen from driving in the itch, when it is only the effect of an improper treatment. The Dr. frequently saw the itch complicated with gout and with scrofula; with the former it more generally affected the abdomen, with the latter the thorax. After the itch is healed, pustules often remain, that are not infectious, and are made worse by the remedies for the original disorder. Painful ulcers, with callous edges, principally attacking the legs and thighs, sometimes occurred. These were more common in women than in men, and might be deemed in general useful, as they appeared to be the consequence of some lurking virus, threatening future disorders, which they prevented, at least for a time. In some constitutions the itch, properly treated, appeared to be of considerable service; in the arthritic and melancholy the Dr. thinks it particularly desirable. When complicated with the gout, not unfrequently after the use of internal remedies there appear on the skin pustules, which are supposed to be a moist itch, following a dry one that had disappeared quickly; but in these cases remedies for the itch must not be used, till it again begins to grow dry. After remarks on the opinions of various writers on the subject, the work concludes with an account of the Dr.'s method of cure.

*Jen. Allg. Lit. Zeit.*

#### ANIMAL MEDICINE.

ART. XII. Tübingen. *Sammlung von Beobachtungen über die sogenannte Egel-Krankheit, &c.* Observations on the Rot in Black Cattle and Sheep: by J. E. Bilhuber. 8vo. 100 p. Price 6g. [10½d]. 1791.

The naturalist will be highly gratified by the many nice and accurate observations made by Mr. B. on the economy of the fluke, or the worm found in the livers of sheep and cattle attacked with the rot. It appears to belong properly to the *vermes intestinalia*, and to be a different species from that resembling it found existing out of the bodies of animals. As the rot appears to be owing to bad fodder, deobstruent and other medicines have little efficacy against it, without proper attention to the food of the diseased cattle.

*Jen. Allg. Lit. Zeit.*

#### CHEMISTRY.

ART. XIII. *Mémoire sur la Nature des Sulfures alkalis, &c.* A Memoir on the Nature of alkaline Sulfures, or Livers of Sulphur: by Messrs. Deiman, Paets van Troostwyk, Nieuwland, and Bondt.

*Journal de Physique.*

These



These gentlemen inform us, that the present memoir is the fruit of a course of physico-chemical inquiries into the nature of livers of sulphur, which they have undertaken in concert, and of which they purpose from time to time to give an account. We shall pass over the experiments they relate, and confine ourselves to the general conclusions they draw from them, which they give in the following words.

1. Sulphur, in uniting with alkalis, lime, barytes, and magnesia, forms with those substances chemical combinations, possessing properties and having laws of attraction different from those of their component parts. 2. One of the most remarkable properties acquired by sulphur in this state is the intension of the faculty of attracting oxygen. The reason of this more active attraction seems to be, that the alkali presents to the combination of sulphur and oxygen, in proportion as it forms, a base, to which this combination unites with the greatest avidity to constitute a *sulfate*. In this case, then, the formation of the *sulfate* is the effect of two affinities, of that which the sulphur itself has for oxygen, which takes place only at a very high temperature, and of that which the alkaline base has for the combination of sulphur and oxygen, that is to say, sulphuric acid: so that the latter renders the former more intense. 3. This faculty of attracting oxygen, however, is not increased in the sulphur by its combination with an alkali so far as to be capable of making the oxygen quit the state of gas, not even when it is found combined with azotic gas in the state of nitrous gas. These *sulfures* exert their attraction for oxygen in decomposing water. It appears, that the oxygen of water is attracted in this case preferably to that which is in the state of gas, because the latter is united with a considerable quantity of the matter of heat. It is the same phenomenon as we observe with respect to iron, which does not alter perceptibly either in the atmosphere, or in pure oxygenous gas, whilst it greedily attracts the oxygen of water. 4. On examining a liver of sulphur moistened with water, or prepared in the humid way, we find, that the oxygen of the water, united to a part of the sulphur, is converted into sulphuric acid, and that this acid has formed a *sulfate* with the base of the *sulfure*. 5. The hydrogen of the water, as soon as it is set at liberty, unites with a part of the sulphur, and forms the compound known by the name of sulphurated hydrogenous or hepatic gas. In order that this union of sulphur and hydrogen may take place, the two substances should come into contact the instant the hydrogen is set free, and before it has taken the form of a gas. 6. The hepatic gas, after it is formed, does not quit the solution of the *sulfure*, but remains combined with the alkaline or earthy base, provided the base be dissolved in water, which favours that combination as well as many others. As pure hydrogenous gas is not soluble in alkalis, the attraction of these for sulphurated hydrogenous gas appears to be owing to their attraction for sulphur. 7. Sulphurated hydrogenous gas dissolved in alkalis is sufficiently fixed in them to resist the heat of boiling water without quitting them; to cause which requires an acid, to seize the alkali by means of a stronger affinity, saturate it, and thus disengage the gas. For this purpose acids which do not easily part with their oxygen should be employed, that they might not be decomposed themselves by the sulphurated hepatic gas attracting their oxygen. This decomposition of the acids and of the gas may sometimes be prevented by diluting them with water. 8. This gas in the alkaline solution retains its properties,

perties, particularly that of attracting oxygenous gas, and forming with it water, in quitting the sulphur. 9. Liver of sulphur dissolved in water contains then *sulfure* properly so called, or sulphur combined with an alkali; the *sulfate* formed by the decomposition of the water, the oxygen of which is united to a portion of sulphur; and sulphurated hydrogenous gas dissolved in the alkaline base of the *sulfure*.

If we compare these facts, the manner in which *sulfures* act in decomposing atmospheric air and absorbing the oxygenous gas will become evident. Dry *sulfures* have no action on oxygenous gas: now in liquid *sulfures* we have, beside the *sulfure* dissolved in water, the *sulfate* that is formed; but this exerts no attraction for oxygen: there remains then, only the sulphurated hydrogenous gas dissolved in the alkali; and, in fact, it is to this portion of liquid *sulfure* alone, that the absorption of oxygenous gas must be ascribed. The experiments recited in this memoir leave no doubt of this. On dissolving an alkaline *sulfure* in water, the decomposition of the water, provided the operation be performed in vessels closely stopped, will go on till the alkaline base is saturated with sulphurated hydrogenous gas: when this has taken place, the powers will be on a balance, and the water will be no farther decomposed. Thus it is a circumstance well known, that *sulfures* keep very well, that is to say, do not change entirely into *sulfates*, in bottles stopped close. Hence it seems to follow, too, that the decomposition of water by *sulfures*, occasioned partly by the affinity of the alkali to the combination of one of the constituent parts of the water and the sulphur, that is, to the sulphuric acid, is favoured at the same time by the affinity of the same alkali for the combination of sulphur with the other constituent part of the water, namely, sulphurated hydrogenous gas. This is another reason, perhaps, why *sulfures* decompose water sooner than they do atmospheric air. On the other hand, if a liquid *sulfure* be exposed to the air, the hydrogen endeavours to recover its oxygen, and water is reproduced; whilst the sulphur, which had been united with the hydrogen, remains dissolved in the alkali. But this water is again decomposed in its turn, and reproduced anew; and these operations continue alternately, till at length all the sulphur, particle by particle, is converted into *sulfate*.

These are the results of the inquiries into the combination of sulphur with alkaline substances, which we have begun, and which we mean to continue, publishing from time to time whatever may occur tending to throw new light on chemistry and natural philosophy.

#### PHARMACY AND MATERIA MEDICA.

ART. XIV. Stendal. *D. W. Geseuius, &c. Handbuch der praktischen Heilmittelkunde, &c.* Manual of practical Pharmacy, for the Use of young Physicians: by Dr. W. Geseuius. 8vo. 629 p. 1791.

This work deserves not to be overlooked amongst the many of the kind published of late, as it distinguishes itself by good selection, just estimation of useful medicines, unstrained explanation of their mode of action, and instructions for their right application. The author has not only had recourse to approved writers, but occasionally gives us the observations of his own experience.

*Jen. Allg. Lit. Zeit.*

NATURAL

## NATURAL PHILOSOPHY.

ART. XV. Ghent. *Mémoires sur les grandes Gélées & leurs Effets, &c.* Mémoires on hard Frosts, and their Effects, in which is attempted to be shown what we ought to think of their periodical Return, and of the gradual Decrease of the Cold on our Globe: by Abbe Mann; Member of several Academies, &c. 8vo. 1792.

This work, in which history and philosophy mutually succour each other, may be opposed to Buffon's theory of the gradual cooling of the earth. It consists of different tracts read at the meetings of the Academy of Brussels. The first is on the successive changes of the temperature and soil of climates, with inquiries into the causes of those changes. After having shown from the uniform and unequivocal testimony of ancient writers, that the earth has been regularly growing hotter and drier, in every climate, from the equator to the poles, Ab. M. concludes, that an effect so constant and uniform must have a cause equally uniform and constant. The cutting down of forests, and draining marshes, in the northern regions, have probably contributed to the effect produced; but the grand cause is to be sought for in 'phlogiston, or the principle of heat, which, in the lapse of time, is perpetually gaining on the opposite principle of cold and moisture, surmounts it by little and little, and thus tends continually to render the earth dry and stony, as well as to augment the sum of heat.' The combination of these two principles, their reciprocal developement, and the increase of one above the other, afford, in the abbe's opinion, a key to the true theory of the earth.

The second memoir is on the extraordinary frosts mentioned in history, with physical remarks on them. Ab. M. relates the most striking circumstances he can collect of extraordinary frosts, but he can find nothing like a periodical return, which might lead us to expect them at stated times.

This memoir is followed by observations on the effects produced on vegetables by the severe cold of 1788-9, by baron Poederlé; and observations on the storm of July 13, 1788, conclude the volume.

*L'Esprit des Journaux.*

## NATURAL HISTORY.

ART. XVI. *Mémoire, &c.* Memoir on Epfom Salt and Carbonat of Magnesia found at Montmartre, read the 6th of June, 1792, at the Academy of Sciences: by Jos. Arnet, M. D.

*Journal de Physique.*

Observing a saline efflorescence in the quarries at Montmartre, Dr. A. was induced to examine it, and found that it consisted of vitriolated magnesia. This led him to conclude, that the earth on which it formed was magnesia, and on examination this appeared to be the fact. The magnesia is in different forms: in some places it is in large masses, in large banks in the manner of calcareous earths; in others in strata more or less thick, lying between strata of gypsum. The exterior surface of these strata is grayish, within they are of a dead white. The Epfom salt appears well formed only on such parts of the strata as are exposed to the air and light, and is most abundant on those that have a southern aspect: on these it is very apparent, chiefly

chiefly in form of a white powder; in the shade, and on the banks covered with earth, little is to be perceived, and what is found has parted with less of its water of crystallisation. The carbonat of magnesia in these quarries is not pure, but mixed with a small portion of the earth of alum.

## B O T A N Y.

ART. XVII. *Extrait de la Flore Française, &c.* Abstract of the French Flora of the Chev. de la Marck; containing an Analysis of Vegetables, as a Mean of obtaining a Knowledge of their Genera. 8vo. 502 p. price sewed 5 l. [4s. 2d.] 1792.

This is an useful pocket companion for the botanical student on his herbarising excursions, as by its aid he may easily discover the genus and species of any plant that offers itself to view.

*Journal Encyclopédique.*

## A S T R O N O M Y.

ART. XVIII. *Leipsc. Analysis trigonometrica commoda atque facilis Problematis Astronomici, &c.* An easy and convenient trigonometrical Solution of the following Astronomical Problem — The right Ascension and Declination of a Star being given, to determine its Latitude and Longitude, and *vice versa*; by Christian Fred. Rüdiger. 4to. 24 pages, one plate. 1790.

In the preface Mr. R. notices Kästner's formula for the solution of this problem, and shows that the result of his is the same, though he thinks the calculation much more convenient. He first applies his rule to the case where the declination and latitude of the star are north, and its right ascension and longitude in the first quadrant of the equator; and by giving examples, with the application of logarithms, the practice is made clear and easy. Rules are next given for cases when the star is in the other quadrant, and has south declination. In the second part the right ascension and declination are determined from the longitude, latitude, and obliquity of the ecliptic given.

*Jen. Allg. Lit. Zeit.*

## G E O G R A P H Y.

ART. XIX. *Tubingen. Repositorium für die neueste Geographie, &c.* Repository for modern Geography, Political Economy, and History: published by Prof. P. J. Bruns, of Helmstadt, and Prof. E. A. W. Zimmermann, of Brunswick. Vol. I, 8vo. 455 p. with a map and 2 plates. 1792.

It is the intention of the editors, whose skill in ancient and modern geography is well known, to publish all the valuable information on the subjects announced in the title, which they can collect from the manuscripts or printed accounts of credible authors, with such remarks as they may find necessary.

*Jen. Allg. Lit. Zeit.*

ART. XX. *Brieg. J. C. C. Löwe's Revision der Schriften über Oberschlesien, &c.* J. C. C. Lowe's Review of Publications relating to Upper Silesia from 1782 to 1790. 8vo. 102 pages, price 6 g. 1791.

This

This review will be found highly useful to correct the misrepresentations of various writers respecting Silesia, which it does with great impartiality. We regret, however, that some passages are difficult to be understood, from the use of provincial words.

*Jen. Allg. Lit. Zeit.*

## POLITICAL OECONOMY.

ART. XXI. Paris. *Essai sur les Bois, les Friches, les Chemins, & les Mendians*, &c. Essay on Wood, Waste-Lands, Roads, and Beggars; presented to the Royal Agricultural Society at Paris: by Mr. A. Paulmier. 8vo. 16 p.

Mr. P.'s scheme is to prevent begging by finding work for beggars, and this he thinks might be done with double advantage, if they were employed in cultivating lands lying waste. Such of these lands as were unfit for other purposes he would plant with trees, thus remedying the scarcity of wood complained of in France. The Swiss poplar he notices as a tree of speedy growth, that will succeed well in the sandiest soil. Repairing and improving roads round villages, which not being highways are generally in a very bad state, Mr. P. considers as another useful occupation of the poor.

*Feuille du Cultivateur.*

ART. XXII. Königsberg & Leipzig. *Fünf Tabellen in sechs Blatt über den Russischen Staat*, &c. Five Tables in six Sheets on the Russian States, containing every Thing most worthy Notice respecting them in Statistics, Geography, and History, with their Coins, Weights, and Measures. Fol. 6 sheets. 1791.

ART. XXIII. *Vier Tabellen über die Churfürstlich- und Herzogl. Sächsischen Besitzungen*, &c. Four Tables on the Possessions of the Elector Duke of Saxony, containing, &c. [as above]. Folio. 5 sheets. 1791.

Both this and the preceding set of tables are by Mr. Bötticher. They are drawn up with great care and accuracy.

*Jen. Allg. Lit. Zeit.*

ART. XXIV. Copenhagen. *J. C. Fabricii*, &c., *Policeyschriften*, &c. Statistical Works of J. Christ. Fabricius, public Teacher of Political Œconomy. Vol. II. 8vo. 304 p. 1790.

The subjects of the tracts in this volume, which are valuable, though not written in the pleasing style of a *Frank*, are The health of the people: Adulteration of liquors: Establishments for the sick: The management of the poor: Funds for widows: and The distribution of towns.

*Jen. Allg. Lit. Zeit.*

## HISTORY OF LITERATURE.

ART. XXV. Leipzig. *Beiträge zur Ergänzung der Deutschen Literatur und Kunstgeschichte*, &c. Fragments of the History of Literature and the Arts in Germany: by J. Fred. Köhler. 8vo. 274 pages. 1792.

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These fragments deserve a place in the library of every lover of literary history. Mr. K. promises us a volume every Michaelmas.  
*Jen. Allg. Lit. Zeit.*

ART. XXVI. Nuremberg & Altdorf. *Neue Beyträge zur Literatur, &c.* New Fragments of Literature, chiefly of the sixteenth Century, dedicated to the Lovers of Ecclesiastical and Literary History: by G. Theod. Strobel. Vol. I. 8vo. 381 p. 1790. Vol. II. 208 p. 1791.

Mr. S. confines his learned researches chiefly to the fifteenth and sixteenth centuries, and to particular rather than general history. They will be found valuable, more especially by those who wish to be acquainted with the history of the reformation. *Jen. Allg. Lit. Zeit.*

ART. XXVII. Berlin. *La Prusse littéraire sous Frédéric II, &c.* The Literary State of Prussia under Frederic II, or a concise History of most of the Authors, Academicians, and Artists, who were born or lived in the Prussian Dominions from 1740 to 1786, in alphabetical Order: preceded by an Introduction, or general Sketch of the Progress of the Arts and Sciences in the Territories that constitute the Prussian Monarchy: with a Supplement, containing Remarks, political and critical, relative to the Introduction, and Articles omitted in the Course of the Work: by Abbé Denina. 3 vols. 8vo. 1736 p. price 5 r. 8 g. 1790-1.

It must appear a bold undertaking in a man to attempt the literary history of a foreign country, but ab. D. has qualifications which render the task less presumptuous in him, than it would be in many others: his talents have been tried; he enjoys the intimacy of the principal men of letters in the capital of the country which occupies his pen; and he is not ignorant of the language. The work itself is by no means a dry catalogue of names and titles, and leads us to admire the author for having performed so much, though it has far too many defects and errors to be referred to as an authority. In his criticisms on several works ab. D. deviates from the estimates of their value generally current in Germany, and this sometimes with reason probably, as nations are not less unqualified than individuals to form an impartial judgement of themselves. *Jen. Allg. Lit. Zeit.*

#### PHILOSOPHY.

ART. XXVIII. Dresden. *Dianyologie, ou Tableau philosophique de l'Entendement, &c.* Dianyology, or a philosophical View of the Understanding. 8vo. 44 p. 1790.

This is a bold attempt to class the various degrees of mind, carried into execution with considerable wit and judgment. In an indifferent translation of it, published at Freyberg under the title of *D. oder philosophisches Gemälde des Verstandes*, it is said to be written by prince Belofelsky. *Jen. Allg. Lit. Zeit.*

#### ORIENTAL LITERATURE.

ART. XXIX. Leipzig. *Abulfedæ Tabulæ quædam geographicæ, &c.* Some geographical Tables of Abulfeda, and other Specimens of the same

same Subject, from Manuscripts in the Library at Leyden: now first published in Arabic by Fred. Binsck, Phil. D. 8vo. 171 p. 1791.

This is a mere copy of parts not before published of Abulfeda's Geography from the Leyden manuscript, supposed to be the autograph of the author; with extracts from two other geographical works, one of which appears to be of little importance; the other, relating to the history of the Arabs in Spain, is somewhat more valuable. The text is pretty correctly printed, and Dr. R. gives us some emendations.

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XXX. Strasburg. *Summa Historiæ Gallo-Francicæ civilis & sacre, &c.* A Summary of the civil and ecclesiastical History of France: by J. Mich. Lorenz, public Professor of Rhetoric and History. 3 vols. 8vo, 942 p. 1790.

This summary was composed by the prof. for the use of his lectures, and is now published at the request of his auditors. It is by no means calculated for general reading; but as a help to the memory, or for occasional consultation, it will be found extremely useful. For its critical investigation of authorities it is particularly valuable. The third volume ends at 1589; but we have seen the work advertised in four volumes, though only three have come to our hands.

*Jen. Allg. Lit. Zeit.*

ART. XXXI. Warfaw. *Traktaty, Konwencye Handlowe y Graniczne, &c.* A Collection of Treaties, Conventions relative to Commerce and Boundaries, and other public Acts of State, that have taken place between the Republic of Poland and other Powers, under the Reign of Stanislaus Augustus, namely from 1764 to 1791, made public in their original Languages. Vols. I. II. 8vo. 633 p. 1791.

The papers contained in the first volume are: 1. Act of recognition of the title of the empress of all the Russias, on the part of the republic of Poland, against the court of Petersburg, with the explanation of the Russian minister plenipotentiary respecting that title, dated 1764. 2. A similar act respecting the title of the king of Prussia. 3. Act of renunciation of all pretensions to the office of king of the republic of Poland, by his highness the elector of Saxony, 1765. 4. Act of renunciation of all pretensions to the direction of the court of Saxony, given to Xavier, prince royal of Poland, then administrator of Saxony. 5. Treaty of Warfaw between the republic of Poland and Russia, 1768. 6. First separate act (relative to the foregoing), containing the privileges and prerogatives of the dissenting Greeks, citizens and inhabitants of the territories of the republic of Poland, or provinces annexed to it: 7. Second separate act, containing the cardinal laws of the serene republic of Poland, which are to be perpetual and at no time changed, and the matters of state which are to be decreed by common consent in free diets. 8. Treaty between the king of Poland, and the empress, queen of Hungary and Bohemia, 1773. To this belong: 9. A separate act, containing various stipulations:

lations: and 10. A separate act, containing every thing relative to commerce between the two countries. 11. Treaty between the king and republic of Poland, and the empress of all the Russias, 1775. To this belong: 12. A separate act, concerning the government of the republic: 13. A separate act, containing various stipulations: and 14. A separate act, containing every thing relative to the commerce between the two contracting states. 15. Treaty between the king and republic of Poland, and the king of Prussia, Sept. 18, 1773. 16. Separate act, containing various stipulations. 17. Separate act, relative to the commerce between the states. 18. Act of renunciation of the order of Malta with respect to the lands of the ordination of Ostrog, 1775. 19. Bull of the pope approving the foregoing renunciation. 20. Determination of the boundary between Russia and Poland. Of these 1, 2, 5, and 20, are in the Polish language; 6, 7, and 19, in Latin; the rest in French.

In the second volume are: 1. Act of convention between the king and republic of Poland on one part, and the empress of Hungary and Bohemia on the other, for fixing the limits of the respective states, 1775. 2. Adjustment of the boundary between the kingdom of Prussia and the republic of Poland. 3. Declaration of the king of France, abolishing the *jus caducum* in favour of the inhabitants of Poland, 1777. 4. Determination of the boundary between Poland and New Russia. 5. First convention concerning the boundaries between the province of Great Poland and Prussian Silesia, 1782. 6. Second convention concerning the boundaries of the city of Murzynow, 1782. 7. Convention concerning trade and boundaries, between the empress of all Russia and the duke and orders of the duchies of Courland and Semigallia, 1783. 8. Accession of the royal Polish district of Piltén to the foregoing convention. 9. Convention entered into with the court of Vienna and diocese of Cracow, on occasion of erecting a new bishopric at Tarnowitz, 1785. 10. Convention concerning the boundaries between the districts of Trachenberg and Sulaw in Silesia, and Stwolno, Golciowo, Pakoslaw, Osiek, and Szkaradowo in Poland, 1785. 11. Defensive treaty of alliance between the king and republic of Poland, and the king of Prussia, March 29, 1790. Of these 1 and 11 are in French; 4 in Russian; 2 and 8 in Polish, 8 being translated from the Russian; and the rest in Latin.

All the papers in these volumes appear to be faithful copies.

*Jen. Allg. Lit. Zeit.*

#### BIOGRAPHY.

ART. XXXII. Where printed not mentioned. *Versuch einer Lebensbeschreibung des Feldmarschalls, Grafen von Seckendorf, &c.* Sketch of the Life of Field-Marshal Count Seckendorf, taken chiefly from unpublished Documents. Vol. I. Small 8vo. 1792.

The lives of few private men are more connected with general history than that of count S. At the age of twenty he commenced his military career in Brabant, towards the end of the last century, and from that time till his death, which happened in his ninety-first year, scarce a war or a treaty took place in Europe in which he bore not an active part. The anonymous author of this well-written life



of him appears to be of the family, and to have compiled the principal part of it from authentic papers, some of which were written by the count himself. This volume and the next are to contain the count's military life; and a third will be dedicated to his political transactions.

*Jen. Allg. Lit. Zeit.*

P O E T R Y.

ART. XXXIII. Parma. *Le Facoltà Umane*, &c. The human Faculties, in Twelve Sonnets: by Ang. Mazza, Greek Prof. in the University. 8vo. 1790.

Whatever comes from the pen of prof. M. must claim attention. Of these sonnets we shall give the following specimen, premising, that the interests of religion are ever foremost in the poet's mind.

*Reminiscitiva.*

*Volgesi a' tempi che passuro, e gode  
Spaziarvi operoso il pensier mio,  
Spente sembianze ravvivando, ond' io  
Oso mortal di creator la lode.*

*Unite e sparse le richiamo e m' ode  
Confanguineo di morte il muto obbligo,  
Che con le tinte in Lete ali al desio  
De' reddivivi invan sa forza e frode.*

*Essi la prisca ancor forma seguace  
Traendo, integran da sofferti danni  
Il conscio core che di lor non tace.  
Se arretar non mi lice il vol degli anni,  
Delle spoglie miglior del tempo educa  
Compongo eterni alla memoria i vanni.*

*Jen. Allg. Lit. Zeit.*

D R A M A.

ART. XXXIV. *Théâtre du Marais*. June 26 was performed for the first time *L'autre Tartuffe, ou la Mere coupable*, 'Tartuffe the second, or the guilty Mother,' a comedy in five acts, in prose, by Mr. Beaumarchais. Few families have had such good fortune as those of Almaviva and Figaro. In the Barber of Seville, and in the Marriage of Figaro, their success was complete. The guilty Mother had long been talked of, and several theatres had contended for its exhibition. At its first representation a prodigious crowd had assembled expecting a chef-d'œuvre, but was greatly disappointed. The groundwork of the piece, indeed, is rich, but its dramatic beauties are drowned in absurd and ridiculous trifles; and its style is unpardonable in any one but an author who seeks to render himself singular in every thing.

*L'Esprit des Journaux.*

DICTIONARIES.

ART. XXXV. *Leipfic*. Dr. Gehler has published the third and fourth volumes of his *Physical Dictionary* [see our Rev. Vol. VII. p. 480], which complete the alphabet much to his credit. They contain 1904 p. and 14 plates. The Dr. promises us a fifth volume,

consisting

consisting of additions, corrections, and a general index, with the order in which the articles should be taken to form a system of natural philosophy.  
*Jen. Allg. Lit. Zeit.*

ART. XXXVI. Upsal. *Lexicon Latino-Suecanum, &c.* A Latin and Swedish Dictionary, published by the Academy of Upsal, by Order of the King. 2 vols. 4to. 2048 p. 1790.

A Latin Dictionary was much wanted in Sweden, as the few that had been published there were very imperfect. This want will be ably supplied by the academy in the present work; which is formed on the Thesaurus of Faber and Gesner; Ainsworth's Latin and English Dictionary, and Scheller's Latin and German, being used afterwards as helps. These two volumes contain only the Latin before the Swedish, without the proper names, which are to fill a volume by themselves.

*Jen. Allg. Lit. Zeit.*

#### EDUCATION.

ART. XXXVII. Leipzig. *Nebenstunden eines Vaters, &c.* The leisure Hours of a Father, dedicated to the Instruction of his Daughter: published by J. J. Ebert. 8vo. 280 p. 1790.

From a writer who had so happily laid open to youth the grand theatre of nature, sketching each scene with a masterly hand, something excellent was to be expected, and the present work will not balk that expectation. In the first section the author points out every thing necessary to be observed by a female in the middle rank of life, who would live happily; and in the second, the duties she has to fulfil as a wife, a mother, and the mistress of a family. We have read the book through with all possible attention, and are persuaded, that the woman who follows the precepts given in it will not fail to be a happy and valuable member of society.

*Jen. Allg. Lit. Zeit.*

T H E

# ANALYTICAL REVIEW;

For OCTOBER, 1792.

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ASTRONOMY. NATURAL PHILOSOPHY. MATHEMATICS. &c.

ART. I. *Philosophical Transactions of the Royal Society of London.*  
For the Year 1792. Part I. 4to. 221 pages, with three  
plates. Price 8s. sewed. Elmsly. 1792.

THE first circumstances that claim attention on opening this part of the Transactions are the beauty of the paper and press work, which are such as scarcely to be exceeded, and seldom indeed equalled in this or any other country. There is no number prefixed to this volume in the title page, and by the signatures of the sheets it appears, that this omission was intentional on the part of the editors; doubtless from the consideration that in their regular mode of annual publications, the date of the year answers every purpose of such enumeration.

We shall, however, take leave of these subordinate objects, and proceed, without farther preface, to the papers themselves.

I. *On the Ring of Saturn and the Rotation of the fifth Satellite on its Axis.* By William Herschel, LL. D. F. R. S.—In a former paper \* upon the phenomena of the planet saturn, our assiduous author hinted at a division of the ring of saturn as the means of accounting for the appearance of a concentric dark band upon the surface. This surmise was expressed with becoming doubts, and remained to be confirmed or removed by observations to be made on the other surface of the ring when it should come to be enlightened: for it is plain, that an extremely thin plane, if perforated, must exhibit apertures of the same figure, when viewed on either surface at like relative positions; though it is highly improbable that stains or superficial obscurities on one side should correspond in all respects of colour, figure, and position, with others on the opposite side or surface.

The observations of Dr. Herschel are, in substance, as follow.  
1. The black belt of the ring suffered no change in its figure during ten years observation, except such exceedingly minute changes as were also observed in the ring itself. 2. Its outline was always well defined, its breadth every where the same, and its colour the same as that of the surrounding heavens. 3. The dimensions correspond with those afforded by observations of the

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\* Phil. Transf. Vol. LXXX. Part I.

other surface. 4. The dimensions are:—Inside diameter of the smallest ring 5900 parts.—Outside diameter 7510 parts.—Inside diameter of the largest ring 7740.—Outside diameter 8300.—Breadth of the inner ring 805.—Breadth of the outer ring 280.—Breadth of the vacant space 115.

Hence it is established, that the ring of Saturn consists of two detached concentric parts. The doctor proceeds to review his determinations of its rotatory motion as ascertained in the paper before alluded to. By comparison of the positions of the spots upon the ring, he finds that the period of 10 hours, 32 minutes, and 15.4 seconds \* belongs to the thin, narrow, outer ring, and that the inner ring revolves on its axis with great velocity, though not satisfactorily to be ascertained without farther observations.

Various astronomers have asserted, that the ring of Saturn is marked by a considerable number of concentric dark lines, and these have been so differently described on several occasions as to afford ground for an inference that the ring is of a changeable nature: and a less cautious philosopher, in possession of such instruments as Dr. Herschel's, would, without hesitation, have pronounced these assertions and results erroneous, as the appearance of double and treble images is not unusual in other telescopes when very high powers are used. But he has shown proper respect to the great men to whom he refers, by examining their positions with much care and attention. The consequence of his examination, however, is, that there is no probability that any divisions of the kind alluded to are to be found in the ring.

The extreme diameter of the outer ring, reduced to the mean distance of Saturn, was found, by the mean of twelve observations, taken at three several times by the forty feet and twenty feet reflectors, to be  $46''.677$ . And this answers to  $7' 25''.332$  at the mean distance of the sun.

A periodical and regular increase and diminution of the light of the fifth satellite of Saturn, in like parts of its orbit, was formerly observed by Cassini in 1705; since by Mr. Bernard in 1787; and lately, for the interval of twenty revolutions, by our author. From these facts, Dr. Herschel infers, that it revolves upon its own axis in the same time as it describes its revolution in its orbit. Whence it appears probable, that the other secondaries of our system, as well as this and our moon, are governed by the same law of rotation.

By very careful and repeated admeasurement, the greatest elongation of the fifth satellite, reduced to the mean distance of Saturn, was found to be  $8' 31''.97$ . From this datum, and the periodical time, an induction may be made of the quantities of matter in the primary planet, much nearer the truth than has hitherto been done; but not strictly accurate, if it should hereafter appear, by measures taken in the opposite part of the orbit, that its figure is considerably elliptical.

II. *Miscellaneous Observations.* By William Herschel, L. L. B. F. R. S.—1. Account of a telescopic comet. 2. The periodical

\* Phil. Trans. Vol. LXXX. p. 486.

variation of light in O Ceti is 331 days 10 hours and 19 minutes, deduced by comparison of the ancient and modern observations, but with some irregularities. 3. The star in the neck of Hercules, numbered 55 in Flamsteed's Catalogue, has disappeared. 4. On the 22d of October, 1790, a number (about 156) of small, bright, and luminous points were seen by a 20 feet reflector upon the moon's disk during a total eclipse. Their light did not much exceed that of mons Porphyrites *Hewelli*, and the doctor does not venture to make any conjecture respecting their cause.

III. *Experiments and Observations on the Production of Light from different Bodies.* By Mr. Thomas Wedgwood.—After giving a concise enumeration of the discoveries of others in this department of natural philosophy, Mr. W. proceeds to relate his own. He obtained light from bodies by heat and by attrition. Of these experiments he has given copious details, which do no small credit to his abilities as an experimental philosopher: we shall, nevertheless, refer the reader to the paper itself, as well because they cannot be abridged with precision, as that the conclusions to which they may hereafter lead are at present too remote to be easily deduced.

Mr. W., from his observations on the phosphorism of bodies heated on an iron plate, and the power of accension exhibited by the luminous parts of bodies abraded by strong friction, is disposed to consider the effect of friction in this particular as dependent merely on the heat it causes.

IV. *Experiments on Heat.* By Major-General Sir Benjamin Thomson, Knt. F. R. S.—If the capacities for heat in all bodies were the same, however various their chemical state, or if their conducting powers did not differ, it would follow as a consequence in the first case, that the common temperature of all things being once acquired, would never after afterwards change; or in the second case, that the restoration of the temperature, when changed, would be made by gradations invariably the same. To ascertain the conducting power of bodies, with regard to heat, is therefore an object of the first importance, as well for the advancement of science, and its remoter benefits, as for the immediate good consequences arising to society in the management and economy of that heat which in so many processes is continually accumulated, and often wastefully expended. This is the pursuit of sir B. Thomson's paper.

His experiments were made by fixing a thermometer in the centre of a spherical glass bulb, with a tube proceeding from the same. The conducting substances were made to occupy the space between the ball of the thermometer and the outer glass. Heat was given to this apparatus by plunging it in boiling water till the thermometer indicated a few degrees above  $75^{\circ}$ . It was then taken out and held over a vessel of pounded ice and water, until the mercury fell to  $75^{\circ}$  precisely, at which instant it was plunged into this last mixture, and its gradual cooling observed by a watch indicating half-seconds. The conducting powers were of course inversely in proportion to the times of cooling.

Trials were made with common air, with raw silk, sheep's wool, cotton wool, fine lint, beaver's fur, hare's fur, and cider down, occupying the same space, and of equal weights, except the first. The conducting power of these bodies so situated did not differ so much as might have been expected from their properties as clothing. But by a series of judicious variations in the experiments, which afford a proof of superior address in the investigator, we are at length led to the conclusion, that the power by which the furs of animals, and the artificial coverings we make use of are enabled to retain the heat, depends almost entirely on the air included in their interstices; that is to say, the air is very nearly a non-conductor of heat, but conveys it from bodies by the successive contact of a stream of the fluid; the heated air continually rising and giving place to another colder mass of the same fluid: but these light substances being strongly attractive of the air, and opposing a very considerable resistance to its motion, prevent it from operating in this way, and consequently are the means by which the bodies of animals become enveloped with a coating of air, sufficient to prevent the transmission of their heat.

This doctrine is fully and very clearly illustrated by sir Benjamin, by applying it not only to the effects of the furs of animals of cold climates, and the advantages received by the earth from the non-conducting air included between the parts of snow, but also to such of its consequences as are evinced by the winds and various other atmospherical phenomena.

V. *A new Suspension of the magnetic Needle, intended for the Discovery of minute Quantities of magnetic Attraction: also an Air Vane of great Sensibility: with new Experiments on the Magnetism of Iron Filings and Brass.* By the Rev. A. Bennet, F. R. S.—This suspension consists of a small thread of a spider's web. Mr. B. has ascertained, that its force of torsion is scarcely possible to be appreciated; for a piece of the thread about two inches and a half long, being twisted by means of a spinning wheel about eighteen thousand revolutions, was shortened to one inch and a half, but did not then exhibit force of retorsion sufficient to move a small piece of the fibre of a goose quill which was attached to it.

The observations and discoveries afforded by this very delicate apparatus were—1. Light substances suspended under a cylindrical glass were attracted at the distance of several feet by other bodies very slightly warmed, and were repelled by cold bodies; an appearance supposed by Mr. B. to arise from the influence of atmospheres of heat acting like electricity. We are a little inclined to think, it was an electric affection produced by heat and cold upon the surrounding glass. 2. Upon making an attempt to ascertain the momentum of light against small bodies suspended in this way the result was uncertain. 3. The spiders threads, though so very moveable, are unfit for electrometers, because they do not change their electric state but with difficulty. 4. The increase of magnetic attraction in iron filings made to effervesce with diluted vitriolic acid, as asserted by Cavallo in the 77th volume of the Phil. Trans., is a fallacy; for it arises chiefly from

from the larger space occupied by the filings, which produces the same effect as if a vertical magnetic bar were lengthened by an addition to its upper end. And the experiment succeeds as well when the filings are raised by the mere mechanical addition of sand, without the acid or water. 5. Inflammable air is not magnetic. 6. Brass owes the magnetism it may happen to possess to iron.

VI. *Part of a Letter from Mr. Michael Topping to Mr. Tiberius Cavallo, F. R. S.*—The object of this letter is to describe the operations by which the length of an extended base line, measured on the coast of Coromandel, was ascertained by Mr. T. unassisted by any other man of science. It lies between the latitudes  $11^{\circ} 33' 22''$  north, and  $11^{\circ} 39' 4''$  north, upon the rhumb north  $3^{\circ} 29'$  east, and is 11,636 English yards long. It was measured upon a peculiarly level and smooth sandy beach, concave towards the sea, and on that account divided into six right lined portions, the angular positions of which were determined by a theodolite, taking the mean of many observations. Rods of twenty-five feet long, with convex brass ferrules at the ends, adjusted at the temperature of  $87^{\circ}$  by a two foot brass sector of Adams's, were used in this admeasurement, which was twice performed. The difference between the two admeasurements was two feet four inches and a half, which is less than the fifteen thousandth part of the whole.

This measured base makes the exterior side of the thirty-third triangle of a connected series of oblique triangles carrying along the coast from the steeple of Fort St. George.

VII. *Description of Kilburn Wells, and Analysis of their Water.* By Mr. Joh. Godfr. Schmeiffer.—This chemist has made a good analysis of the Kilburn water. He finds that 24 pounds of it contain

|                       |   |      |                     |
|-----------------------|---|------|---------------------|
| Fixed air             | — | —    | 84 cubic inches.    |
| Hepatic air           | — | near | 36                  |
| Vitriolated magnesia  | — |      | 910 grains.         |
| Vitriolated natron    | — |      | 282 gr.             |
| Muriated natron       | — |      | 60 gr.              |
| ———— calcar. earth    | — |      | 6 gr.               |
| Aerated magnesia      | — |      | $12\frac{1}{2}$ gr. |
| ———— calcareous earth | — |      | 24 gr.              |
| Calx of iron          | — | —    | $3\frac{1}{8}$ gr.  |
| Resinous matter       | — | —    | 6 grains.           |

VIII. *Observations on Bees.* By John Hunter, Esq. F. R. S. —This is a very excellent treatise on an insect, concerning which much inaccurate matter has been published. As it consists, for the most part, of the investigation of facts difficult to be ascertained on account of the habits of the animal, we find much interesting information, though little of such a nature as to be capable of abridgement or extract. The paper is divided into sections, of which we therefore shall give little more than the heads.

The bee is a very generally diffused animal, found in every quarter of the globe; very irritable in defence of its property, but in other situations harmless. Its heat is nearly equal to that

of a quadruped. They consist of a queen or female breeder, female nonbreeders, and males. Account of their swarming; their various works; royal cell; eggs; bee bread; excrement of the maggot; chrysalis state; season when the different operations take place. Of the queen. Number of queens. Of the male bee. The labouring bee. Of the parts concerned in the nourishment of the bee. Bees have all the five senses, and a voice independent of the vibration of their wings. Of the parts of generation. The sting. Duration of life scarcely ascertainable, except in the male.

IX. *Meteorological Journal kept at the Apartments of the Royal Society.*—The mean height of the thermometer without, for the whole year 1791, was 50°8. Thermometer within 58°2. Barometer 29.87 inches. Quantity of rain 15.310 inches. But we find, by a note, that this last by comparison with other rain gauges in or near London, proves remarkably deficient. v.

## HISTORY.

ART. II. *The Secret History of the Court and Reign of Charles II., by a Member of his Privy Council. To which are added introductory Sketches of the preceding Period, from the Accession of James I.; with Notes, and a Supplement, continuing the Narrative in a summary Manner to the Revolution.* By the Editor. 2 Vols. 8vo. 1038 Pa. Pr. 13s. in Boards, Bew, 1792.

THE original ms. of the work before us was, as the editor informs us, put into the hands of Dr. Shebbeare, by the late lord Chatham, in order to prepare it for publication; but Shebbeare was in his heart a tory, and having another ms. nearly on the same subject, and more agreeable to his own sentiments, given him a little time after, he resolved to print the latter, and to prevent if possible the appearance of the former. Finding, however, many parts of his favourite ms. very defective, the doctor took the liberty, before he returned the other work to lord Chatham, to select from it whatever he thought would coalesce with his tory performance, and filled up other chasms by his own ingenuity. The work was published by Shebbeare with lord Clarendon's name, and being unexpectedly claimed by one of his descendants, the doctor chose rather to give up the eventual profits than discover his own artifice. The Oxford editors, without any further inquiry, took Shebbeare's copy, and printed it as a continuation of Clarendon's life; and this our editor offers as an apology for the sameness and similarity of many passages in that work with that which he now offers to the public.

From this and several other passages in the notes, it is evident, that the editor wishes the public to receive the volumes before us as the work of the celebrated Clarendon. He however has not informed us by what means the ms. came into his hands; and we conceive, that entirely to remove all doubts, the original ought to be lodged in some public repository, for the inspection of the curious; by which means its authenticity might be perfectly established.



established by those who are conversant in the chirography of the times.

The introductory part of these volumes, which is written by the editor, opens with the reign of James I.—He notices first the joy of the English on receiving the young monarch, and this is followed by no indifferent character of James. P. xix.

‘Nature had never designed James for any higher office than to superintend a school, or, at most to rule a college in the country that gave him birth; not to preside over a great, independent, and aspiring nation. Full of the most extravagant notions of the royal prerogative, and bloated with a still more ridiculous conceit of his own learning, judgment, and even infallibility, he expected from passive subjects a tame submission to all his sovereign dictates; and looked upon public councils, or parliamentary assemblies, merely as the ornaments, not the essentials, of the constitution.’

The picture of manners which the editor has drawn on this occasion is very apposite to the circumstances which succeeded.

P. xxiii. ‘A great and good prince, in James’s situation, would have exulted at this improvement of the people, whom he was come to govern; and, by every judicious endeavour to accelerate and promote it, would have confirmed their favourable preconceptions of his wisdom and liberality. Instead of engaging in religious controversies, in order to display his scholastic acquirements, he would have encouraged a free discussion of important truths, and relieved sectaries from the cruel rigour, with which they had been before persecuted. Far from wishing to dictate to his parliament what laws they were to register, what taxes he was resolved to impose, or what schemes of government he intended to make them comply with, he would have listened to their just remonstrances: he would have cherished the newly kindled flame of liberty: he would have distinguished with peculiar marks of favour the ablest assertors of their country’s rights: he would have adopted no measure, but what was cordially approved by the unbiassed representatives of a free people. James, by pursuing a different line of conduct, forfeited the esteem of his subjects; and more silly than the dog in the fable, by too eagerly grasping at imaginary power, he not only let slip the real authority, with which the laws had invested him, but also the more desirable influence, that sound policy, and its inseparable concomitant, true patriotism, could not have failed to procure.’

The partiality of James to his own countrymen is evinced by several instances, and our editor observes, that as to the parliamentary history of this reign, it is little more than a detail of his quarrels with the champions of liberty. He was however driven to the meanest expedients for the raising of money by benevolences, loans, and particularly by the sale of *tithes*. He raised at one time above 200,000*l.* by the institution of hereditary baronets.

After noticing the unwarrantable conduct of Charles I., the editor bestows some high encomiums upon the petition of right, which, he observes, will do immortal honour to the memory of Sir Edward Coke, who drew it up. The other act of constitutional

importance passed in this reign was the Triennial bill: and this he very ably vindicates from the charge of Mr. Hume, viz. "that it was an innovation in the constitution."

Of the commonwealth he remarks, that they framed excellent laws for protecting the liberties and properties of the governed against all possible fraud, rapine, or oppression; they managed the revenue with great frugality; delay, chicanery, and corruption were banished from the courts of justice. This administration improved the colonies, produced the navigation act, and retrieved the naval glory of England. The land forces when Cromwell seized the reins of government were 80,000 men, the fleet the first in the world, and the treasury contained 500,000*l*.

The work itself commences with an account of the triumph of the royalists at the restoration. Notwithstanding, however, this burst of public acclamation, the author thinks the power of the king was not so well established as might appear. The king brought with him the council and the friends who had been attached to him in his exile. Hyde, Ormond, Colepepper, and secretary Nicholas were the persons most in his confidence, and lived in the utmost harmony together. In an introductory character of Charles II. the author remarks, that his inattention and supposed ingratitude to his friends did not proceed from real corruption of heart, but from levity of mind, his attachment to his mistresses and favourites, and his unbounded profusion. p. 18.

'It may be farther urged in extenuation of the king's supposed ingratitude, that he took a surfeit of importunate claimants almost in the very first moments of his restoration. Upon his arrival at Canterbury, within three hours after his landing at Dover, he found many, who, from their own sufferings, or those of their fathers, and their constant adherence to the same principles, were justly looked upon as his most faithful friends; and who now waited with joy to kiss his hand. They were received by him with open arms, and with such flowing expressions of grace, that they easily assured themselves of the accomplishment of all their desires from so affable and generous a prince. Some of them, that they might not lose the first opportunity, forced him to give them an immediate audience, in which they reckoned up the insupportable losses undergone by themselves, or their fathers, and some services of their own; and thereupon demanded the present grant or promise of particular offices, with such confidence, and such tedious discourses, that the king was extremely nauseated with their suits, though he knew not how to break from them. In this irksome situation he was detained for some hours; and did, in truth, from that time contract so great an antipathy to the persons of some of those troublesome applicants, though men of the first distinction, that he never afterwards received their addresses with his usual grace or patience; and rarely granted any thing they desired, though the matter was more reasonable, and the manner of asking much more modest.'

Monk, moreover, had the conscience to present a list of no less than seventy persons to be preferred, most of them inimical to the king's interest; and when this list was objected to by Hyde, he

he had the baseness to say, that he did it only to delude a number of persons whom he had promised to recommend, but was not serious in expecting them to be preferred.

Nothing could equal the magnificence with which the king was received in London, or the adulation of the parliament. The editor remarks, that the vote for the ceremony of prostration before the king was presented by Denzil Holles, one of the five members whom Charles I. had attempted to seize with his own hands.—Such is man! The author bears honourable testimony to the loyalty of the presbyterians. P. 30.

‘It is true the presbyterians were very numerous in the house, many of them men of eminent abilities, and had a great party in the army, and a greater in the city. But, if we except their aversion to episcopacy, they were desirous of giving the king every other proof of their loyalty and obedience. They were loud in their invectives against “the authors of his father’s murder;” and denounced the severest judgments not only against “those monstrous parricides,” but against “all Cromwell’s principal adherents.” They took all occasions to declare, and used every endeavour to make the king believe, that the power and interest of their party had been the chief means of bringing him home; and that the very covenant had at last done him good, and expedited his return, by being again hung up in churches, from whence Cromwell had cast it out, and by their ministers pressing upon the consciences of all those who had taken it, “that they were bound by that clause, which concerned the defence of the king’s person, to take up arms, if need were, on his behalf, and to restore him to his rightful government.”’

The two circumstances for which the king was most eager, were the disbanding of the army and the settlement of the revenue.—But the jealousies and disunion of the royal party were still more fertile sources of uneasiness to the new monarch: the debauchery, drunkenness, and intemperance of the royalists, kept up continual animosities among them. To the perplexity and uneasiness which the king experienced on these accounts, our author attributes the dislike to business which he contracted, and the habits of dissipation into which he plunged.

The poor adherents to the royal cause were all disappointed (though Charles had pledged himself to them by the most solemn promises) by the insatiable avarice of Monk and his wife. The former insisting on most of the superior posts for himself, and the latter selling openly all the inferior places. The indolence of the king led him to transfer all the cares and perplexities of business to a select committee, viz. Hyde, lord chancellor; Southampton, lord treasurer; Ormond, lord steward; Monk, master of the horse; and the two secretaries. In the privy-council at large great differences prevailed, and even among the select committee jealousies soon began to take place. The duke of York and the chancellor, notwithstanding the family connexion which had in effect taken place, disliked each other. The duke was strongly attached to popery and arbitrary power; the chancellor, though a friend to monarchy, was equally averse to popery and despotism. The prejudices which in the civil wars the chan-  
cellor

cellor had imbibed against the presbyterians, led him (according to this his own confession) into great errors and misconduct; and the openness of his character exposed him greatly to the artifices of others.

The declaration from Breda had proclaimed a general pardon, excepting only to such persons as should be hereafter excepted by parliament. This clause was now laid hold of to tamper with both houses for increasing the number of exceptions. The king felt neither gratitude nor revenge, but the duke was implacable and malevolent, and by his plausible address gained over the chancellor and secretary Nicholas. Monk and his confident, secretary Morrice, were eager to display their loyalty by the sacrifice of their old friends. Southampton and Ormond were the only two who pleaded the cause of liberality and mercy. The commons at first agreed to except only nine of the late king's judges out of the general pardon; and on the 6th of June a proclamation was issued, commanding all who had assisted at the trial to surrender themselves: several, therefore, who lay concealed, relying upon the favourable construction which was generally put upon the proclamation, surrendered, and were committed to the tower. To the above list of nine the commons added twenty other persons, who, though not immediate agents in the king's death, were yet to suffer some pains and penalties, not extending to death. The lords, when the bill was sent up to them, avenged their own wrongs, by extending the exception to all who had contributed to the death of any nobleman, and to all who had in *any sort* been accessory to the king's death. Finding, however, that the people regarded these persecutions with a suspicious eye, Charles repaired to the lords, and made a speech, persuading them to clemency towards all who had not been immediately concerned in the death of the king; but he used no endeavours to secure their compliance with this speech. By the act which passed, forty-nine of the king's judges were excepted, as well as sir Henry Vane and Lambert, and most severe penalties were inflicted on many others. An act was passed in the same session fixing the interest of money at six per cent. Ample supplies for the profusion of the court were voted; and commissioners were appointed to superintend the disbanding of the army and navy.

The presbyterians were very successfully duped by the manoeuvres of the king, who certainly possessed no religion, but hated the sectaries, because they had given him most trouble. In the persecution and sacrifice of the late king's judges, and the other excepted persons, we find the most determined cruelty and the most savage artifice exerted. The common forms and ordinary appearances of justice were precluded; those who had voluntarily surrendered on the faith of the proclamation, were convicted and condemned; and the execution was attended with every circumstance of horror and barbarity:—they were cut down immediately and their bowels taken out while they were yet alive, and burned before their eyes. In the prosecution of Vane and Lambert the faith of both king and parliament was shamefully

fully violated;—the conviction of Vane, moreover, was in direct opposition to the law of the land.

On the 13th of September, 1660, the king's youngest brother, the duke of Gloucester, died of the small-pox; and in the beginning of November the queen mother arrived from France. As she was always notorious for a love of political intrigue, she now came to effect several negotiations; one of which was a match between the princess Henrietta and the duke of Orleans; and another to prevent a connexion between the duke of York and the chancellor's daughter. Of this transaction the following is an account. P. 148.

• Mrs. Ann Hyde, the chancellor's eldest daughter, had, during the exile of the royal family, been appointed one of the maids of honour to the princess royal, whom she afterwards accompanied, in the year 1657, upon a visit to the queen-mother at Paris. There it was that the duke of York first saw, and admired her. Trained up in his sister's court, which was almost a school of amorous intrigue, and aided by personal charms and a bewitching address, she so artfully fanned and inflamed his passion, that he determined to marry her; and they were contracted at Breda the very winter before the restoration. The duke's affection for her, when beyond the seas, was a matter of such notoriety, that it was impossible her father and mother could have been unacquainted with it; but the chancellor had very weighty reasons for dissembling all knowledge of it.

• Immediately after the king's return, and secure establishment on the throne, the chancellor sent for his daughter, who was still abroad, waiting for the favourable issue of affairs. As soon as she arrived in England, the duke took an early opportunity of acquainting the king with the violence of his passion, and with the intercourse, which had taken place between him and the young lady. He mentioned their having been contracted at Breda; said she was advanced in a state of pregnancy; declared that his happiness depended upon an honourable union with her; and then falling upon his knees, earnestly conjured his majesty to permit him publicly to marry her. The king was very much perplexed at this discovery; but finding that matters had been carried too far, and that in fact the parties had been already privately married by the duke's chaplain, he made a virtue of necessity, and told his brother with his usual pleasantry, "that what was done could not be undone; and that he must drink as he had brewed."

• All this was settled in the beginning of September; but as the princess of Orange, and the queen-mother with the rest of the family were shortly expected, the duke thought it advisable to defer the public avowal of his marriage till he could gradually soften the prejudices of those, who, he knew, would be very averse to it. In the mean time, the chancellor acted with great discretion; and when the matter was laid before him, as a member of the privy-council, he testified such readiness to sacrifice all the natural feelings of a father to the honour of the crown, by earnestly recommending the dissolution of the match, as greatly increased the king's esteem for him, and made his majesty resolve that

that no disgrace should be put upon the family of a man, who shewed himself at once so disinterested and unambitious.

But, on the arrival of the princess of Orange, whom the king and duke went to receive at Dover, and conduct to town, this matrimonial business took a new and very unexpected turn. The duke discontinued his former private visits to the chancellor's daughter; and a general report prevailed that the match was finally broken off. The queen had before written to the duke a very sharp letter full of indignation, that he should have so low thoughts as to marry such a woman; and now she sent the king word, that she was on the way to England, "to prevent with her authority so great a stain and dishonour to the crown."

The chancellor's enemies now anticipated his certain disgrace: they said, that the queen was coming on purpose to complain of him to the parliament, and to apply the highest remedies to prevent such a mischief; they farther asserted, that the duke was not married, and never would be, having lately discovered unquestionable proofs of the lady's infidelity. There were, indeed, some grounds for this assertion; as sir Charles Berkley, the duke's chief favourite, and devoted to the queen's service, had, in order to prevent the match, informed the duke, "that he was bound in conscience to preserve him from taking to wife a woman so wholly unworthy of him; that he himself had lain with her; and, for his sake, would be content to marry her, though he knew well the familiarity the duke had with her." This evidence, presented by a person so much trusted by the duke, made a wonderful impression on him, so that he easily yielded to his sister's persuasions to deny his marriage, and never more to see the woman that had been so false to him.

This change in the duke's affection and purposes made the king very uneasy. He saw that the intrigues of his mother and her party would create much confusion; and that, in their endeavours to break off the marriage, they farther aimed at the downfall of the very person whom he himself most trusted to for relief from the cares of business. His majesty therefore resolved to support the chancellor against their designs; but wished to avoid, if possible, an open rupture with his own family, particularly with the queen-mother. She was now ready to embark, inflamed and hastened by this occasion; and it was fit for the king and the duke to wait on her at the shore. But, before his majesty's going, he left with the attorney-general a warrant signed for creating the chancellor a baron, which he commanded to be ready to pass the seals against his return. By conferring this dignity upon the chancellor at the present juncture, he intended to shew his own unabated regard for him, and thereby to discourage the clamour and violence of his enemies.

Nothing could have been better contrived to answer the desired end than so well-timed an instance of the king's partiality. It could not be regarded as any affront upon the queen, as it preceded his majesty's interview with her. She did not lose a moment at their first meeting to express her indignation to the king and duke with her natural passion. The duke asked her pardon for having placed his affection so unequally, of which he was

sure

fore there was now an end; adding, that he was not married, and had such evidence of the woman's unworthiness, that he should no more think of her. The queen was satisfied with this declaration, and had no doubt of prevailing to the utter overthrow of the chancellor, as the king heard all that was said about the affair, without any reply or debate. But when the chancellor was seen next day in parliament in the robes of a peer, his enemies were confounded, and began to feel the weakness and folly of their designs against a man, who was thus shielded by royal favour.

The queen-mother, thus disappointed, turned her rage from the father to the daughter, whom her instruments loaded with calumnies, but whose innocence was soon entirely established; and finding at length her efforts all in vain, she put on the mask of dissimulation, and publicly received her daughter-in-law with affected regard.

In the parliament of this year several grants of money were made to the royal family, and in particular a perpetual excise was established, under pretence of purchasing from the crown the feudal rights of wardship, purveyance, &c. The court, however, failed in a project to make the crown independent, which was suggested by some members. On this our editor remarks. p. 160.

'The writer of the Secret History is rather too delicate in suppressing the names of such traitors to their country. One of them, however, has been configned in other records of those times to the just detestation of posterity. This was Alexander Popham, one of the leaders of the house of commons, who assured the king, that with the aid of the court-party, he could procure an act for settling on his majesty and his successors two millions a year, which would relieve him and them from any dependence on parliament, except in extraordinary cases. The king caught at the proposal with avidity, and spoke of it to the chancellor in terms of the warmest approbation. The chancellor's reply must ever do him honour. "The best revenue," said he, "your majesty can have, is the affection of your subjects. Trust to them, and you will never want supplies in time of need." It is said, that the chancellor's opposition to this measure, and his successful exertions in bringing over other members of the cabinet to his way of thinking were not soon forgotten, and afterwards proved one of the chief causes of his dismissal.'

On the 29th of December the king dissolved the parliament.

Scotland, under Cromwell, had been completely united with England;—it sent representatives to the English parliament, and was taxed by a vote of that body in common with the rest of the kingdom. Charles, unwilling to be thought to do any thing after the system of the usurper, and conceiving that he could more easily manage a Scotch, than an united parliament, restored things entirely to their ancient footing. Notwithstanding his prejudices against Scotland and the kirk, however, some of that nation were preferred; among whom the most conspicuous were duke Hamilton, and the earl of Lauderdale; the latter of whom was appointed secretary of state for Scotland. A combination

was formed for detaching Lauderdale from the confidence of the king, but his address was so consummate, and he adapted himself so completely to the passions and prejudices of Charles, that he soon had the whole management of Scotch affairs committed to him. p. 187.

\* Even his want of the external accomplishments of a courtier very much promoted his success; for while the polished address of men of real integrity was often suspected, his roughness of language and vehemence of manner wore such an imposing stamp of sincerity, as gave an irresistible force to all his most fraudulent insinuations.

Of the marquis of Argyle the following is our author's account. p. 189.

'The ill-fated person I am now to speak of was the marquis of Argyle, a man of great address, but of still greater zeal for the presbyterian government both in church and state, to which he certainly fell a victim. He had been one of the principal leaders in the Scotch parliament that proclaimed the king after his father's death, and made him an offer of the crown, but upon terms, which the king submitted to only from motives of political necessity. The marquis had certainly a considerable share in dictating those terms, which he thought highly necessary for the preservation of his country's civil and religious rights; but it must also be acknowledged, that after the king's accepting the conditions and taking the prescribed oaths, no man paid him so much reverence and outward respect, and gave so good an example to all others with what veneration the king ought to be treated as the marquis did. He took care, indeed, to remove from about the king's person all those, however agreeable to his majesty, whose sentiments and principles he looked upon as inimical to the interests of Scotland. Yet his natural jealousy of their counsels might be admitted as some excuse for the seeming rigour of that proceeding.

'In the midst of those and many other restraints, imposed upon the king, the marquis had the address to persuade him all was for the best; and even made himself agreeable to his majesty by the sprightliness of his conversation, and by those sallies of wit and humour, with which he had a wonderful faculty of enlivening the most serious subjects. After the defeat of the Scotch army at Dunbar, when the services of the king's other friends became necessary, and the *Hamiltonian* faction prevailed, the marquis, though his councils were commonly rejected, carried himself so, that they who hated him most, were willing to compound with him. As his influence in the parliament was still very great, and as it also appeared that the majority of the people approved of his sentiments in religion and politics, his majesty did not withdraw his countenance from him, but continued to court his assistance, which he often found of essential use. On the king's being put at the head of a new army, and resolving to march into England, the marquis heartily opposed that measure; and its ill success made many men believe afterwards, that he had more reasons for the counsels he gave, than they had who were of another opinion. The king himself was so far from  
thinking



thinking him his enemy, that when it was privately proposed to him by those he trusted most, that he might be secured from doing hurt after the king's march, since he was so much against it, his majesty would by no means consent to it; but parted with him very graciously, as one he expected good service from.

With respect to the marquis's conduct in quickly closing with Cromwell, after the ruin of the king's hopes at Worcester, he might very plausibly urge the necessity of the times, and the folly of an obstinate, but unavailing resistance. As he therefore could tell so fair a story for himself, and had it still in his power to be of considerable service to the king in Scotland, he no sooner had notice of his majesty's being in London, than he made haste thither with as much confidence as any of those, who had been deputed by their country. But they, having got before him, so wrought upon the king by the blackest accounts of the marquis's principles, as the great pillar of presbyterianism and sedition; by the discovery of his intimate correspondence with Cromwell; and especially by their confident averments of some particular words and actions of his, relating to the murder of the late king; that in the very minute of his arrival he was arrested by a warrant under his majesty's hand, and carried to the tower upon the charge of high treason. They well knew the marquis's astonishing powers of address; and therefore took care, in addition to their own arguments, to secure the strong interest of the chancellor and of general Monk, in preventing the king from admitting so dangerous a man into his presence. Many artful petitions of his, earnestly soliciting an interview with the king, or with some of his ministers, on the specious pretence of having something of the highest concern to communicate, were presented by his wife and son, but in vain; and it was resolved that he should be sent by sea into Scotland, to be tried before the parliament there, when the commissioner should arrive, who was to be dispatched there with the rest of the lords, as soon as the seals and other badges of their several offices could be prepared.

General Middleton, now created an earl, was appointed king's commissioner, and all the ministry, except Lauderdale, were unanimous for restoring episcopacy, and prosecuting the betrayers of the late king. Lauderdale, however, had the address to disconcert in some measure the designs of the ministers, which were intended indirectly to ruin him.

'Interest, prejudice, treachery, and revenge,' now effected the ruin of Argyle, who was hanged on a gallows thirty feet high, and his remains treated with the utmost indignity. Gillespie, a preacher, was executed at the same time. It was owing to Lauderdale that more blood was not shed to satisfy the vengeance of the court.

In the course of 1661, episcopacy was re-established in Scotland, and four bishops received orders from the bishop of London. Notwithstanding Lauderdale's private animosity against Argyle, it appeared after his execution that he had exerted all his interest to save him, and after his death he procured for his son, lord Horn, the whole of the marquis's estate, and even his office.

A test

A test was also established in Scotland.—Thus the seeds of irreconcilable enmity were laid between the commissioner and his party, and that of Lauderdale. A number of conscientious clergymen, who could not submit to the test, were ejected from their livings. ‘Middleton now anticipated the completest triumph over his rival,—but he was advancing more rapidly to disgrace than to preferment: he had pulled down the great pillars of national liberty and security, and he himself was therefore very justly crushed in the ruins.’ Lauderdale represented that the rashness and intemperance of Middleton had alienated the affections of the Scotch, and rendered them still more averse to episcopacy.—He was therefore displaced, and the earl of Rothes, a man of as profligate a character as the king himself, was named commissioner in his room. Nothing could equal the servility of the Scottish parliament at this period.—As an instance, they passed an act, empowering his majesty to *lay what duties he pleased* on foreign merchandize. They also offered his majesty to raise any number of troops, to be employed at his majesty’s pleasure in quelling insurrections, &c. The odious five mile act was now passed, and the commissioner Rothes punished refractory sectaries with great cruelty.—Many severities were inflicted on the presbyterians; a series of cruelty drove the people at length, in the year 1666, into rebellion; and a formidable insurrection was excited at Lanerk. As it was quelled by military force, so the executions of the rebels were most horrid and sanguinary.

These proceedings were not agreeable to Lauderdale, and, though Rothes was his creature, he found the same junto acting against him as before, at the head of which was archbishop Sharpe, a weak and violent bigot, and who entirely governed Rothes. Many complaints however being made, and forcibly seconded by Lauderdale, Rothes and Sharpe were stripped of their authority, and the vacancies were filled by the earl of Tweeddale, and sir Robert Murray, both men of ability, integrity, and moderation.

The measures of the new administration were very opposite to those of the former; lenient measures were however adopted too late. They were suspected by the presbyterians, and condemned by the episcopal party. The consequence was, that Lauderdale himself was sent off as commissioner; but he ruled Scotland with a rod of iron, and for these services was rewarded with a ducal coronet, a seat in the cabinet of England, and other honours. Under his administration every thing was put to sale. The amiable archbishop Leighton was so disgusted with these proceedings, that he retired from all his state employments.

The state of Ireland was still more difficult to arrange. The country had been long settled in the republican system; and the commissioners sent over by the king did little but quarrel among themselves. Lord Broghill, who had betrayed his friends the republicans, acquired a great ascendancy over the king, by flattering all his prejudices. Previous to the restoration, the forfeitures by the rebellion had been so great, that Ireland was erected by Cromwell into a great land bank for the discharge of all obligations, pecuniary and otherwise. The old inhabitants were shut up in a small corner of Connaught, and the rest of the  
kingdom

kingdom apportioned out to English adventurers. On the accession of Charles all the injured parties renewed their claims, and the king was encouraged and prompted in his disposition to favour the catholics of Connaught, by the duke of York, the marquis of Ormond, and others. The claims, however, were so numerous, that if the whole kingdom was to be sold, it would not have satisfied half the claimants; and the prejudices of the nation were so strong against the Irish papists that it appeared extremely difficult to afford them relief. General Monk continued lord-lieutenant for some time after the restoration; and it being impossible to remove him, it was resolved to send out a lord-deputy, as Monk would not quit England. To this office the lord Roberts, a convert from the republican party, was appointed; but before he proceeded to his government he was displaced and made lord privy seal.

The marquis of Ormond, lord Inchiquin, and some others, were reinstated in their estates, and episcopacy was once more established in Ireland. Several respectable divines were made bishops, and others instituted into different preferments. The Irish papists now pushed their claims with some vehemence, and were as vigorously controverted by their adversaries. Monk was deeply interested in opposing them, and the prudence of the chancellor induced him to dissuade the king from dispensing to them extraordinary favours. Against the wishes of the king and duke of York therefore, an act was passed for the settlement of Ireland, and the execution entrusted to the commissioners, whose number and jarring interests prevented their making any dispatch, and caused innumerable complaints. The duke of Ormond was therefore made lord-lieutenant, in Monk's room, who resigned; and new commissioners also appointed; but these were soon petitioned against by the Irish parliament. A third act of settlement was consequently passed, by which the soldiers and adventurers were to give up one-fourth of their possessions, to be distributed by the commissioners among such of the Irish as appeared most fit for his majesty's bounty.

[ *To be continued.* ]

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## H I S T O R Y.

ART. III. *Anecdotes of the Life of the Right Hon. W. Pitt, Earl of Chatham, &c.*

[ *Concluded from Vol. XII. p. 374.* ]

EARLY in Aug. 1763, the ministry was perplexed by the death of the earl of Egremont; and lord Bute seized the opportunity of forming a new administration. Through sir Harry Erskine, who applied to alderman Beckford, lord Bute obtained a conference with Mr. Pitt; from this Mr. Pitt was introduced to his majesty, and, in a conversation of three hours, explained the state of affairs to him. But before any thing could be concluded, lord Bute again saw his majesty, and put off the proposed arrangements. The reason of this was his receiving an intimation from some of the ministry, that, if he displaced them, his own impeachment

should immediately follow. Lord Bute, therefore, took fright, and compounded for his safety, by agreeing to quit London, and to go into exile for the winter. When this proscription was settled, the duke of Bedford took the president's chair, lord Sandwich was made secretary of state, and lord Egmont had the admiralty. This was called the duke of Bedford's ministry.

On the 15th of Nov. 1763, parliament met. Of this parliament, the following is our author's account: Vol. I. p. 266.

' This parliament, which had been elected while the whigs were in office—which had supported them and deserted them—which had supported lord Bute, and deserted him also—was now the instrument of the duke of Bedford and Mr. Grenville: such measures as they found necessary for the establishment of their situations, this parliament readily supported. This parliament voted away its own privilege, in the case of a libel, as the requisition of the minister, to gratify the king, in accelerating the punishment of Mr. Wilkes; thereby sacrificing not their own privileges only, but those of their constituents, and posterity. The lords, adopting a vote of this sort, could affect only themselves. But the privileges of the commons, are connected with the rights of the people. One cannot be sacrificed, without injuring the other. As the matter now stands, any obnoxious member or members, may be easily got rid of. The king, or his minister, has only to charge him, or them, with being the author or publisher of a libel; or if neither king, nor minister chuses to be seen in it, they can order the attorney general to do it, by his information *ex officio*.—When *Charles the First* wanted to seize the five members, he was too precipitate. Had he taken the modern mode, he would have succeeded. It is related, as one of the royal apothegms, that his majesty, speaking of *Charles the First*, said, *He was a good king; but did not know how to govern by a parliament.*'

On a message from the king, the house of commons voted the North Briton a libel, though our author sensibly remarks: p. 268.

' The right of either, or both houses of parliament, to declare any paper a libel, which is to be tried by another jurisdiction, may, in some future day, become a question. Such a declaration is undoubtedly a pre-judgment of the paper; and cannot fail obtaining an influence on the minds of the jury, who are to try the cause.'

On the 23d of Nov., the house decreed, that privilege of parliament did not extend to the case of publishing a libel. On this occasion, Mr. Pitt made a most able speech in favour of the privileges of parliament.

In January, 1764, the prince of Brunswick came to espouse the princess Augusta, and paid a visit to Mr. Pitt, which, it is said, gave considerable offence at court. On the 14th of Feb., sir W. Meredith moved, "that a general warrant for seizing authors, printers, &c., was not warranted by law." Mr. Pitt supported the motion. On a motion being made for adjourning the debate for four months, the numbers were, ayes 234, noes 220.

On the 12th of Jan. 1765, sir W. Pynsent died, and left his estate of 3000l. per ann. to Mr. Pitt. The will was contested, and

and the contest was countenanced from a quarter, whither it might be supposed the perversion of justice never reached.

P. 276. Our author acquaints us that 'Early in the month of April, his majesty was afflicted by an alarming disorder.' At the first audience he honoured his minister with after his recovery, he took a paper out of his pocket, containing a speech to both houses of parliament, requesting a power to nominate a regent, with a council, in case of his death, before his successor was eighteen years of age. His majesty gave the paper to his minister, and fixed the day for going to the house. As this was the first notice the ministers had of the design, they were greatly surprized by it. The speech was written, and the measure was formed, without their participation, or even knowledge. They had submitted to several invasions of their departments, by appointments being made, ecclesiastical, civil, and military; some without their knowledge, and others contrary to their recommendations: but this was a stronger act, and a more indisputable proof, of a secret irresponsible influence, subsisting somewhere, than any other they had met with. They were not very ardent, therefore, in support of the measure. The bill was brought into the house of lords, agreeable to the portrait given in the speech: "To vest in me the power of appointing, by instruments in writing, under my sign manual, either the queen, or any other person of my royal family, usually residing in Great Britain, to be," &c. But a doubt arising, on the question, "Who were the royal family?" It was explained, the descendants of George the Second. And this explanation was declared by the secretary of state, lord Halifax, to be perfectly agreeable to the royal construction. The princess of Wales (who was descended from another family) being thus excluded, the ministers conceived they had gained a victory over lord Bute. But their enjoyment of this opinion was of very short duration; for when the bill came into the house of commons, her royal highness's name was added, on a motion made for that purpose by Mr. Morton, one of lord Bute's friends, immediately after the queen's. Whether lord Halifax did not rightly understand his majesty, when he reported the question; or whether his majesty did not rightly understand lord Halifax, is a distinction not worth ascertaining. The original error was in the writer of the speech, who ought to have been more explicit. Perhaps he designedly, as well as cautiously, avoided it; with a view to prevent, what by the family might have been called, invidious observation and personality. But the remedy was made, in a manner more palpably indicative of that secret influence, which dictated and controuled every important measure of government.

In the same month, lord Bute resolved to dismiss the ministers, and began through the duke of Cumberland to negotiate with Mr. Pitt. On the 15th of May, therefore, the duke sent for lord Temple, and asked the conditions on which Mr. Pitt and his friends would come in. After some negotiation, however, the scheme was defeated, and ended in the duke's, advising his majesty to continue his present servants: p. 281.

At the same time, lord Temple and his brother, Mr. Grenville, became reconciled through the mediation of the friends

of both parties; who declared, that this reconciliation was no more than domestic friendship, as brothers; and on public principles, only as to measures in future.

‘It is in their influence on measures *in future*, that such circumstances become interesting to the nation. The reconciliation being effected, Mr. Grenville unboasting himself to his brother, related all the arts and clandestine steps of the favourite; which, if possible, increased his brother’s ardour in opposition to lord Bute. Both the brothers now entertaining the same opinion, there could be little probability of another separation happening between them. Consequently, *in future*, it must be supposed they engaged to act, and to concert their measures together.’

The failure of the negotiation gave new spirits to the ministry, and they even presumed so far as to dismiss Mr. Mackenzie, lord Bute’s brother. To this they soon added the dismissions of lord Northumberland and Mr. Fox (now lord Holland). These dismissions the king considered as insults to his person and dignity, and a resolution was taken to open another negotiation with Mr. Pitt, which the king himself undertook. The conditions of this negotiation were:

1. Mr. Stuart Mackenzie to be restored.
2. Lord Northumberland to be lord chamberlain.
3. The king’s friends to continue in their present situations.

On this last expression we find the following note: p. 283.

‘There were about thirty persons, who arrogantly assumed this appellation. They affected to belong to no minister—to maintain no connexion—to court no interest—to embrace no principle—to hold no opinion. They might more properly have been called the household troops, or janizaries of the court; because they supported, or opposed, the official ministers, according to the orders they received from the favourite.’

These terms also proving disagreeable to lord Temple, the negotiation fell to the ground; but the personal provocations which the king had received from the duke of Bedford, having determined him to dismiss the ministers at any rate, the duke of Cumberland was authorized to form an arrangement. The duke of Newcastle, marquis of Rockingham, &c., accepted the duke’s invitation. General Conway was made secretary of state, with the management of the commons.

On this occasion, Mr. Burke was recommended by a Mr. Fitzherbert to the marquis of Rockingham, as his private secretary, and thus introduced into public life.

The session commenced on the 14th of Jan. 1766. On the usual motion for an address, the friends of the new ministry spoke lightly of the disturbances raised in America, in opposition to the stamp act, which greatly offended the late ministry, whose act it was. Mr. Pitt on this occasion warmly opposed the plan of taxing America, which was defended by Mr. Grenville. But the ministry having shown an inclination to comply with Mr. Pitt’s views with respect to America, lord Bute, who was the author of that system, determined to dismiss them. A coolness, therefore, having taken place between lord Temple and Mr. Pitt, lord Bute opened a negotiation with that nobleman and Mr. James Gren-

ville,

vile, for a new ministry. Lord Bute was, however, deterred from proceeding, by the advice of lord Holland, and took the resolution to amuse lord Temple with hopes of a *carte blanche*, in order to engage his assistance to prevent, if possible, the repeal of the stamp act.

During the progress of the repeal, it was insinuated in parliament, that the king was against the ministry in this point; and indeed it appears that they had not his confidence.

On Monday, the 12th of May, 1766, Mr. Wilkes arrived from France. Wilkes said he was come to demand the fulfilment of the promises of ministry, viz. a general pardon, 5000*l.*, and 1500*l.* per ann. on the Irish establishment; but unable to effect any thing, he was obliged to return.

The chancellor, lord Northington, as well as the king, becoming at length wholly disgusted with the ministry, a fresh negotiation was opened, by the agency of that nobleman, with Mr. Pitt. The proposal of the chancellor was a *carte blanche*, which was confirmed personally by the king on the 12th of July. Lord Temple was also consulted, but, in a conference with Mr. Pitt at Hampstead, he insisted upon a perfect equality in nominating the ministry, &c., to which proposal Mr. Pitt being averse, they separated, and Mr. Pitt nominated the ministry himself. He took the office of lord privy seal, and was consequently created a peer, by the title of earl of Chatham. Mr. Conway was continued as secretary of state, but the management of the commons was given to Mr. Townshend; lord Northington was president of the council, and lord Granby placed at the head of the army. He made offers to several noblemen and gentlemen, but in terms of such hauteur, that they were disgusted; and on waiting upon lord Rockingham, that nobleman refused to see him. Mr. Stuart Mackenzie he restored: P. 324.

The restoration of Mr. S. Mackenzie, the fact of his own peerage, and his sudden difference with lord Temple, gave cause and credit to a suspicion, which all the minions of the court assiduously encouraged and circulated, that in a very short time prevailed throughout the kingdom, of his having *joined* the earl of Bute. However strong the appearances were, it is certainly true, that the suspicion was unfounded. What was said of lord Rockingham, on a similar pretence of suspicion, might with equal veracity be said of him also—"That with the earl of Bute he had no personal connection, nor correspondence of council: he neither courted him, nor persecuted him."

Perceiving the weakness of his own administration, and apprehensive of the formidable opposition which was preparing against him, lord Chatham, while at Bath, made some overtures to the duke of Bedford, which rendered that interest neuter at the meeting of parliament. In order also to make some way with the Newcastle interest, he dismissed lord Edgcombe, and made Mr. Shelley, his grace's near relation, treasurer of the household. P. 329.

The particulars of this dismissal were as follows:

About the 20th of November, 1766, the minister sent a note to lord E. acquainting his lordship, "That a great personage had determined upon making some alterations in his servants; and

that he (the minister) should be glad to see lord E. in Bond-street, or he would wait upon his lordship in Upper Grosvenor-street.—Lord E. directly waited upon the minister in Bond-street. The minister began with highly commending his lordship's abilities, his virtues, his integrity, and recited the contents of his letter. Then, after many pauses, and inarticulate sounds, he said, "He was very sorry for it, was extremely concerned it should happen so—but—a—it was necessary—a—" Here lord E. stopped him short, and bluntly demanded, "if his post was destined for another." The minister, after a little pause, and uttering a few broken sentences, acknowledged that it was, and that it had been so for some time. Lord E. then proceeded to remind him of the measures of the late opposition; "that he had, four years, steadily and uniformly supported those measures; measures which he (the minister) had approved and adopted; and which were now happily effected: that he had never deserted any of the great questions upon the subjects of the liberties and interest of his country; and expressed his astonishment that this treatment should be the reward of a conduct that had manifestly the approbation of, and was agreeable to the spirit and principles of the minister, while in opposition." The force of these truths, and this conclusion, obviously made an impression upon the minister; and he said, "that however unwilling a great personage was to encrease the number of his lords of the bedchamber, yet he (the minister) would nevertheless venture to place his lordship upon that list." Lord E. directly made answer, "That however willing he really was to hold some place, in order that he might continue in office with his friends, and support the measures of government, yet, after this usage, he would not take any place, or resign that which he held, to any but the great personage himself." And added, "that it was extremely impolitic thus to turn out persons of rank; persons of great parliamentary interest." The minister burst out—"Oh!" said he, "if that be the case, *let me feel myself!* I despise your parliamentary interest! I do not want your assistance!" And added, "that he trusted to the uprightness of his measures, for the support and confidence of the K—, and the favour and attachment of the people; and acting upon these principles," said he, "*I dare look in the face the proudest connexions of this country!*" They parted.

Two days after, lord E. received a note signifying a great person's desire of his staff. On Monday the 24th of November, 1766, he waited on the great person, who said, "that he was very sorry to part with his lordship, of whose services he had a very high opinion, as well as of his lordship's abilities, and attachment to his person, and especially because his lordship had no mixture of factious principles in his disposition; but," says he, "my ministers tell me it must be so;" and added, "that the idea of the bedchamber was purely his own." Lord E. returned the great person his sincere and most humble thanks for the good opinion he was pleased to entertain of him; and expressed the great obligation he was under for it, and the more so," added he, "for not pressing the bedchamber upon me; all which, more than pay me



me for the ill usage of your ministers." The staff was given up, and Mr. Shelley appointed treasurer of the household.

Next day the earl of Bessborough, who was one of the joint post-masters, offered to make room for lord E., by proposing to resign that post in favour of his lordship, and taking the bed-chamber, which had been offered to that lord. But this obliging offer was rejected. Upon which the duke of Portland, the earls of Bessborough and Scarborough, and lord Melfort, resigned the next day, which was Wednesday, November the 26th, 1766. And these resignations were immediately followed by those of sir Charles Saunders, sir William Meredith, admiral Keppel, &c.\*

In consequence of these resignations, lord Chatham next cultivated the Bedford interest; but the duke expected more than he could fulfil. At the beginning of the year 1767, therefore, it appears, that the minister, disappointed in so many views, began greatly to regret the loss of lord Temple. Grief and vexation gradually weakened his nervous system, his peerage had almost destroyed his popularity; and a considerable part of his ministry were not the men of his choice, but were forced upon him by necessity. He was seized with a paroxysm of the gout at Bath, and disabled for a considerable part of the year from attending to public business. During his absence, Mr. Townshend in some degree assumed the reins of government; and, as there were small hopes of lord Chatham's recovery, he and Mr. Conway began to cultivate a good understanding with lord Rockingham.

In the month of June, Mr. Conway and lord Northington intimated their intention to resign, and a few days after the rising of parliament, which was the 2d of July, the king wrote with his own hand to lord Chatham, who was then sick at Hamptstead, acquainting him with his intention of making some alterations in his servants, and desiring his assistance and advice. Lord Chatham returned a verbal answer, "That such was his ill state of health, that his majesty must not expect from him any further advice or assistance whatever."

In consequence of this answer, the favourite now applied to his old friend lord Holland. A negotiation was opened by the duke of Grafton with lord Rockingham. The marquis consulted the duke of Bedford, who said, that he wished nothing for himself, but expected his friends to be provided for. The same was the determination of lord Temple, Mr. Grenville, and the duke of Newcastle; and they all concurred in the idea of forming a ministry, on a wide and comprehensive basis. As, however, the parties could not agree on a manager of the house of commons, the negotiation dropped. P. 343.

\* In a corrupt system of government, the *minister of the house of commons, or manager*, as he is sometimes called, is the first *efficient*\* minister in the state. His consequence cannot be more clearly shown than by the abrupt conclusion of the preceding conference.—After so many opposite interests had been recon-

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\* A distinction first made use of by lord Mansfield—between efficient and official—between confidential and ostensible.

ciled, and so many great sacrifices had been made, to remove individual jealousies, and to establish public harmony—all these were but as a phantom—they all vanished in a moment—when the appointment of this *new minister* came under discussion. Each party wished to nominate him. They differed, and separated upon that point only—not in a contention for places, but in a contention for *power*. Whoever is the minister of the house of commons, has the power of directing the measures of government. Lord *Rockingham* wanted Mr. *Conway*, because he intended to persevere in his own system, with respect to America. The duke of *Bedford* intended to have nominated Mr. *Rigby*, because he intended to pursue the court system, which Mr. *Grenville* had adopted, of taxing America. America was therefore the true cause of this conference breaking off. Subsequent events have proved, whose policy was right. Had lord *Rockingham* been minister, America would still in all probability have belonged to the crown of Great Britain. Or had this system of appointing a minister of the house of commons, been abandoned, that, and other important benefits, would, no doubt, have continued; because the members would have been left to the free exercise of their own judgment.'

In consequence of this failure to unite the interests, the servants of the crown determined, apparently by the advice of lord *Holland*, to keep their places, and Mr. *Townshend* was fixed on as minister. His death, which happened in Sept. 1767, put an end to that plan, and lord *North* succeeded him as chancellor of the exchequer. Mr. *T. Townshend* succeeded lord *North* in the pay-office, and Mr. *Jenkinson* succeeded Mr. *T.* in the treasury—Lord *Chatham* was not consulted in this arrangement. The duke of *Grafton* now applied to the *Bedford* party, and a number of them came in. Lord *Gower* was made lord president; lord *Weymouth*, secretary of state, in the room of Mr. *Conway*; Mr. *Rigby*, vice treasurer of Ireland; lord *Hillsborough*, secretary of state for America; lord *Sandwich*, postmaster.

Parliament met the 24th of Nov. 1767, and was dissolved the 12th of March, 1768. Lord *Chatham* did not attend during the session, but still nominally held his place.

At the general election, Mr. *Wilkes* was elected member for *Middlesex*; and about the same time, a difference arose in the ministry concerning *Corfica*. Lord *Shelburne*, the secretary of state, considering the acquisition of that island to France as an object of importance to Great Britain, instructed lord *Rochford* the ambassador to remonstrate. The French minister treated the remonstrance with contempt, as the fact was, he knew the sentiments of the British court better than the minister; the consequence of which was, that both lord *Rochford* and lord *Shelburne* resigned. Lord *Rochford*, however, was appointed secretary of state for the northern department, in October, 1768. P. 354.

' Lord *Rochford* was made secretary of state through fear, not through friendship. The chiefs of the interior cabinet dreaded his laying open the scene of negotiation at Paris. If he had laid this information before parliament, the whole machinery of the ministry must have fallen to pieces. The system of a double-cabinet must have become so apparent to the whole nation, and  
the

the hypocrisy of the court so perfectly unveiled, that it may be presumed, from the ordinary feelings of mankind to repeated insults and indignities, that no man of the smallest spark of honour, who was not leagued with the court, as *party* in some criminal transaction, or deeply distressed in the means of subsistence, would continue one moment to uphold, or connive at, a system, that had for its objects, the debasement of the English nobility, the extension of the power of the crown, and the humiliation of the pride of the nation.—But lord \*\*\*\*\* wanted another place, and upon condition of his silence, he was gratified. Thus the French got Corsica. What they gave for it, the prudence of the parties hath hitherto concealed.

On this event lord Chatham resigned.

His lordship had unceasingly lamented his difference with lord Temple, and as soon as he was emancipated from his connexions with the court, through the medium of Mr. Calcraft, he anxiously sought a reconciliation, which was happily accomplished in the winter of 1768. A great part of the parliamentary session was occupied in the expulsion of Mr. Wilkes, and on questions concerning the Middlesex election. The session closed the 9th of May, 1769.

Rest from business and anxiety had the effect of so completely restoring the health of lord Chatham, that, in the session of 1770, he was able to attend to the labours of parliament. He appeared as a vigorous opponent of all the measures of administration, and particularly relative to the Middlesex election. In consequence of lord Chatham's strong arraignment of the ministry on this occasion, several of them resigned, and lord Camden having divided with lord Chatham, the great seal was taken from him, and Mr. Yorke was prevailed upon to accept it, but in a few hours after put an end to his existence. The difficulties of his situation, and the want of a chancellor, soon after determined the duke of Grafton to resign, and on the 30th of January, lord North, with evil auspices, was appointed prime minister. In one of the debates which ensued, upon the Middlesex election, lord Marchmont let fall the remarkable expression, "That if the opposition went one step further, they would justify the necessity of calling in *foreign assistance*." The following debate is of too much importance to abridge. Vol. II. p. 44.

'On the second day of March, 1770, a motion was made in the house of lords by lord Craven, for an address to the king, requesting his majesty would put his royal navy on such a footing as to secure respect to his crown, and protection to the trade of his subjects.

'On this occasion lord Chatham condemned the conduct of his majesty's servants, in almost every particular. He complained strongly of the secret influence of the earl of Bute, which he affirmed still continued, and which had prevented there having been any original minister since the accession of his present majesty. The duke of Grafton took this to himself, and said he did not know what the noble earl meant, by there having been no original minister; he could take upon him to say, that while he was in office he was as much minister as any man could be. Lord Chatham

ham scouted the idea of the noble duke's having been minister, and seemed to laugh at his presumption in having thought himself so. He said, he spoke of the secret influence of an invisible power;—of a favourite, whose pernicious counsels had occasioned all the present unhappiness and disturbances in the nation, and who, notwithstanding he was abroad, was at this moment as potent as ever; that he had ruined every plan for the public good, and betrayed every man who had taken a responsible office; that there was no safety, no security against his power and malignity: that he himself had been duped, he confessed it with sorrow; that he had been duped when he least suspected treachery, at a time when the prospect was fair, and when the appearances of confidence were strong; in particular, at the time when he was taken ill, and obliged to go to Bath for a short week; he had before he set out, formed, with great pains, attention and deliberation, schemes highly interesting and of the utmost importance to this country; schemes which had been approved in council, and to which the king himself had given his consent. But when he returned, he found his plans were all vanished into thin air.

'The house of Savoy, continued he, has produced a race of illustrious princes; notwithstanding which it must be confessed, that the court of Turin sold you to the court of France in the last peace.—When I was earnestly called upon for the public service, I came from Somersetshire with wings of zeal. I consented to preserve a peace which I abominated; a peace I would not make, but would preserve when made. I undertook to support a government by law; but to shield no man from public justice. These terms were accepted, I thought with sincerity accepted. I own I was credulous, I was duped, I was deceived; for I soon found that there was no ORIGINAL administration to be suffered in this country. The same secret invisible influence still prevailed, which had put an end to all the successive administrations as soon as they opposed or declined to act under it.

'Here the duke of Grafton rose again, and said, I rise to defend the king; though if I understand rightly the words which have been spoken, they are only the effects of a disordered mind brooding over its own discontent.

'To which lord Chatham replied, I rise neither to deny, to retract, nor to explain away the words I have spoken. As for his majesty, I always found every thing gracious and amiable in the closet; so amiably condescending as to *promise* in every repeated audience not only to forgive, but to supply the defects of health by his cheerful support, and by the ready assistance of all his immediate dependents, &c. Instead of this, all the obstacles and difficulties which attended every great and public measure, did not arise from those out of government: they were suggested, nourished and supported by that secret influence I have mentioned, and by the industry of those very dependents: first by secret treachery; then by official influence; afterwards in public councils. A long train of these practices has at length unwillingly convinced me, that there is something behind the throne greater than the king himself. As to the noble duke, there was in his conduct, from the time of my being taken ill, a gradual deviation from every

every thing that had been settled and solemnly agreed to by his grace, both as to measures and men ; 'till at last there were not left two planks together of the ship which had been originally launched. As to a distempered mind, I have a drawer full of proofs that my principles have never given way to any disease ; and that I have always had sufficient vigour of mind remaining to support them, and consequently to avoid all those snares, which from time to time have been so artfully laid to take advantage of my state of health, his grace can witness better than any other man, because he has himself the letters which sufficiently prove it.'

On the 5th of April, Mr. Grenville's bill for trying controverted elections was brought to the lords ; and, on the 1st of May, Lord Chatham presented a bill for reversing the adjudications of the commons respecting Mr. Wilkes, which was rejected by a great majority.

On the 22d of Nov. the duke of Richmond moved for papers relative to the seizure of Faulkland's islands by the Spaniards. The following is our author's account of that negotiation. p. 86.

'The negotiation began on the 12th day of September, 1770. On that day the British ministry sent their first memorial to the court of Madrid. The Spanish minister gave a short answer, that as the king of Great Britain had no minister at Madrid, the king of Spain would send his answer to prince Masserano, his minister at London.

'It is necessary to observe, for the reader's information, that the system of the British court, since the accession of the present king, has been to maintain *two* cabinets—one *official*, the other *efficient*. The *official* cabinet, consisting of the official ministers of the several departments of the state, carried on the negotiation with the court of Madrid. The *efficient* cabinet, consisting of persons of lower rank, such as are commonly known by the denomination of *second-rate-men*, but who were honoured with the full and unlimited confidence of the closet, carried on at the same time a counter-negotiation with the French court.

'At the beginning of the negotiation, there was a disposition in both these cabinets, to resent the insult of the Spanish court ; but after the return of the *princess of Wales* from the continent, which was in the month of October, the tone of the *efficient* cabinet was changed ; and they more than once, opposed with success, the official ministers. At length, on the fifteenth day of December, 1770, lord Weymouth, who was secretary of state for foreign affairs, being wearied with delay and evasion, proposed in council to recall Mr. Harris from Madrid. His lordship followed the example of lord Chatham, who, in 1761, proposed to recall lord Bristol from the same court. Lord Weymouth's proposition was rejected ; upon which he immediately resigned. Lord Rochford succeeded to lord Weymouth's department ; and adopting lord Weymouth's spirit, he adopted his lordship's proposition also ; for, at a cabinet council, held on the twenty-first, the proposition to recall Mr. Harris was agreed to. Whatever happened between the eighteenth and the twenty-first, to occasion this change of opinion in the majority of the cabinet, is not exactly known ; but

it was said, that prince Masserano had sent a letter to lord Rochford, written in such strong terms, as to induce his lordship to menace the cabinet with another resignation, if the proposition was not agreed to.

On the twenty-second, the counter-negotiation of the efficient council began to emerge out of its dark chamber. The confidential minister of the closet, held a conference with M. Francois, secretary to the embassy of France at the court of London, upon the subject of terms of accommodation with Spain. This secret negotiation was unknown to the French minister, M. le duc de Choiseul; who had entered fully into the designs of Spain, and had firmly resolved to support that power in her intended war with Great Britain. At this time, there was a strong party in the French court against Choiseul, consisting of madame Barre, the princes of the blood, the prince de Soubize, and of other great persons; who had, for several months past, anxiously and eagerly wished to procure the dismissal of the minister; but hitherto he had maintained his interest with the king, notwithstanding all their efforts against him. The king was now advanced beyond the climacteric of life, and affectionately attached to the season of peace; because it afforded him more opportunity to indulge in his favourite pleasures, than the period of war. For this reason M. Choiseul had not acquainted the king with his design of co-operating with Spain; by which he had flattered himself, that he should obliterate the disgraces of the late war. The design was discovered, or rather made known to madame Barre; who immediately prejudiced the king so strongly against the project of his minister, that he yielded to her importunities, and dismissed him from all his employments. And, at the same time, exiled him to Chanteloux.—Several English, as well as French gentlemen, and persons of high rank, visited him in his exile. He was the first exiled French minister, who had ever been so honoured. In a free conversation with one of his English visitors (general Burgoyne), he candidly informed him of one part of his plan against Great Britain, if the war had commenced, which he intended—It was—to have landed an army in Essex; to have proceeded with the utmost rapidity to London, where they were to have burned the Bank and the Tower, particularly the first; but to have committed no other depredation whatever, and then to have returned with the same expedition. The troops were to have had no other baggage or incumbrance, than their knapsacks. His principal object was, to annihilate the public credit of Great Britain, which he conceived the destruction of the bank in London would perfectly accomplish. It must be owned the scheme is feasible, and, perhaps, not impracticable. There are always vessels enough at Calais and Dunkirk for such an expedition; and the vicinity of the garrisoned towns facilitates the assembling of an army, without creating an alarm. The anecdote may serve to put future ministers on their guard; for, at that time, we had no force in any situation to impede the operation, had it been attempted.

‘ On the twenty-seventh day of December, 1770, the king of Spain held a grand council; the result of which was nothing more

more than a repetition, in different words, of the ultimatum, which lord Weymouth had rejected. This result was sent to Paris, to be first communicated to M. de Choiseul, and then forwarded to London; but that minister being dismissed, the dispatches came into the king's own hands, on the second day of January, 1771. The king retained the dispatches; and wrote to the king of Spain, that he had been totally ignorant of the correspondence and design of his minister, and that he was resolved not to enter into the war; at the same time, offering his mediation in the preservation of peace. The catholic king in his answer put himself entirely into the possession of the king of France—he laid no restraint on his brother king, but to preserve his honour—he referred the whole case to him. Information of all these circumstances was regularly sent to M. Francois at London. He, and not the ambassador, was made the confidant. But, in consequence of the catholic king's reference to the king of France, full powers to treat were sent to the count de Guignes the French minister at London, with an assurance, that further powers *would be sent* to prince Masserano. These dispatches arrived in London on the fourteenth day of January, 1771. The Spanish ambassador, however, refused to concur in any negotiation, declaring his reason to be, that, as Mr. Harris was recalled, he could not negotiate upon any terms, expecting that his own recall would be the immediate consequence. Five messengers were then sent to Mr. Harris, by different ways, to order him back to Madrid.

While lord Rochford was negotiating with prince Masserano, Mr. Stuart Mackenzie was negotiating with mons. Francois. At length, about an hour before the meeting of parliament, on the twenty-second of January, 1771, a declaration was signed by the Spanish ambassador, under French orders, and a French indemnification, for the restitution of Falkland's islands to his Britannic majesty; but the important condition, upon which this declaration was obtained, was not mentioned in the declaration. This condition was, That the British forces should evacuate Falkland's Islands as soon as convenient after they were put in possession of Port and Fort Egmont. And the British ministry engaged, as a pledge of their sincerity to keep that promise, that they would be the first to disarm.

During the sessions of 1772 and 1773, lord Chatham did not attend parliament. In 1774, the affairs of America brought him forward again. On this occasion, our author relates a conversation between lord North and some of the India company, wherein that nobleman observed, that with respect to taxing America "it was to no purpose making objections, for the — would have it so," and added, "that the — meant to try the question with America." To illustrate this he subjoins an anecdote respecting the proceedings at Boston. P. 107.

The tea was consigned to the governor's son at Boston. When the vessels with the tea arrived there, the people assembled on the wharfs in great multitudes, in order to prevent the tea being landed. Several merchants, and other persons of the first consequence in Boston, solemnly assured the captains of the vessels, that the inhabitants of the town were unanimously resolved not

to suffer the tea to be landed. The captains finding this opposition, solicited the governor's permission to return to England: for the king's ships were stationed in such a position at the mouth of the harbour, that no vessel could escape their vigilance. The governor answered, that he could not permit them to depart until they had obtained proper clearances. The officers of the customs refused to grant clearances until their cargoes were landed. This legal precision was not observed at the other ports in America, where the captains finding they could not land their cargoes of tea, were permitted to return to Europe, without breaking bulk. But Boston seems to have been the place fixed upon to try the question.

The author discriminates in a very masterly manner the artifices, by which the nation was *duped* into the support of this war; viz. by hired writers, by the clamours and misrepresentations of refugees, &c. Lord Chatham strenuously opposed all the measures of government with respect to America, the quartering of soldiers, the Quebec bill, &c.

On the 20th of Jan. 1775, he moved to withdraw the troops from Boston. The motion was, however, rejected, and hostilities commenced at Lexington on the 19th of April following. On the 1st of Feb. lord Chatham offered to the house of lords a bill, for quieting the troubles in America, which was also rejected, and during the remainder of the session his health would not permit him to attend. At the meeting of parliament in Oct. 1775, the duke of Grafton, being convinced of the hostile designs of the cabinet against America, resigned the privy-seal, which was given to lord Dartmouth, in whose room lord George Germain was appointed secretary of state.

It was the 13th of May, 1777, before lord Chatham's health permitted him to attend the house of lords. On that day he moved a third conciliatory proposition; and at the same time warned the house of the intended interference of France, but the motion shared the same fate as all the former.

On the motion for the address on the 18th of Nov. 1777, lord Chatham again deprecated the continuance of the American war, but in vain. On the 5th of Dec., in consequence of the capture of general Burgoyne's army, he moved for the communication of all orders and instructions to that general, which was as usual negatived; and on the 11th of Dec. he opposed the adjournment of parliament.

His lordship's political and mortal career together now drew towards their termination. He was in the 70th year of his age, but, determined to persevere in his efforts to prevent the destructive American war, he certainly shortened his life by his patriotism and zeal. On the 7th of April, 1778, the duke of Richmond moved an address to the king on the state of the nation, in which the necessity of admitting the independence of America was insinuated. This proposition his lordship opposed, on the ground that it was unlawful to dismember the empire. P. 180.

When his lordship sat down, lord Temple said to him, "You have forgot to mention what we have been talking about—Shall I get



"I get up?" Lord Chatham replied, "No, no; I will do it by and by."

The conversation to which lord Temple alluded, related to the principal features of a plan, which lord Chatham had formed with a view to effect the recovery of America. The first part of the plan was, to recommend to his majesty, to take duke Ferdinand of Brunswick immediately into his service. Lord Chatham's design in this measure, was to make an impression upon France on the continent, in order to prevent her sending that assistance to the Americans, which he knew the French court had promised.—Another part of the plan was, to recommend an union with the Americans—that America should make peace and war in concert with Great Britain; that she should hoist the British flag, and use the king's name in her courts of justice. His ideas went no further in this conversation. But he conceived an opinion, that when America saw the impossibility of deriving any assistance from France, the congress would accept of these terms.

The duke of Richmond having spoken in answer to some parts of lord Chatham's speech, his lordship attempted three times to rise in reply, but at last fainted and fell on his seat. The duke of Cumberland, lord Temple, and lord Stamford, caught him in their arms. His lordship was conveyed as soon as possible to his favourite villa at Hayes in Kent, when he languished till the 11th of May, 1788, when he died. A public funeral was ordered, at which the representatives of the nation attended, and 4000*l.* per ann. was granted to his family out of the civil list.

Lord Chatham's character is best delineated in his actions and his speeches. Of the present publication justice demands of us to say, that it contains a greater fund of *novel* information, than any political work which has lately fallen under our inspection; and bears, at the same time, very strong marks of authenticity. The appendix contains a number of state papers, many of which are, we believe, not easily to be procured elsewhere; and on the whole, we have no doubt of this proving a very acceptable publication, to all who are desirous of acquiring accurate information concerning some of the most important events of their own times.

We have just heard that a second edition is published in 4 vols. 8vo.

D.

ART. IV. *An historical Sketch of Gibraltar, with an Account of the Siege which that Fortress stood against the combined Forces of France and Spain; including a minute and circumstantial Detail of the Sortie made by the Garrison on the Morning of November 27, 1781, for the Purpose of destroying the formidable Works erected by the Spaniards against that Fortress.* Royal 8vo. 148 pages. Price 6*s.* in boards. Edwards. 1792.

THE fortress of Gibraltar is situated in Andalusia, the most southern province of Spain, to which it is connected by a low isthmus of sand. The rock is said to be seven miles in circumference, and to form a promontory three miles in length. This singular projection, now connected into an immense, and almost impregnable bulwark, was known to the ancients under the name of *Mons Calpe*, and along with *Mons Abyla*, on the opposite coast of Africa, was celebrated by them under the appellation of the pillars of Hercules.

When

When the Saracens invaded Spain in the eighth century, their chieftain erected a castle on mount Calpe, the remains of which are still to be seen within the lines of the garrison, and in compliment to this leader the promontory itself acquired the name of *Gibel Tarif*, or the mountain of Tarif, from which, by an easy transition, it has been denominated Gibraltar.

Ferdinand king of Castile wrested this fortress from the hands of the Infidels, in the beginning of the fourteenth century; but it was retaken in 1333 by Abomelique, son of the emperor of Fez, who, after a siege of five months, starved the garrison into a surrender.

In 1410, Joseph king of Grenada got possession of this formidable rock. In 1642 it was dismembered from the kingdom of Grenada by the duke de Medina Sidonia, and added to the crown of Castile and Leon, under Henry IV. In the reign of Ferdinand and Isabella it was finally annexed to Spain.

The fortifications were modernised, extended, and increased, during the time of Charles V.: but in the beginning of the present century (1704), notwithstanding its boasted strength, it was unexpectedly taken by an English squadron under the command of sir George Rooke. The works were at that period very strong, and mounted one hundred pieces of ordnance, but the garrison consisted of no more than 150 regulars.

The marquis de Villadarias, a grandee of Spain, sat down soon after before Gibraltar, with a large army, but the garrison, which seems to have been very bravely as well as ably commanded by the prince of Hesse, disconcerted all the attempts made by the enemy, and at length entirely frustrated their project.

In 1720 the Spaniards endeavoured to surprise it, but the opportune arrival of a fleet from England, again rendered all their schemes abortive.

In 1726 the count *de las Torres*, with an army of 20,000 men, opened the trenches against it. This also proved ineffectual. After the close of the siege in 1727, but little material presents itself in the history of this garrison, until the commencement of the late war with the house of Bourbon. The following description will serve to convey some idea of this formidable promontory: r. 34.

The rock of Gibraltar runs from north to south, projecting into the sea several miles from the continent, to which it is connected by an isthmus of low sand. It is a part of the province of Andalusia in Spain. From the perpendicular front to the north, which is of various heights, to the southernmost point, which is called *Europa point*, the distance is 2350 fathoms, or something more than two miles and a half. The base of the rock on the north front is 475 toises, or 950 yards, and the extreme breadth, taking it from the new mole to the mediterranean side, is 800 toises, or 1600 yards.

It is inaccessible for the whole length of its escarpment on the east, or mediterranean side, which is called the back of the rock. The north front, perpendicular towards the isthmus, is equally inaccessible, and the edge of this perpendicular escarpment is occupied by twelve batteries, commanding the isthmus.

The front to the west, and the bay, is a gradual slope, and almost generally of easy access. There are several roads on that side of the rock, which render the communication with the higher parts so easy, that

that cannon can be dragged up with the greatest facility. All these communications are open and without intrenchments, except that part of the lines which flanks the entrance to Land port and the inundation. It is at the foot of this accessible slope, that the town and garrison are placed. The town is closed, on the side of the bay, by an irregular long wall, the defences of which are so inconsiderable as to admit of easy approach. The flanks, in short, are not by any means proportioned to the line of defence.

From the town to the new mole there is but little disputable ground. Between the new mole and Europa point, there are several accessible places, where an enemy may land, and where some hundreds of men may form, without being immediately dislodged; a circumstance which would consequently create a considerable diversion in the garrison. But these walls and lodgements are washed by the sea, which greatly protects them. This front indeed is so vulnerable, that it belies the commonly received idea of the impregnability of the rock, which its general appearance to the eye so naturally suggests.

There are two ways of entering the town from the isthmus, one under the escarpments on the causeway, the other, under those of the lines, which lead to the glacis that covers the low front, presenting a curtain with two half bastions, on which are mounted twenty six pieces of heavy artillery, besides the protection already mentioned, of the flanking lines.

To the south, the town is terminated by a retrenchment flanked by a bastion on the west side, a flat bastion in the centre, and a demi bastion which commands both. The post of Windmill Hill possesses several local advantages, of which sufficient avail has never yet been taken.

The first intimation that the governor had of the approaching rupture between Great Britain and Spain was on the 19th of June, 1779; two days after which the usual communication between the English troops and the inhabitants of the adjacent country was put an end to, by an order from Madrid.

At this juncture the garrison consisted of 5382 men, including officers, and of 663 serviceable pieces of artillery.

The gallant and memorable defence of Gibraltar is sufficiently known to all Europe, we shall not therefore detail the particulars; but it may be here necessary to observe that this publication is principally intended as an explanatory accompaniment to the plate of the *fortie*, engraved from a drawing by Mr. Poggi, and that Mr. Heriot has evidently paid particular attention to the elucidation of this part of his work.

That the object of the *fortie* was fully accomplished there can remain no manner of doubt; it must be observed, however, that the smallness of the enemy's force in the advanced lines, by some accounts said to be only 74, and by others 410 rank and file, is a circumstance which, although it added greatly to the success of, must in some measure detract from the wonder attendant upon this enterprise. The detachment has a far better claim to glory in the humanity with which they treated the prisoners, several of whom were gallantly rescued by them from immediate destruction. We are induced to think, that the loss sustained by the fire, which in the construction and materials is here estimated at a sum of piastres equal to three millions sterling, is rather exaggerated.

Mr. H., in an advertisement prefixed, acknowledges his 'great obligations to the very accurate and interesting Journal of the Siege of Gibraltar, published by captain Drinkwater,' and adds 'those who wish to peruse the varied occurrences of the glorious defence made by the garrison more in detail, the author of this work must beg leave, to refer to captain Drinkwater's history.'

**ART. V.** *The total Defeat of Tippoo Saib. An Account of the late India War, in a Series of Letters from and to Lord Cornwallis, Tippoo Saib, General Meadows, &c. &c. with the Particulars of the recent and notorious Capitulation of Coimbatore. To which is added, the true Confirmation of that desperate Undertaking, by that noble Officer Lord Cornwallis.* Small 8vo. 30 pages. Price 6d. Stalker. 1792.

THIS pamphlet, consists principally of letters that have already appeared in the gazette, and the daily papers. The following couplet will serve to convey some idea of the abilities and patriotism of the editor:

'Now we've peace and free from wars alarm!  
May heaven preserve us from future harm!'

The prose introduction is exactly correspondent, in point of style and elegance, to this distich.

#### HISTORY AND TOPOGRAPHY.

**ART. VI.** *Letters from America, Historical and Descriptive: comprising Occurrences from 1769 to 1777 inclusive.* By William Eddis, late Surveyor of the Customs, &c. at Annapolis, in Maryland. 8vo. 455 Pages. Price 7s. 6d. Dilly. 1792.

MR. Eddis informs us in his Introduction, that 'he arrived on the American continent in the year 1769, and settled at Annapolis, under the patronage and protection of the then governor of Maryland: from his situation there he became intimately acquainted with the leading characters of every party in that province, and with every event which occurred subsequent to his own arrival, until the unfortunate misunderstanding, which arose between the parent state and the colonies, rendered it impossible for every one, like him sincerely and steadily attached to the former, to continue in the country.'

These letters, we are also told, were originally intended only for private amusement, and that it is owing to the suggestion of some partial friends that they now appear. The publication is accordingly guaranteed by a list of more than 400 respectable subscribers. Of the motives which induce authors to publish, we profess to know no more than they are pleased to discover. Mr. E.'s letters are upon the whole sufficiently amusing to risk their success among the lighter works of the day. The author displays in most of them a good taste and a good understanding, although we cannot compliment him on having made any very valuable addition to our knowledge of America.

The first part of the volume relates chiefly to the government, trade, manners, and customs of the inhabitants, as they were previous

previous to the war. That unhappy event has changed the aspect of these circumstances so much, that this part of our author's letters is chiefly to be noted as describing much of what no longer exists, and, except to the curious, is no longer interesting.

The latter part respects the rise of the war, which Mr. E. foresaw at a very early period, and the naval and military transactions, which are described in a lively and yet accurate manner. Throughout the whole are interspersed several local anecdotes, which vary the correspondence, and carry the reader pleasantly on. From letter the sixth, which contains a very copious account of the nature and degrees of servitude in Maryland, we extract the following relation, as a specimen of the author's manner. P. 78.

' A gentleman of considerable influence and fortune, purchased a servant as an assistant to his gardener; having been previously informed that he had originally acted in that capacity, and was qualified for the undertaking. The man, soon after he was brought on shore, received instructions to enter on his business, when it was immediately discovered, that he was wholly unacquainted with the nature of his employment. On being interrogated relative to this deception, he acquainted his master, that "extreme indigence induced him to abandon his native country—that in the course of the voyage, having intimated that he had not been brought up to any mechanical profession, he was informed by the captain, it was absolutely necessary he should avow some particular calling, in order to secure a more comfortable situation; that in America, a competent skill in gardening was easily attainable, and seldom required the exertion of greater talents than what were immediately essential for domestic purposes; and that by engaging in such employment, he might avoid a more laborious servitude, under the discipline of some rigid and inflexible planter."

' This declaration was delivered in terms so apparently consistent with truth, as obtained entire credit with his master, who from his deportment, and exterior, was likewise induced to form sentiments much to his advantage: he therefore determined to receive him into his family, in the capacity of a domestic, and to give him that encouragement, to which he might be entitled by the propriety of his future conduct.

' Every sentiment of gratitude appeared to operate on the mind of the servant, when he found himself destined to a station more comfortable than his original allotment; and, for some time, the whole tenor of his actions was such as might shew, that he highly merited the indulgence which he had so unexpectedly obtained.

' For a few months his diligence and attention secured him the entire approbation of his master, and he was continually gaining ground on his confidence and esteem. It was, therefore, with the utmost concern, his benefactor began to observe an appearance of discontent, a disregard to the duties of his station, and an evident alteration in every particular. Remonstrances and threats were equally ineffectual: his disposition became sullen, and reserved; while he obstinately refused to assign any cause for such

an obvious change in his conduct. At length, he quitted the house of his benevolent employer, and by travelling in the night, and lying concealed in the day, he took the proper precautions to elude the vigilance of pursuit.

His plan, though well concerted, was, nevertheless, ineffectual. In a few days he was discovered, almost famished. Necessity compelled him to supplicate the aid of charity: his story was equivocal, and excited suspicion; he obtained relief, but with the detention of his person. A magistrate, before whom he was conveyed, threatened him with confinement and rigorous treatment, unless he gave a proper and satisfactory account from whence he came, and the circumstances which had reduced him to his present situation. Finding every fallacious pretext fruitless, he made a candid and explicit discovery, and was, in consequence, with all possible expedition, conducted to the presence of a master, whose tenderness he had basely returned with such unpardonable ingratitude.

The most compassionate nature is seldom proof against repeated instances of an incorrigible disposition. It was therefore thought necessary that he should experience the consequences of his behaviour, but he was previously reminded of the repeated acts of kindness that had been shown him, and the ungrateful return he had made. From such considerations it was observed, that it was a debt strictly due to justice to compel him to serve the residue of his time in the most laborious employment allotted to worthless servants. He was accordingly sentenced to the iron mines, there to reap the bitter effects of his conduct.

Overwhelmed with the consciousness of guilt, and terrified at the prospect of the punishment that awaited him, the unfortunate culprit, in the most ingenuous terms, confessed the equity of the sentence passed upon him, but not without an intimation, that there were circumstances in his case which, were they known, he was persuaded, would plead powerfully in his behalf. An irresistible inclination to return to his native country, and the obstacles which appeared to bar his delusive hopes, had possessed his mind with that gloom and discontent, which had almost obliterated the impressions of gratitude, and occasioned that conduct which had brought him into his present situation. He concluded by declaring, that he had not the most distant claim to compassion, yet relying on that goodness and lenity which he had so frequently abused, he was encouraged to admit a ray of hope, and to supplicate forgiveness, however undeserved.

His humane master heard him with the most candid attention. He pitied a deviation from rectitude, which originated in motives natural to the human mind; and determined not only to exempt him from the situation to which he had been justly doomed, but to send him, by an early opportunity, to his much loved native country, there to pursue such eligible methods as Providence might suggest for his future comfortable provision. I shall not attempt to delineate the transports which on this intimation took possession of his mind.

About this time, the captain of a ship preparing to sail for England, signified his want of a steward to attend on those passengers

passengers who had engaged his cabin for the voyage : the emancipated servant was recommended for his employment ; his services were accepted ; and with solemn assurances of the most lasting and grateful attachment, he bade farewell to a master, by whose generous, disinterested conduct, he was so providentially restored to happiness and to liberty.

Two years elapsed without the least intelligence respecting his situation, when, at length, a letter arrived, filled with every sentiment of gratitude. " His sense of repeated obligations was acknowledged in terms which delineated a heart conscious of the important benefits he had experienced ; and he concluded by entreating his late master's acceptance of a bill, as a trifling consideration for the residue of that time, which he had been so generously and humanely exempted from serving."

The sum remitted, very greatly exceeded the original cost of the most valuable servant. In this epistle, not the least intimation was given, relative to the circumstance which had enabled a man, so lately at the lowest ebb of misery, to spare from his immediate occasions, so considerable a sum as *thirty pounds* ; but an answer was requested, to be addressed to a merchant in London, that the party concerned might be properly apprized his bill was received and acknowledged.

Mr. J. was inexpressibly happy in the pleasing reflection, that, by an indulgence of lenity, natural to his disposition, he had been rendered by Heaven the instrument of such unexpected prosperity. He could not, for a moment, admit the idea of appropriating any part of such money to himself, as the payment of a debt which he considered as a free donation to the claims of humanity ; but he was naturally anxious to become acquainted with the particular events by which his late servant was so happily situated as to obtain the power of transmitting such a proof of his honesty and gratitude. He, therefore, immediately addressed a letter to the merchant, expressive of the " satisfaction he experienced in receiving intelligence of such an agreeable nature, and desiring him to return the note, which he had enclosed for that purpose, into the hands of the party who had conceived it his duty to transmit it, with earnest wishes, that his future successes might amply compensate for every former calamity. He had only to request, that by an early opportunity, he would afford him the satisfaction of knowing, by what unexpected circumstance he had been so rapidly, and so providentially favoured with the smiles of fortune."

By the return of the first ship, an answer from the agent arrived. The bill was sent back, with an earnest entreaty, that if Mr. J.—refused to apply it to his particular occasions, he would appropriate it to some charitable purpose : that with respect to the situation of the man, formerly his servant, there were powerful reasons which precluded him from giving the information he requested. All that he was at liberty to disclose was, that the person who had visited America, under circumstances so desperate and forlorn ; who had been necessitated to become a common indentured servant, subject to all the hardships and miseries incident to so abject a condition, was, by an astonishing transition of

fortune, elevated to a very affluent and respectable situation in his native country.

‘The above particulars were delivered to me by the benevolent master himself, who, during a course of years, has assiduously endeavoured, by every eligible mode of inquiry, to develop a secret so industriously concealed from his knowledge: but every method has hitherto proved ineffectual; and he has now relinquished the idea of having so natural a curiosity, even confidentially gratified.’

In justice to Mr. E. it must be added, that his political sentiments, however averse to the revolution, are delivered with becoming candour, and while that important event was in a state of progression, he seemed fully sensible of the errors into which the British nation were precipitated by the ignorance and rashness of the then administration. c. c.

**ART. VII. Caernarvonshire. A Sketch of its History, Antiquities, Mountains, and Productions. Intended as a Pocket Companion to those who make the Tour of that County. 8vo. 125 Pages. Price 2s. sewed. Debrett. 1792.**

THIS county claims precedency to every other in Wales, on account of the loftiness and majestic grandeur of its mountains, which nearly extend, in a curved and serrated chain, from the promontory of Ormshead to Bardsey island.

‘The improved parts of the county’ we are here told ‘now occupy nearly the half of the superficies; and perhaps in ages to come almost the whole surface, wherever any mould is left, may be brought to a state of artificial pasturage, if not of cumbersome tillage. In these mountains the action of the plough is often laborious: the declivities are frequently so sharp, that the farmers are constrained to work their furrows lengthwise, though this direction is attended with the inconvenience of lodging water between them.

‘The dwellers of the upland, call the lowlands *yr bendre*; that is the old habitations, from being the original abode of the inhabitants.

‘The mountains in the space from Conway to Caernarvon seem embosomed in one another; but from the Anglesey shore they assume a more regular appearance; range rising upon range in three gradations. The lower valleys and sides to the first swell are in general fertile, temperate and habitable. The second range affords pasturage and fuel, such as long grass, peat and furze: this line is of raw temperature and very frequently overspread with a mist, arising from the humidity of the soil and its situation, which is between the soft warmth of the vale and the severe rigour of the summits. The highest ridge partakes in its nature of the frigid zone; the air is keen and rarefied, and snow usually prevails there more than half the year. The rocks here and there, where exposed to winds and storms, are naked even of mould; the outer coat being carried away by tempests, or swept off by the violence of the wintry deluge. In other places of sharp declivity, huge slips of rocks have fallen down, and rugged precipices and vast skeletons of the mountain astonish the beholder.

The



The inhabitants of this region are all migratory; as soon as the mountain puts on its hoary cap of snow, the sheep and the goat descend to a more temperate climate. When it rains mildly in the lower district of the mountains, it oftentimes snows with severity on the heights.

So much for a general description; the traveller who is desirous of climbing Penmaen Mawr, or contemplating Snowdon, &c., will receive both pleasure and information from this little work.

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B I O G R A P H Y.

ART. VIII. *A Sketch of the Life and Writings of the Rev. Micah Towgood.* By James Manning. 8vo. 191 pages. Price, 3s. fewed. Exeter, Grigg. London, Johnson. 1792.

THE subject of these memoirs has long been known to the public as an able and zealous champion for nonconformity. He attained a high degree of reputation for professional ability, for extensive knowledge, and for exemplary benevolence and piety. His life will afford few striking incidents to gratify curiosity, but may furnish a model well deserving the study and imitation of those young persons who have devoted themselves to the clerical profession.

Mr. Towgood, who was born in 1700, and died in 1792, passed his long life, as appears from the account here given, in a diligent application to the duties of his profession, and the studies immediately connected with it, and in an uniform course of respectable conduct. He was educated at Taunton, under the rev. Stephen James, and the rev. Henry Grove; and successively resided, as minister, at Moreton, Hampstead, Crediton, and Exeter. His principal work is the Dissenting Gentleman's Letter in answer to Mr. White. It is still read, and is written with an acuteness of discussion, and animation of language, which entitle the author to considerable distinction in the class of theological controversialists.

Mr. T. wrote an essay on the character of Charles I., in which he proves, that the puritan or presbyterian clergy were the only body of men in the kingdom, who had the courage to oppose and protest against the trial and condemnation of the king, and petition for his life; and that they had a principal hand in restoring Charles II. to the throne of his ancestors; P. 34.

‘These facts,’ says the editor of these memoirs, ‘however unattended to by the authors of those illiberal invectives which are occasionally lavished on the body of the dissenters, are certainly deserving attention, since it clearly appears from their evidence, that the protestant dissenters are by no means enemies to the monarchical government of this country, but may be reckoned amongst its most zealous and consistent friends.’

He adds, p. 37. ‘Nor are their political principles altered since that period. The dissenters of the present day are too much attached to the civil constitution of their country, to entertain a wish of altering its form of government. They have a decided preference for monarchical government. They respect a body of nobles, which in a political view, have little or no resemblance to the nobility of France;

and they regard with veneration, the weight which is given to the people at large by the voice of the house of commons.

The following character of Mr. T. as a preacher, while it serves as a further specimen of the style of this work, may afford an useful lesson to young divines: p. 91.

‘ He ascended the pulpit with that elevation of thought and sentiment, that majestic consistency of character, which is most apt to create respect and command attention. He stood with an erect, yet modest mien, the picture of a mind firm, yet free from arrogance; with an animated, yet composed countenance, the mirror of a soul entirely awake, and at the same time collected in itself. Loud exclamation, outrageous action, violence of look or gesture were not the characters of his delivery. It was solemn, yet animated. The tone of his voice was soft and clear. He had, in early life, a little impediment in his speech, but he almost entirely conquered this defect, and was an example how much an attentive observation of such an imperfection can tend towards the cure of it. He spoke like a man full of his subject, and labouring under the weight of those conceptions which its awfulness inspires. His action was the unstudied result of his inward feelings.

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“ Much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he fed,  
Should feel it too. Affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to sinful men.”

#### COWPER'S TASK.

‘ There was one circumstance in his delivery, almost peculiar to himself, which produced a wonderful effect. He would frequently stop short, in a pause of recollected silence, as unable to vent the workings of his bosom, or cloathe them in adequate language. These strong impressions of divine truths upon his own heart, tended greatly to affect his hearers, and to render his discourses highly acceptable and useful. His discourses were, indeed, a model in the art of preaching; an art which he never prostituted to promote the designs of party, or to kindle the flame of theological debate.’

Mr. T. embraced the Arian doctrine with respect to the person of Christ; and persevered in this opinion to the last: but on all occasions exercised the utmost candour towards those who wandered beyond himself into the regions of heresy. In a letter which he wrote a few years before he died, after making some observations on the controversy between Dr. Horsley and Dr. Priestley, he thus concludes,

P. 132. ‘ I shall be glad to see any future publications of theirs, for when there is a collision of two such great bodies in the ecclesiastical hemisphere, it is to be hoped some beam of light will be struck out to guide us in the way of truth.’

To this sketch of the life of Mr. T. is added a small piece, written by him several years ago, but never before published, entitled, ‘ Catholic Christianity, or the Communion of Saints,’ earnestly recommended to all professing christians, particularly to the brethren of the antipædobaptist persuasion. Its design is to expostulate with the baptists, on the unreasonableness of their separation from their brethren, upon the mere circumstance of adult baptism.

O. S.

ART.

## PAINTING AND SCULPTURE.

ART. IX. *Storia della Pittura, &c.*—*The History of Painting and Sculpture, from the earliest Accounts.* [Italian and English.] 4to. 173 Pages. Price 10s. 6d. sewed. Calcutta printed 1788. Published by Cadell in London 1792.

THOUGH the tradition that sciences and arts originated in the East be nearly coeval with their appearance, a history of ancient painting and sculpture composed on the banks of the Ganges may still be considered as a singular phenomenon. Let us transcribe the author's preface to account for it.

'The nature of the subject comprized under the title of this book, however novel the publication may appear in a soil like this, will not be considered as unconnected with the pursuits of the author's leisure, and the perusal will discover that its ultimate tendency is not confined to the banks of the Ganges.

'Indeed it is a subject which has engaged his casual reflection for some considerable time; but from the little accidents of this life, which sometimes derange our projects, it had been only at scattered intervals that he could pursue the idea, until the leisure of a slow India voyage suggested the means.

'From the limited number of books which formed his little collection during the passage, and from the small hopes which he entertained of procuring here such as were necessary for his purpose, and for a variety of other reasons on his arrival in Calcutta, he determined to reserve for some future leisure,—such as a returning voyage might afford, the employment of resuming the subject.

'But the intense heat which for a certain portion of the year, almost suspends every other occupation, but that of writing, at which time other circumstances unite to cause a cessation of his professional employment, and have concurred to revive the thought, and, at length, prompted to a diligent enquiry after such aids as might here be obtained as to books.

'From the polite and liberal access afforded to him by those gentlemen here, who hold the most distinguished rank in their learned professions, he procured such an unexpected supply from their valuable libraries as greatly encouraged him to persevere; and, in the end, enabled him to present this little specimen of his labours to the public inspection.

'Though the whole design is of some considerable extent, yet it is of such a nature as to admit of certain divisions; which, like the present, may stand in some measure independant of the rest; and hence afford him room to judge, from the decisions of an enlightened public, how far it may be prudent, at a future period, either to withhold the prosecution, or persevere in the design.

'In either case, he has every reliance, as well upon the indulgence as the candour of the tribunal, before whom he makes his appeal.'

In the Introduction, which follows, Mr. Hickey, for that, as appears by the dedication, is the author's name, informs us of the writers whom he consulted to compile and digest his work; these are, amongst the ancients, Pliny, Lucian, Pausanias; amongst the  
moderns,

moderns, the letter prefixed to the first volume of Vasari by G. B. Adriani, Borghini, Carducho, Carlo Dati, Felibien, &c.

An Essay on the Origin of Antient Painting comes next. The chief aim of this appears to be an attempt to date the origin of art much farther back than is commonly allowed by the writers on those subjects: the perfection of the Homeric poetry presupposes, in the author's opinion, a series of progressive improvements, and vast stores of ornamental and necessary information, and these he finds in Egypt; the gods, the heroes, the arts of Egypt were by Homer transplanted to Greece, but by artfully sinking their real origin, and transforming them into aborigines of his own country, he became the darling poet of his nation.

The testimony of Herodotus is produced to give an air of plausibility to these conjectures, though the validity of that testimony is not a little impaired by the ambiguity with which it is delivered; for if the Poet pleased by gratifying Greek vanity, the Historian, who wanted to insinuate himself into the favour of the same nation, had his cue.

But the materials of information, that led the author so far, forsake him all at once when he comes to their application in points of art. The origin of Greek art mounts now no farther than to the known date of the Corinthian damsel; the natural desire of imitation, and human passions, supplant now, and with much greater probability of truth, the boasted aids of Egypt.

To this essay, thus unconnected, on the origin of painting, is subjoined another on the origin of sculpture; which, being chiefly historical, we pass, together with the account drawn from Pausanias of the origin of the Olympian games, and proceed to the life of Phidias, if a meagre transcript from Pausanias relative to the statue of Jupiter at Olympia, and that of Minerva at Athens, be properly called a life. The author himself indeed considers it only as a kind of precursory information of what he means to do hereafter, concerning that great man; we therefore disjoin it with the *Chronological Table serving to illustrate the History of Ancient Painting and Sculpture*, and hasten to part the second.

This begins with two introductions: in the first, an attempt is made to invalidate the account of Pliny concerning the state of painting previous to the sixth Olympiad, and chiefly what he says of Polygnotus the Thasian, whose excellence is in the second attempted to be established by the authority of Pausanias.

Of the most sanguine admirers of Pliny, those who have studied seriously painting and sculpture will readily agree, that a solid judgment and native taste for the imitative arts made no part of his endowments, however splendid or varied in other respects. What he advances on his own authority is generally inconclusive or puerile: but they will not so easily give up the authenticity of his sources and means of information, his penetration, his learning, his fidelity in quoting. On these rests the question between him and our author concerning Polygnotus.

"Polygnotus," says Pliny, "flourished before the sixth Olympiad; he was the first who painted women in shining draperies, who adorned their hair with head-dresses of variegated colours; and who first contributed most towards the advancement of painting. It was he who showed the mouth unlocked (*ada-perire*),

*perire*), gave a glimpse of the teeth, and to the face a variety of look unknown to the stiff ancient manner."

It may be proper to observe, that Pliny, in the preceding chapter, when entering on the subject of painting, accuses the Greeks of negligence in their records. Their praise of the art, says he, mounts not higher than the 90th Olympiad; whilst it is acknowledged, that a series of considerable artists long preceded that period, such as Bupalchus, the Monochromatists, Eumarus, Cymon, Phidias himself, and Panæus his brother. This observation, in our opinion, clears Pliny of all suspicion of negligence, or of having formed a conjectural system to reconcile the periods of progress in painting, inconsistent with the merits of the performances. If an error were committed, it must of course be ascribed to the Greek authors themselves, now lost: and which are the names most likely to have been consulted by Pliny? It is surely not improbable to suppose, that Antigonos and Xenocrates, Euphranor, Apelles himself, perhaps Metrodorus, and amongst the Romans, Varro, were his guides; all artists themselves, the last excepted, and who no doubt might be depended on when they treated with indifference the periods that preceded Zeuxis—depended on infinitely more, considering the splendour of their names, than Vasari, when, after the long enumeration of painters and works antecedent to Michael Angelo, and much futile praise bestowed on them, he is at last obliged to own, that the date of real painting begins with that great name.

What is it then our author opposes in favour of Polygnotus to the authority of the Roman? The long account which Pausanias in his *Phocica* gives of the painted pannels in the *Lefche* at Delphi; for that he painted, in company with Mycon, the *Poeicle* at Athens, we know from Pliny; Pausanias never once mentions his name in his description of that portico, which might have been expected, though the pictures were obliterated in his time, as he could not be ignorant from tradition of so splendid a circumstance in the life of that painter. He mentions indeed some of his pictures remaining in the temple of Castor and Pollux, whom Mr. H. every where with unaccountable perverseness, and a construction known only to himself, instead of *Dioscuri*, calls *Dioscorides*.

The two enormous pictures with which Polygnotus decorated the two sides of the Delphian edifice, without subdividing them as Mr. H. seems to imagine into smaller compartments, represented, one, the final destruction of Ilium, with the Greeks preparing to depart; and the other, Ulysses consulting the spirit of Tiresias in Tartarus. With a minute account of these, Pausanias has filled seven chapters of his *Phocica*.

The result is, what might be expected—we are fatigued with an enumeration of parts crowded together, without presenting to our eye a whole. Instead of setting out from a centre, the description begins from the corner, at which the traveller entered, and unremittingly continues to the opposite end; though not without frequent digressions into the regions of mythology and obscure tradition, where a figure or its label beckoned the antiquary to his favourite haunts.

That

That the Cappadocian critic was a man of feeling, is clear from the glimpses of sensibility that burst athwart the dryness of his catalogue, whenever he discovers appropriate or singular expression in a group or figure; the pathetic and the sublime attract him. You might know Helenus, he says, though he had had no name; he discovers in Demophon meditation on the delivery of Æthra; he sympathises with the infant clinging to the altar; joins with Diomede in admiration of Helen, and in lamentation with the group of captive females: in the Necromantia he hangs with Ulysses over the fatal cave; avoids him with the son of Telamon; marks the lofty contempt of Penthesilea's glance at the call of Paris, and the indignant grief of Pirithous at the uselessness of his falchion; whilst Eurynomus and Tityus make us shudder at semblances and features unknown before and since to painting\*. Such is the justice Pausanias does to many of the parts, but he leaves us in the dark with regard to the *composition* of the whole. What other reason can there be, but that composition was not to be found, and that Polygnotus contented himself with mere *aposition*.

*Aposition*, or an assemblage of figures, numerically put together, without central masses and collateral gradation, without approximation or distance, and a want of perspective, have always marked the infancy of painting. Composition, or the formation of a striking centre into subordinate rays, belongs to painting in its vigour, when enumeration is no longer mistaken for order. In that infant state individual lines, colour, and expression, are the only means by which one artist can assert his superiority over another. The work of Polygnotus was probably to be no more than a species of historic and religious record to the eye, and appropriated to a place; for such was, no doubt, the first intention of painting, before the rage of professional powers usurped the whole, and, heedless of real use or subject, confined the art to a mere contest of styles. The instances we have produced prove, that the Thasian possessed expression in a degree perhaps never excelled; but, if he went beyond his age in that, he must be suffered to remain in the croud of his contemporaries with regard

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\* 'Eurynomus,' says Pausanias, 'is a demon unknown to the *Odyssey*, the *Minyas* and the *Nesti*; who, according to the tradition of the Delphian interpreters, gnaws the flesh of the dead and leaves nothing but the bones. Here he is painted in a kind of blue-black, a colour similar to that of flies that feed on carcasses. He sits, gnashing his teeth, on the outspread skin of a vulture.' This dreadful image reminds us of the modern vampire.

'Here too,' continues he, 'is Tityus, no longer in torments, but by relentless pain almost annihilated, a dark, evanescent, unsubstantial spectre.' *ἑκατόμηνος ἀνδρὸς καὶ ἐν δουλείῳ ἰδωλόν*. This is thus translated by Mr. H. 'Tityus is there also represented — not under the doom of perpetual punishment, but as if sinking under his torment, and scarcely able to support it.

'He is thrown back into the shade, so as to be but indistinctly seen.'

to later discoveries in the art; and Pliny well understood will be easily reconciled with Pausanias.

Mr. H. has added little to the criticisms of Pausanias, except in the instance of Neoptolemus, whom the painter, in his opinion with great judgment, has not represented slaying Priam, which would have shocked our feelings, but some obscure warrior, unknown even to Pausanias, one Elafus; and in a note he expatiates on the boundless licence granted to poetry, and the very narrow limits prescribed to painting with regard to the choice of objects: a notion, which owes its origin to the German critics.

The truth is, that horror, and loathsomeness in all its branches, are equally banished from the painter's and the poet's province. Terror, as the chief ingredient of the sublime, composes in all instances, and in the utmost extent of the word, fit materials for both. Virgil represented the helpless Priam in the gripe of Pyrrhus, because it was the poet's design to render his memory detestable to the Romans, the descendants of Troy; Polygnôtus represented him only as a conqueror, because he was the principal hero of the nation that had heaped on Ilium the calamities which he recorded, and whose bones tradition had inscribed under the very spot on which he painted. If mere tenderness for our feelings prevented him from sacrificing helpless age to the slaughtering faulchion, why did he irritate them by suspense for the fate of the agonizing child that grasps the altar which had not protected Priam? Laocoon, with his sons, will always remain a sufficient answer to all that has been retailed in our days, on the limits of the art, by tame antiquarians from tamer painters.

Our author treats with contempt the observation of Pliny, on the ambiguity of expression in a figure of Polygnôtus in the portico of Pompey: we will add one no less perplexing in the first Delphian picture: 'By Medusa,' says Pausanias, 'there is a figure of an old woman shorn to the skin, unless it be an eunuch; *ἢ ἀνδρὸς ἢ γυναικὸς*.' Of the pannels painted by him at Thespis Pausanias takes no notice, or our author of what Pliny says on the inferiority of Pausias, when he was employed to add something, or to restore them.

An account of Zeuxis the Heracleian follows next, and concludes the volume. In this there are several pertinent and some acute remarks on his character, and the deception practised on him by Parrhasius, which the reader may peruse with pleasure and information.

The style of this work is too affected for an artist, and too incorrect for a scholar. Almost every page offers erroneous construction and spelling. Why it was printed in two languages, the author can best determine: perhaps it was his design to make it of more general use, and Italian he probably considered as the language of artists: but the two texts do not always correspond, nor can it be easily decided, faulty as both are, which is to be considered as the original and which as the translation.

R. R.

ART.

**ART. X.** *An Essay upon single Vision with two Eyes: together with Experiments and Observations on several other Subjects in Optics.* By William Charles Wells, M. D. 8vo. 144 pages. Price 3s. in boards. Cadell, London. 1792.

THE manner in which single vision takes place with two eyes has long engaged the ingenuity, and excited the curiosity and attention of philosophers; and various opinions have at different times been offered concerning it, without perhaps affording any thing very satisfactory upon the subject. The author of the essay before us therefore attempts a solution of this difficult and controverted question. He first endeavours to show, that none of the opinions which he has met with on this point, can be considered as just. With this view he divides them into two classes.—The first comprehending the opinions of Galen, Alhazen, Rohault, Dr. Briggs, and sir Isaac Newton, all of whom, he says, have regarded this circumstance of single vision with two eyes, as depending upon the union of the two impressions before they are communicated to the mind. The sole difference among these philosophers has been with respect to the manner of this union.—The second class contains the opinions of those who believe, 'that an object is seen single by both eyes, because it is seen by each of them in the same external place; and who profess to point out some law, or constant rule of vision, from which this sameness of place is to be derived as a necessary consequence.' On this side of the question the author mentions Aguilonius, Dechales, Dr. Porterfield, Dr. Smith, and Dr. Reid.—Dr. W. rejects the opinions of the first class as being mere conjectures 'founded upon certain supposed changes in the brain and nerves, the existence of which it is impossible, from the nature of the parts, either to demonstrate or to refute by experiments;' and that no one of them, though admitted to be true, is sufficient to explain the phenomena of vision.—The author enters into a more minute and extensive examination of the opinions of the second class, as they seem to depend more upon experiments and observations; and from the whole of his investigation and inquiry makes the following conclusion. P. 32.

My examination of the second class of opinions, respecting the cause of the single appearance of objects to two eyes, being finished, some person, perhaps, will now say; Granting that no error can, at first sight, be shown in your arguments against those of Dr. Smith and Dr. Reid, is it not a sufficient reason for believing them fallacious, that they prove too much? If objects appear single neither from custom, nor an original property of the eyes, have we not an effect without a cause, and must there not be something wrong in the facts or reasoning which lead to such a conclusion? The answer I make is as follows: Since visible place contains in it both visible distance and visible direction, it is not necessary that the single appearance of an object, to both eyes, should depend altogether either upon custom, or an original principle of our constitution; for its visible distance to each eye may be learned from feeling, and its visible direction be given by nature; in which case, the unity of its place to the two eyes, will be owing to neither of those causes singly, but to a combination of both; and this I regard as a sufficient reply.



We shall now proceed to the examination of our author's new theory respecting visible direction, by which he intends to afford a solution of the question 'Why objects are seen single with two eyes,' or rather, 'why they appear in the same place to both.'—He first observes, that the visible place of an object is composed of its visible distance and visible direction, and then shows in what manner 'the distance and direction which are perceived by one eye may coincide with those which are perceived by the other.'—In judging of distance by sight, even when objects are not a great way removed from us, the author observes, that we are liable to make mistakes; but he thinks, that no person has ever seen an object at a certain distance with one of his eyes, and with the other at a different distance, and the object from this circumstance alone 'has been seen double.'—He next remarks, that the great 'difficulty in finding a true and sufficient cause for the union of the two visible places of one or two objects to two eyes, must consist altogether in showing, in what manner the two apparent directions may coincide, consistently with the attending phenomena.' Both the theory which supposes, that 'objects are perceived in the direction of lines passing from their pictures in the *retina* through the centre of the eye,' and that which tells us 'that their apparent directions coincide with their visual rays,' are here considered as 'inconsistent with the phenomena of single vision with two eyes.'—For according to neither of these theories, continues the author, 'can an object, placed at the concurrence of the optic axes, be seen single; unless we have a most accurate knowledge of its distance; nor will either of them admit two objects to be seen as one, which are situated in the optic axes, whether on this side, or beyond where they meet, unless the united object be referred by sight to their very point of intersection; both of which conclusions, he thinks, are contradicted by experience.'—Hence he imagines some other theory of visible direction, which is not liable to these objections, necessary; and such an one he expects will be brought forward in the following propositions. Having given an explanation of his terms, he says,

Proposition 1st.—That 'objects situated in the optic axis, do not appear to be in that line, but in the common axis.'

Proposition 2d.—That 'objects situated in the common axis, do not appear to be in that line, but in the axis of the eye, by which they are not seen.'

Proposition 3.—That 'objects situated in any line drawn through the mutual intersection of the optic axes to the visual base, do not appear to be in that line, but in another, drawn through the same intersection, to a point in the visual base distant half this base from the similar extremity of the former line, towards the left, if the objects be seen by the right eye, but towards the right, if seen by the left eye.'—For the author's proofs and illustrations of these propositions we must refer our readers to the work itself.—The apparent directions of objects having been thus, as the author thinks, demonstrated to depend upon a law, 'different from any which has hitherto been thought to exist;' he next proceeds to state 'in what manner the phenomena of single and double vision with two eyes are dependent upon it.' P. 56.

'When two similar objects are placed in the optic axes, one in each, at equal distances from the eyes, they will appear in the same place,

place, and therefore one, for the same reason that a truly single object, in the concourse of the optic axes, is seen single. Here again, as the two visible directions coincide in every point, it is not necessary that the united appearance should be judged to be at any particular distance; that it should be referred, for instance, to the concourse of the optic axes, where the two other theories of visible direction are obliged to place it, in opposition to the plainest observations.

Objects, any where in the horopter, will be seen single, because their apparent directions to the two eyes will then completely coincide. And for a contrary reason, those placed in any other part of the plane of the optic axes will appear double. To make these things evident, let a line pass through the point of intersection of the optic axes, and any given object, to the visual base, which is to be produced, if necessary; and let it be called the line of the object's real position. Take afterward, in the visual base, or its production, two points, one on each side of the line of real position, and both distant from its termination there, half the visual base. Lines drawn from these points, through the point of intersection of the optic axes, must consequently contain the two visible positions of the object. But when this is situated in the horopter, the line of real position will coincide with the horopter, and will not therefore reach the visual base, unless at an infinite distance from the eyes. For which reason, the two lines, containing the visible positions of the object, must fall upon the visual base at a like distance, and must consequently be regarded as coinciding with each other. When the object is not in the horopter, the two lines of visible direction will be found, by the same means, not to coincide.

Some consequences flowing from the author's theory are related in the third part of his essay, and other phenomena of vision explained. — These chiefly tend to show 'in what direction external bodies are seen when their situation with respect to the eye is given, and upon what circumstance the various directions depend, in which a picture upon any one place of the *retina* can exhibit the object producing it.'

The experiments and observations which are added to this essay are 1st. 'On visible position and visible motion.'

2d. 'On a supposed consequence of the duration of impressions upon the *retina*; and the effects of accurate vision being confined to a single point of that membrane.'

3d. 'On the connection between the different refractive states of the eyes, and the different inclinations of the optic axes to each other.'

4th. 'On the limits of perfect or distinct vision.'

If there be no deception in the experiments here detailed, they will undoubtedly go a great way in the solution of this difficult question.

## M E D I C I N E.

ART. XI. *A Commentary on apoplectic and paralytic Affections, and on Diseases connected with the Subject.* By Thomas Kirkland, M. D. Member of the Royal Medical Society, Edinburgh; of the Medical Society, London; and of the Agricultural Society, Leicestershire. 8vo. 191 pages. Price 3s. Dawson. 1792.

THE very respectable and ingenious author of the commentary before us; 'from appearances in dead bodies, from observations in practice, and from the good effects which have followed the use of opium and other *stimulant sedatives* in the cure of nervous apoplexies and palsies,' has long been much dissatisfied with the prevailing opinions concerning those diseases: he has therefore been induced to take a 'view of the subject from Hippocrates to the present time;' and we have here the result of his inquiry. From the perplexed and confused state, in which the subject was involved, the author has with great propriety attempted a new arrangement, with a view 'to distinguish the different species of these maladies,' so as to shew 'when opium and other *stimulant sedatives* are proper, when they ought not to be used, and when other remedies ought to have preference.' In the first part of the work, after giving a short 'historical account of apoplexies in general,' and after showing, that, even by Hippocrates himself, various and indeed different disorders have been called apoplexies, the author considers the '*vehement or first species of nervous apoplexy*.'—

In this disorder, he observes, 'the patient falls down suddenly, as if he were thunderstruck, into a profound sleep, with snoring and sonorous respiration. He is destitute of motion, except in the thorax and heart; is insensible; and has a hard, full, disordered pulse, accompanied soon with a relaxed, or dilated countenance, and a flushing in the face.'—The snoring and sonorous respiration Dr. K. thinks pathognomonic symptoms of the disease, and that 'profound sleep, insensibility, &c. without them do not characterize the malady.'

P. 17. 'The apoplexy, then, before us, we consider to be a disease *sui generis*, arising from an internal cause, because it has peculiar symptoms: it does not always originate in the head, as has been imagined, but also in the viscera of the thorax or abdomen, or both together. It apparently happens to those possessing a morbid irritability, occasioned by some kind of affection in the brain itself, or some other part of the brainular system, which constitutes what we call, an apoplectic diathesis; and we have for that reason named it the first species of nervous apoplexy, because we have discovered that plethora, extravasations of blood, or red serum, or the polypi, we sometimes find in dissecting the brain, are not the cause of this, but the cause or consequence of other maladies, we shall hereafter speak of, which require a different treatment.

'This I was led to conceive from seeing, that turgid veins may happen in the brain, and that extravasated blood, or serum, in large quantities, may be lodged upon this substance, or betwixt its foldings, without producing the symptoms we have described.'

In proof that the true apoplexy arises not from extravasation of blood or serum, Dr. K. brings several cases, where extravasation evidently took place without producing any symptoms of apoplexy. If this be true, the distinction of serous and sanguineous apoplexies, which has so long been held by systematical writers, can be of no use in practice. The vertigo, which frequently precedes apoplexy, the author considers as the 'least or lowest symptom' of the disease. It often arises, he thinks, from the nerves of the 'stomach being irritated or otherwise offended, in those habits most probably, where not the nerves of the stomach alone, but the whole *brainular system* has acquired a preternatural degree of irritability.'—Our author therefore

accounts for the occurrence of nervous apoplexy, by supposing 'the nerves of the stomach to be more violently affected under an apoplectic diathesis, and that this affection is communicated as quick as lightning along the medullary part of the nerve to the same substance in the head, and hence an apoplexy or sudden stroke is produced.' In confirmation of the existence of this state of excessive irritability in the nerves, Dr. K. remarks, that such a state sometimes occurs in tetanus, and in children at the time of dentition. But though 'an extreme degree of irritability in the nerves of any part of the body may be the cause of an apoplexy;' yet our author believes 'that the common nervous apoplexy mostly originates in the stomach, or some part of the abdominal viscera; for people subject to apoplexies have commonly acquired this diathesis by inactivity and free living, both in eating and drinking; the nerves of the *primæ viæ* are of course first affected, and sometimes become so susceptible of impression, as to bring on instant death upon being offended.'—The supposition of short-necked people being more liable to be affected with this disease, than others, on account of a larger quantity of blood passing through the head, the author thinks, is not supported by facts; for, says he, it is not structure, but more properly an apoplectic diathesis which occasions this disease, in every instance; nor is this always brought on by intemperance, but by a variety of other causes.'—This judicious practitioner however, very candidly owns, that it is difficult to determine the nature of the derangement which takes place 'in the *brainular system*, in this instance.'—In this species of the disease Dr. K. is of opinion, that no advantage can be derived either from evacuations or fetid remedies to whatever extent they may be carried.

P. 38. 'Whether the use of opium, by lessening irritability, &c. will afford relief, remains yet to be determined, and when the evidence we shall produce is heard, the faculty, having no other remedy, will judge whether it ought not to be tried; tho' I confess I am fearful it is from the first a mortal affection. It seems to differ very little from the apoplexy occasioned by an extinction of the vital principle. In the one, life instantly vanishes; in the other, a small portion of it remains for a little time. I have only seen two cases of the vehement apoplexy, since I knew the use of opium in apoplectic affections; in both it was too late to expect any thing from medicine, and I did not give it, but I have trusted to it more than once, with success, in a very violent epilepsy, where the patient lay convulsed, and perfectly insensible. This disorder has been said to have an affinity with the apoplexy, and perhaps the only difference may be in the degree of affection the brainular system sustains.

It is happy, however, that in the prophylactic treatment, the physician may be sometimes serviceable, by advising free livers to a cooling and temperate regimen, by keeping the *primæ viæ* in order, by proper evacuations, and by allaying that kind of irritability, which, from the temperament of the body, we have reason to suspect may prevail.'

The *milder or second species of nervous apoplexy* has the same symptoms as that which has been described, but in a more moderate degree, and the patient is not entirely void of sensation, owing, the author supposes, 'probably, to the brain and nerves being less violently affected.' He however thinks it a species of the same complaint, 'because

because whatever increases the irritability of the habit, converts it into, what he calls, 'the true nervous apoplexy, with all its apoplectic symptoms.' The author has often seen this milder species of the disease cured.—He remarks that it is 'that kind which so often leaves an *hemiplegia* behind.—Respecting the cure of this, 'second species of nervous apoplexy,' Dr. K. observes, that 'a loss of blood, to whatever extent carried, affords not any relief in the *vehement* apoplexy,' though 'much dependence has always been had upon bleeding indiscriminately, in every disease which has been called an apoplexy.' Indeed Heberden has doubted the propriety of this practice, and suspected that mischief might arise from it; and Fothergil has since been of opinion, that it often caused the destruction of the patient; but to their observations, our author seems to think, sufficient regard has never yet been paid.—He is persuaded, however, that by properly 'attending to the distinction betwixt the nervous apoplexy, and the coma, or apoplexy, as it has been called, arising from plethora, it will in general be obvious when to bleed and when to let it alone.'—If inflammatory symptoms attending this disease should point out the necessity of a loss of blood, Dr. K. thinks, the evacuation should be made at different times, in order to avoid the danger of taking away too much blood. More reliance, in his opinion, may be had upon vomiting and purging: the former of which he thinks safe where there is no plethora. For opening the bowels he recommends 'small doses of saline purges three or four times a day, for several days together;' and along with them he gives opium, a remedy upon which he seems chiefly to depend. Though our own experience with respect to the use of opium in the cure of this kind of apoplexy coincides very much with Dr. K.'s, yet we have seldom found it necessary to employ purgatives with such freedom as he seems to have done.—From this species of apoplexy the author passes to the consideration of 'the apoplexy from an immediate extinction of the vital principle;' after which he enters into the examination of that affection called 'a carus or coma, arising from an obstruction and distention of the vessels belonging to the brain.'—This has generally been called an apoplexy; but the author remarks, that it does not admit of the same method of cure with nervous apoplexy, which has induced him to use this appellation to prevent 'the confusion which has hitherto happened.' The coma which our author here means to describe, is, he observes, 'occasioned by compression of the brain, either from a congestion of blood, water, or other humours.'—After describing minutely the difference of symptoms in the coma and nervous apoplexy, Dr. K. comes to the method of cure in the former affection. Bleeding, he says, may be had recourse to in this disease, with greater freedom, 'because the nerves are not in a state to receive injury from it;' yet, he thinks, we should not 'wholly depend upon this evacuation;' for, continues he, 'is it not sufficient if we take off the distention in the blood vessels, and then immediately proceed to purging?' When the vessels are in some degree unloaded, he advises the application of blisters.

In the second part of the work Dr. K. treats of paralytic affections. After introducing the subject by stating the opinions of the ancients, and showing, that they comprehended apoplexy and palsy under the same general name, he observes, that 'the moderns agree

with the ancients in there being a great affinity betwixt 'apoplexy and palsy, because they seize in a similar manner, and because they change *vice versa* from one into the other.'—There is, however, a material difference in the symptoms of the two diseases; 'for in an apoplexy the vital principle is injured, and except the sad remains of life for a little time in the heart and thorax, sensation seems to be entirely abolished; whereas in *hemiplegia* sensation often remains after voluntary motion ceases to be performed.'—The 'spontaneous or true palsy,' Dr. K. says, 'is an instantaneous relaxation of the muscles and tendons, uncontrollable by the will, not brought on by compression, erosion, suppuration, tabes cerebri, &c. or any such mechanical cause, which occasions a spurious palsy only; but by the very substance of the brain or nerves being rendered in an instant incapable of performing their offices.' Having thus advanced, that this disease is an affection of the substance of the brain itself, whether in the head or in the nerves; in consequence of which it ceases to be a conductor of that power which occasions muscular motion; our author proceeds to the cure of the true palsy, which, he imagines, will depend upon those remedies which act principally upon the brain and nerves, of which opium seems the best. Many of the native balsams he thinks may be employed with advantage, and also the warm *sedative* gums, with ether, camphor, the essential oils, steel, wine, rosemary, valerian, madeira, &c. But before the use of these remedies he advises the state of the *prima via* to be attended to.—Irritating remedies, in our author's opinion, are by no means apposite to the cure of this disease, therefore ought not to be admitted.—Several cases which led the author to the use of opium in these complaints are here related, from which he is so well convinced of the good effects of this remedy in the cure of the *true palsy*, that he orders it without hesitation, and generally with great satisfaction. It is not necessary, he thinks, to employ it in large doses.—We come next to the consideration of 'spurious palsy,' which, the author says, 'attacks gradually more or less,' unless it be brought on 'from accident, or metastasis of morbid matter.' The brain, in the affected part, continues in the enjoyment of its powers, but is interrupted by some mechanical cause, as is evident from the palsy ceasing upon such cause being removed.' After making many judicious remarks respecting spurious paralytic affections, Dr. K. takes notice of the common remedies which have been in use for the cure of these complaints, and gives some necessary directions and cautions with respect to their application. In short, whether the opinion which the author has advanced, concerning the nature of these complaints, be well founded or not, the work undoubtedly contains many useful and judicious practical observations, and a perspicuity of arrangement, from which the attentive practitioner may derive considerable advantage.

ART. XII. *A practical Essay on Diseases of the Viscera, particularly those of the Stomach and Bowels, the Liver, Spleen, and urinary Bladder: in which their Nature, Treatment, and Cure, are clearly pointed out and explained.* By John Leake, M.D. Member of the Royal College of Physicians, London, &c. 8vo. 442 pages. Price 6s. in boards. Evans, 1792.

THIS writer divides his publication into eight sections.

Section 1. Treats of the ' general functions of the stomach, and natural qualities of the saliva, bile, and pancreatic juice, subordinate to its use; and of the disorders proceeding from depravity, redundancy, or defect of those fluids.'

Sect. 2.—The qualities of the saliva, bile, and pancreatic juice having been examined, the author proceeds to the consideration of the process by which the food is converted into chyle, and blood, fit for the nourishment and support of the system. On this subject, however, we meet with nothing new, nor even the old materials arranged in a better or more perspicuous manner.

Sect. 3.—The stomach, from its being amply supplied with nerves, and also as a source of nutriment, has ' a two-fold intercourse with every part of the body: first, by the conveyance of chyle into the blood; secondly, by *nervous sympathy*, from which its impressions are communicated to the brain and other parts; giving it extensive and extraordinary influence over the whole corporeal system, inasmuch that,' our author thinks, ' there are few chronic diseases in which the stomach and bowels are not affected.'

\* P. 24.—Upon the state and condition of this organ, therefore, in a great measure depends the *health and well-being of the animal body*, and also the efficacy of such medicinal substances as may be found necessary to relieve its maladies; for, here their power is first exerted; and, although some of those may pervade the system, as *alteratives*, and act in a manner peculiar to their own nature, their operation will be considerably diversified according to the degree of *sensibility* and *irritability* existing in the stomach, as intimately connected with the general habit; a circumstance which, in the treatment of diseases, has not always been sufficiently attended to.

' The strength and weakness of the animal body, and the regularity of its functions, particularly those of the stomach, seem principally to depend upon the *nervous power*, which is increased or diminished from various accidental causes: Thus, pure, fresh air, the chalybeate waters, and cold bath which brace the solids, add greatly to bodily strength; and wine or warm cordial liquors, by invigorating the stomach for a time, not only communicate strength to the body, but fortitude to the mind, by increasing the nervous power. On the contrary, a putrid, inelastic, moist air; long fasting, grief, or intense study, are found to diminish bodily strength, to *impair digestion*, and lay the foundation of *chronic diseases*, hereafter to be treated of; and which could not have been so well understood without this previous knowledge of the very source whence they originate.'

Sect. 4.—We here come to the treatment of ' idiopathic or primary diseases of the stomach and bowels.' Dr. L. first notices *loss of appetite*, and *indigestion*, which he supposes to lay the foundation of other chronic diseases of the *viscera*. He is also persuaded, that ' it would prevent many dangerous errors in medical practice, if such diseases of the *viscera*, as are simply organical or *primary*, were truly distinguished from others which are symptomatic or *secondary*, and arise from a *morbid state of the constitution*.'—From a full consideration of the ' morbid changes produced in the living body,' our

author thinks it extremely probable, that '*few diseases of the stomach are originally local, or inherent in that part,*' as has generally been imagined, with the exception only of those which have been induced by '*intemperance, unwholesome diet, culinary poisons, or the abuse of strong drastic medicines; more particularly the immoderate use of mercury;* where the injury is immediately impressed upon the stomach itself.'—The great discharge of *flatus* from the stomachs of those who have a *bad digestion*, this writer explains, by supposing that '*the air escapes from the orifices of the exhalent vessels; especially when rarefied by febrile heat, or set at liberty by a putrid dissolution of the blood.*' This opinion, however, to us appears to stand in need of better proof, than an experiment showing the relief which animals receive by voiding particles of air from the surface of their bodies, in the exhausted receiver of an air-pump. Dr. L. has found the greatest immediate advantages in cases of this kind from the camphorated mixture, with Hoffman's anodyne liquor, and tincture of opium. If perspiration be obstructed, he advises antimonials to be added to the above.—After pointing out the proper kind of food in these diseases, and showing the effects of tea, coffee, and tobacco, on the stomach and nervous system, and also the pernicious consequences of the '*immoderate use of spirituous liquors;*' the author goes on to those diseases of the stomach and bowels proceeding from '*culinary poisons, the adulteration of aliment, or the abuse of drastic, violent medicines.*'

Sect. 5.—The symptomatic or secondary diseases of the *viscera*, according to our author, are such as arise from scrophulous, venereal, or scorbutic acrimony, from irregular gout, redundant bile, or violent passions of the mind, and from costiveness, external violence, worms, &c.—The effects on the stomach and bowels proceeding from each of these causes are inquired into separately in this section.

Sect. 6.—Contains directions for the treatment of the hemorrhoids or piles.

Sect. 7.—The observations which we here meet with chiefly relate to those affections of the liver which are of a chronic nature.—The liver in this climate, the author believes, is more liable to be affected with diseases of the slow, chronic kind, which tend to induce a scirrhus.—Having noticed the '*general treatment of hepatic affections,*' he directs what is necessary during the '*excessive pain of voiding a gall-stone.*'

¶ 275.—When this pain is so excruciating as to bring on faintings, or convulsion; *opiates, the warm bath, and emollient, opiate clysters* which diminish pain, and by their relaxing power counteract the spasm and stricture of the gall-ducts, are the principal medicines to be depended upon for relief; but if, notwithstanding, it continues excessively acute, the loss of blood, though by some deemed a doubtful remedy, is also highly necessary, especially in those of plethoric habits; for, by taking off the tension and turgescency of the vessels, and abating inflammation, the stone will be much more likely to pass; especially if the *warm bath, and saponaceous, opiate clysters, and gentle laxatives with Castor oil,* are directed immediately after; and if either *emetics, or purgatives* should be administered, with a view to dislodge the stone; they will be most safe and proper when the affected parts have been thus mollified and relaxed, and the spasm abated by the preceding remedies; It is also here necessary to remark, that a grain



or two of *opium*, with double the quantity of soap, will stay on the stomach when it can bear nothing fluid.'

Sect. 8.—Before entering upon the method of cure in diseases of the 'bladder and urinary passages,' Dr. L. gives a concise view of the structure and situation of those parts. After examining the different opinions which have prevailed respecting the formation of the stone in the bladder, and given an account of the different *lithontriptics*, he inquires what 'medicinal substances are endowed with the property of preventing the separation of gravelly matter from urine, dissolving it when formed, or expelling it from the body when it is suspended in the urine.'

¶ P. 346.—Those remedies which relax the solids, dilute the blood, and diminish pain and febrile heat, will most relieve the patient; therefore, *bleeding*, the *warm bath*, *emollient clysters*, *opiates*, and *plentiful dilution*, with *mucilaginous*, *oily emulsions* which mollify, and as it were constantly *bathe the kidneys*, will be proper and necessary.

¶ In nephritic cases, therefore, half a pint of shell lime-water, with a fourth part of milk, may be drank three or four times a day, as the stomach will bear; or two drams of almond, or castile soap, dissolved in half a pint of thin chocolate, may be taken, at two doses, by proper intervals; for, repeated experience has shewn, that both soap and lime-water may be largely taken, without injury to health, or that putrefaction of the blood and juices apprehended from their use; but should the last be nauseated by the stomach, or when the appetite fails, *alkaline, mephitic water* has been observed in such cases, to relieve both. The almond emulsion, with forty drops of lixivium of tartar, sweetened with manna, in the quantity of four ounces, may be taken twice or thrice a day, and is not only an elegant, but an efficacious medicine in nephritic cases. Half a dram of alkaline salt dissolved in three ounces of water sweetened with honey, may be swallowed; and immediately after it, half an ounce of fresh lemon-juice, diluted with the same quantity of water; this mixture will ferment in the stomach, and has been recommended as a powerful solvent.

¶ *Birch sap* has also been recommended in *nephritic cases*; and *maple-juice*, of which, as well as the former, sugar may be made, partaking of the same quality, may perhaps be more, or equally beneficial: Those remedies, however, should be regularly pursued for several months, otherwise no lasting effect can be expected from them. But indeed, the truth is, they are much better calculated to prevent the formation of gravel in the kidneys, than to dissolve it when concreted into a stone in the bladder.'

The whole of our author's plan respecting the means of removing diseases of the bladder and urinary passages, is brought into view in the conclusion of this section.

¶ P. 372.—From a *recapitulation* of the several preceding circumstances, and review of the various methods, and medicines recommended for the relief and cure of diseases incident to the *bladder and urinary passages*, the following deductions may be made; namely, that organical diseases from a *vitium conformationis* of the parts, are chiefly to be remedied by manual operation; that those proceeding from advanced age, may be relieved; and that others which are the consequence of *venereal reliques*, or other particular diseases, can only be

cured by means directed to their several causes: Of *nephritic complaints* it may be observed, that, like the gout, they are frequently *hereditary*; and in the beginning, before the morbid cause produced its effects, might probably be prevented, by avoiding as much as possible, their exciting causes, and by the administration of such medicines as brought about an alteration in the general habit of body, so as to *counteract the hereditary, morbid cause*.

It may also be remarked, that some *lithontriptics*, as *pareira brava*, *uva ursi*, &c. relieve the calculous symptoms without acting on the stone, by diminishing the sensibility and irritability of the coats of the bladder and urinary passages; that *capital soap-lee*, *lixivium of tartar*, and others of the same quality, act by dissolving the mucus or animal glue which binds the stony particles together; that *fixed air*, with which alkaline, *nephritic water* is strongly impregnated, has the power to dissolve calcareous earth; and in the same manner, that iron is dissolved by the subtle, acidulous gas, with which the German chalybeate waters abound, and upon which their virtues chiefly depend; that *lime or lime-water* act on the calculus, by absorbing or extracting its fixed air, which renders it porous, and weakens the cohesion of its parts, so as to reduce it, like rotten stone, to a spongy state; but, as they often procure ease in a short time, it is highly probable, that they also act by diminishing the sensibility of the bladder; and lastly, that *sparry water*, by attracting to itself, from the urine, stony particles similar to its own, and considering the various foregoing circumstances in its favour, may be considered as a remedy worthy of attention and farther trial.

In a supplement subjoined to this essay, we meet with some remarks on the influence of the passions on the body and mind; in which the author shows the necessity of paying particular attention to the government of them, in order to the preservation of the health of the body.—The effects of the weather on the human constitution are likewise inserted in this part of the work, which is closed by some observations on the ‘salutary power of air, diet and exercise, in the prevention and cure of chronic diseases.’—Many useful and judicious practical directions will be found scattered throughout this essay, though the author evidently appears to retain a degree of prejudice in favour of the doctrines of the old school of medicine.

ART. XIII. *A Treatise concerning the Properties and Effects of Coffee; the fifth Edition, with considerable Additions.* By Benjamin Mosely, M. D. Physician to Chelsea Hospital, Member of the College of Physicians of London, of the University of Leyden, of the American Philosophical Society, &c. &c. Author of a Treatise on Tropical Diseases, Military Operations, and the Climate of the West-Indies. 8vo. 80 Pages. Sewell. 1792.

IN entering upon an inquiry into the dietetic and medicinal properties and effects of coffee, the author observes, that there can be no subject more interesting to man, than ‘the pursuit of that knowledge which may instruct him to avoid what is hurtful to health, to select for his use such things as tend to raise the value of his condition, and to carry the enjoyments of life to their utmost improvement.’ After remarking that ‘the plant, the

the berries, and the beverage made from them' generally pass under the same name, Dr. M. gives a history of coffee. It has been supposed that there are several kinds of coffee, but our author thinks 'the difference arises only from the soil, cultivation, curing, and keeping; and not from any difference in the species.'

'If the coffee in our West-Indian islands be planted in a dry soil, and in a warm situation; if, after the trees have acquired a certain age, the ripe berries are collected with care and cleanliness, which will be small when dry, cream-coloured, and with a smooth polished surface, like those which come from Arabia; and if they are kept a proper time before they are used; this coffee will have flavour and excellence equal to the best that is imported from Mocha.

'But the time and labour necessary to produce coffee of the best quality have discouraged our planters from raising it at much expence; because, until lately, it has been subject to a precarious, or losing market. Therefore quantity, and large coarse berries of a green dingy cast, the produce of young trees, luxuriant soil, and little attention, has turned to better account than quality; as this produce, though unfit for the London market, has been bought up for the consumption of the northern parts of Europe.

'After coffee has received all the excellence it can from the planter, it is a matter of great consequence, that proper care be taken in shipping it for Europe: it should not be put into parts of the vessel where it may be injured by dampness, or by the effluvia of other freight. Coffee-berries are remarkably disposed to imbibe exhalations from other bodies, and thereby acquire an adventitious and disagreeable flavour. Rum placed near to coffee will in a short time so impregnate the berries, as to injure their flavour. It is said, that a few bags of pepper on board a ship from India, some years since, spoiled a whole cargo of coffee.

'The French are more attentive in this respect than the English; and indeed they omit nothing that can give their coffee any advantage. But if their coffee be superior to ours, it is the effect of more encouragement. The industry and genius of the French coffee planters have been cherished; ours have been restricted by a duty, which prevented the consumption of the article. Thus the spirit of cultivation has been checked, improvement retarded, and consequently the produce not brought to perfection.'

It appears from chemical analysis that coffee 'possesses a great proportion of mildly bitter, and lightly astringent gummy and resinous extract; a considerable quantity of oil; a fixed salt; and a volatile salt.' The intention of roasting 'is not only to make it deliver those principles and make them soluble in water,' but also to 'give it a property it does not possess in the natural state of the berry.' Great nicety is required in the torrefaction of the berry, as the 'virtue and agreeableness of the drink' depend upon the proper regulation of this process. Coffee, the author thinks, to constitutionally weak stomachs, affords 'a pleasing sensation; it accelerates the process of digestion, cor-

rects crudities, and removes the cholic and flatulencies. Dr. M. also believes coffee to be useful 'in *fluor albus*, dropsy, vertigo, lethargy, catarrh; and, in short, in all those disorders of the head arising from obstruction in the capillaries,' &c.

Having pointed out the advantages to be expected from coffee in many other complaints, our author says, he is convinced, from many observations, that it is 'the best corrector of opium,' and also the best medicine for 'alleviating the mischief it produces, that has yet been discovered; and that the operation of common doses of opium may be checked by it almost at pleasure.' To this Dr. M. adds, 'if a knowledge of the principles of coffee, founded on examination and various experiments, added to observations made on the extensive and indiscriminate use of it, cannot authorize us to attribute to it any particular quality unfriendly to the human frame; if the unerring test of experience has confirmed its utility in many countries, not exclusively productive of those inconveniences, habits, and diseases, for which its peculiar properties seem most applicable; let those properties be duly considered; and let us reflect on the state of our atmosphere; the food, and modes of life of the inhabitants; and the chronic infirmities which derive their origin from these sources, and it will be evident what salutary effects might be expected from the general dietetic use of coffee in Great Britain.' The author concludes by remarking, that this important object cannot however be 'accomplished while England frowns on West-Indian agriculture and commerce.' In this little treatise, besides the author's observations respecting the use of coffee, the reader will find some judicious remarks with respect to the regulation of our West-Indian commerce.

**ART. XIV.** *The general and particular Principles of Animal Electricity and Magnetism, &c. in which are found Dr. Bell's Secrets and Practice, as delivered to his Pupils, in Paris, London, Dublin, Bristol, Gloucester, Worcester, Birmingham, Wolverhampton, Shrewsbury, Chester, Liverpool, Manchester, &c. &c. Showing how to magnetise and cure different Diseases; to produce Crises, as well as Somnambulism or Sleep-walking; and in that State of Sleep to make a Person eat, drink, walk, sing, and play upon any Instruments they are used to, &c.; to make Apparatus and other Necessaries to produce magnetical Facts; also to magnetise Rivers, Rooms, Trees, and other Bodies, animate and inanimate; to raise the Arms, Legs, of a Person awake, and to make him rise from his Chair; to raise the Arm of a Person absent from one Room to another; also to treat him at a distance. All the new Experiments and Phenomena are explained. By Monsieur le Docteur Bell, Professor of that Science, and Member of the Philosophical Harmonic Society at Paris, Fellow Correspondent of M. le Court de Goblin's Museum, and the only Person authorised by Patent from the first Noblemen in France to teach and practise that Science in England, Ireland, &c. 8vo. 80 Pages. Price 3s. stitched. Richardson. 1792.*

IN this magnetical quack bill, an account is given of those tricks which have so long been played off upon the credulity of the public.

S U R G E R Y.

**ART. XV.** *Chirurgical Observations relative to the Epiphora or Watery Eye, the scrofulous and intermittent Ophthalmia, the Extraction of the Cataract, and the Introduction of the Male Catheter.* By James Ware, Surgeon. 8vo. 78 Pag. Price 1s. 6d. Dilly: 1792.

THE preface informs us, that these 'Chirurgical Observations were read at different times before the Medical Society of London; they relate,' as Mr. W. justly observes, 'to subjects of considerable importance, and he hopes they will be found not altogether useless.' In the paper on the epiphora, the author confines his remarks to that state of the disorder, in which the membrane that lines the lachrymal sac is diseased; in consequence of which, the mucus secreted by it is so much thickened, that it becomes incapable of passing through the sac, and the tears by its lodgment are prevented from pursuing their regular course.— P. 4, 5. The mode of treatment which Mr. W. has found the most successful, is the injecting of warm water through one of the puncta lachrymalia, an operation which was formerly introduced by Mr. Anel, and which is still practised in France with the most beneficial effects. P. 10.

2. Mr. W. has not found the Peruvian bark to be as efficacious a medicine in the intermittent as in the scrofulous ophthalmia. But he has witnessed the happiest effects from the corrosive sublimate, (hydrargyrus muriatus) given in the dose of a quarter of a grain every night at bed-time. The supplement to this paper contains an additional instance of the utility of corrosive sublimate: 'together with an account of some peculiar appearances, discovered on the dissection of two diseased eyes.'

3. 'On the degree of pressure necessary to be applied to the eye, in the extraction of the cataract; and on the inutility of skill in an assistant, in the performance of this operation.' Mr. W. is of the opinion, 'that dexterity in an assistant is by no means necessary, and that a person who never heard of the operation may, in a few minutes, be taught what is required from him, and prove as useful to an operator, as the most dextrous and experienced surgeon in the kingdom.' P. 61.

The fourth and last paper, 'on the introduction of the male catheter,' is a republication.

Mr. W. has communicated many good practical remarks in these papers; and we can recommend this little work as a very useful addition to his former publications on the diseases of the eyes.

A. F.

M E D I C A L B O T A N Y.

**ART. XVI.** *The great Importance and proper Method of cultivating and curing Rhubarb in Britain, for medicinal Uses, with an Appendix.* By Sir William Fordyce, M. D. F. R. S. 8vo. 27 pages. Price 1s. Cadell. 1792.

THIS writer, having experienced in an extensive practice the singular powers of the true rhubarb, or *rheum palmatum Linnæi*, in removing

moving many diseases, has been anxious to promote its cultivation in this country, in order to render it more extensively useful, by reducing the high price of that which is imported. In this laudable undertaking, the author, after much labour, has succeeded to his wish; and the society for the encouragement of arts, manufactures, and commerce, has unanimously voted him a gold medal as their premium, for rearing three hundred plants of this kind of rhubarb. In the little tract before us, the author gives such information as he has been able to collect with respect to the culture and preservation of this root. After regretting that this plant has not been cultivated in this island with that care and attention which is necessary for producing a quantity sufficient to supply the country, he gives a pretty accurate history of rhubarb, and states minutely the manner in which it may be propagated with most ease, in the greatest abundance, and with the greatest certainty; and how the root may be perfectly cured, so as to preserve all its strength.—In an appendix the author shows how rhubarb may be combined with cream of tartar, and *kali præparatum*, so as to form a very useful and valuable medicine for the poor.

A. R.

## B O T A N Y.

**ART. XVII.** *Plantes & Arbustes d'Agreement graveés & enluminés d'après Nature, avec la Maniere de les cultiver, &c.—A Collection of ornamental Plants and Shrubs, with Plates coloured after Nature; and an Account of the best Method of cultivating them; a Work undertaken by Persons fond of this Branch of Natural History, and published in Numbers, each of which contains five Plates. 8vo. Price 5s. Winterthur (in the Canton of Zurich): Steiner and Co. 1791. Imported by De Boffe.*

THIS work is intended principally for the ladies, and such of the other sex as are not much conversant in natural history.

The names of the various flowers, &c. are given in Latin, English, and French; the descriptions are in the last of these languages.

The plates are engraved by Schellenburgh, and coloured with much care and attention; the typography also does credit to the press from which it has issued.

Two numbers only of this beautiful work have been seen by us: the first contains directions for cultivating ornamental flowers, both in the open air, and in pots.

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## P H I L O S O P H Y.

**ART. XVIII.** *The moral World displayed: an expository Sequel to the moral State of Nations, and Apocalypse of Nature. In two Volumes. 12mo. 537 pages. Price 7s. sewed. Ridgway.*

WHEN we examined and reported the eccentricities of the volumes to which these are a supplement, and of which some account has already been given, [Vol. ix. p. 22.] we reasonably supposed, that the author was then arrived at his greatest elongation from public opinion. We find, however, that, not satisfied with attempting to

annihilate

annihilate all religion, and to substitute in its stead a fanciful system, in which self, connected with the eternal integer of nature, is to become the universal idol, he proposes to break up all the present associations of domestic and civil life, and to introduce a general plan of humanization. In this plan, the organization of society is to be founded, not on the sandy basis of form, but on the solid rock of sympathy, probity, wisdom, and fortitude. The first step towards this organization is the assimilation of the species, by collecting men and women into bodies of a hundred each. These are to be domesticated and form but one family, incessantly present at every operation of conversation, sport, food, repose, and labour. Another part of the plan is the entire emancipation of the inferior animals from their state of subjection. But we leave the extravagancies and obscurities of this work to the contemplation of those 'children of nature, or men elevated upon the scale of intellectual being, whose profundity of cogitation, having developed the knowledge of self, sees its union with nature at the source of truth; those who, while they appear to float with a stream of custom in their actions, remount the torrent with speculation, and cleanse the source of the river with sentimental writings, leave the current of customs unchecked, and the banks of institutions unimpaired, till, through the transparency of the stream, the shoals of floating nations, acquiring the knowledge of self, glide on with the tranquilizing zephyr of wisdom, to fall into the vast ocean or union with nature.

Some of the author's *political* speculations are not wholly undeserving of attention. The idea of a universal confederacy to produce universal competency and happiness is well illustrated by the following fable: Vol. II. P. 39.

#### THE CONFEDERACY OF THE STORKS.

' In an extensive plain on the deserts of Tartary inhabited various flocks of storks; this plain was intersected by various pools of water, which were possessed exclusively by a particular flock; as this climate is subject to much drought, it affected much their pools, as their fish diminished in proportion to the want of water. To remedy this evil the more numerous flocks of storks formed channels with their beaks to draw the water from the pools possessed by the smaller flocks. The waters thus communicating left dry the lesser pools, and inundated the larger, which left the former with no fish or aliment, and the inhabitants in a state of inanity and famine: the latter acquiring a redundancy of water, became too deep for the bill of the storks to reach the bottom, and they fell into the same states of inanity and famine; but not knowing the cause, they continued their noxious labour, even to deprive themselves of all sports and pastime, and the plain became covered with the bodies of famished storks.

' It happened, however, that a stork impelled by his own sufferings, and compassion for those of his fellows, took an elevated flight in the air to seek a remedy, by removing to another part of the plain from this position; while he viewed the plain he observed the noxious occupation of various flocks, who were scooping out with painful labour the channels of communication with their beaks; he immediately descended, and exposed to the different flocks the baneful effects of their labour; upon this a general council was held, and the re-

sult

sult was to establish an universal confederacy, that might open such regulated channels of communications as would keep the water in a just equilibrium in all the pools, and restore an easy and happy subsistence to all the flocks of the plain.

The moral of this fable is simple, and its application clear and instructive; nations pursuing a most incessant and destructive labour, which annihilates joy and pleasure, and brutalizes the mind, open such unmeasured channels of commerce and policy, that causes inanity to the weak, and letiferous luxury to the strong, and the happiness of life, the aliment or fish in the fable, is annihilated by the drought, and overwhelmed or unattainable in the redundancy of water or riches, and teaches that the present misery of the world can be remedied only by an universal confederacy, which may turn the passions into a channel, influenced by the great mass of accumulated wisdom, to procure, by the powerful energy of universal co-operation, the happiness of all sensitive nature.

## P O E T R Y.

ART. XIX. *Poems on various Subjects.* By the Rev. William Windle Carr. 8vo. 280 pages. Price 6s. in boards. J. Edwards. 1791.

THIS volume of poems affords many proofs that the writer possesses considerable talents for poetical description. Many of the pieces abound with just and beautiful imagery, and possess great harmony of versification. But it is in those higher species of poetry, which require the most vigorous exertions of fancy, and to which a laboured and artificial diction is best suited, that Mr. C. chiefly excels. Several of the odes and sonnets in this volume will be perused with pleasure by those readers, who have formed their taste for lyric poetry from the studied productions of Collins, Gray, and other writers of the same school. At the same time we are of opinion, that the greatest admirers of this kind of writing will think, the poet has been too fond of the obscure and enigmatical style. The following ode affords examples, both of the excellencies and the defects which characterize these poems.

## P. 51. ODE III. TO EVENING.

\* Nymphs of the balmy, soft and silent hour,  
Mild evening's yellow-slipper'd train,  
By the weary shepherd seen,

(Homeward, as through the plaited path he goes)

Brushing with dewy feet the dimpled green;

Or in some cool sequester'd bow'r,

Loose floating on the silver stream,

Your amber tresses lave;

Oh, may I seem to your modest eye,

As oft with eager search your steps I trace,

By bank or pasture where the harebell grows,

Approach your seats, nor light my transport deem,

That other gay and noontide beauties leave,

For your transcendent charms and lovelier grace.



Whether through misty meadows, winding, low  
 You lead, by hovel sunk, or rushy brake,  
 Or river, glassy, smooth, meandering slow  
 O'er its bright, sky-pav'd, golden channel clear,  
 Where the quick glancing, scaly produce take  
 Their nimble pastime o'er the glittering wave ;  
 Or if by lake, or grot, or fountain's brim,

Or hedge-row, hawthorn trim,  
 Oh, graceful all your haunts, enchanting fair!  
 Daughters of peace, accept my favourite lay,  
 Fair, sober, steadfast matron, studious Eve!  
 Ah, who your blushing favours would forsake?

As now your ruddy charms I view,  
 On rosy couch, by fancy join'd  
 In wedlock, to my raptur'd mind,  
 Of song, and chaste delight, with radiance crown'd,  
 And other vain, fantastic nymphs pursue,  
 Of fickle courtship and less constant face?

Say, fairest Eve, exulting say,  
 And if not bold my verse presume,  
 Parent of peace celestial, say,  
 Star-trac'd through yon embroider'd, azure space,  
 In richer, ambient roof serene,

Beneath this crimson-vaulted heav'nly dome,  
 Can courts or collier state excel  
 Your spangled pleasures and less guilty scene?  
 Sweet cherub nymphs, lead on, o'er woodland ground,  
 By humble cot, your purer joys I feel.

Or whether on some mountain's russet side  
 You lean, and careless, mark the wandering maze  
 Of vales and floods, and in deep shades descry  
 The purple landscape, or the transient pride  
 Of some lac'd, sunny cliff, or kindling blaze  
 Of fiery turret, with its lanthorn high,  
 Distinguish'd, soon to fade; or whether now,  
 Grown darker to your labyrinth'd eye, if aught  
 Of such dim view can tire, from doubtful trace  
 Of hills and spires withdrawn, beneath you stray,  
 To smoky village, at its playful feast,  
 And listen to the sound of pastoral note,  
 Most pleasing, artless stopt, while sunk, the day  
 Winks farewell, and the unapparel'd Eve,  
 Majestic, in the drowsy, yawning west,  
 Drops from her golden throne; ah, nymphs, receive  
 My parting look, as through dull, glimmering shades  
 Of tall, and twilight fir, in pillar'd rows,  
 I steal, and in faint shadows weak, espy  
 Your twinkling gleam, whilst fancy's wakeful light  
 Round my dark feet her starry mantle throws,

And leads through worlds unknown,  
 Till day's narrow closing eye,  
 Down weigh'd with slumbering clouds and fable night,  
 Draws her pale burnish from your curtain'd heads.

Sweet,

Sweet, solemn dying close, saluted Eve!  
 Fond partner of my wedded, dear embrace!  
 Resume your charms, nor long your triumph leave  
 To darkness, and the noontide's garish face.  
 Soft Eve, accept my favourite lay;  
 In summer, to your waving ensign true,  
 Oh, oft may I my verse array  
 With tranquil beam, the pride of song and me!  
 And yet, when blushing autumn, changeful queen,  
 Steals through the chequer'd grove in sandals red,  
 Tipping with busy touch each withering tree,  
 With orange, brown, or yellow-mingled hue,  
 By tawny copse, or tangled way  
 Within, and moss-grown gilded shed,  
 Chaste Eve, admit me in thy serious train.'

In this piece the idea is sometimes obscure; as at the close of the last stanza but one; and sometimes the epithets are quaint farfetched, and convey no very distinct meaning; for example, *yellow-slipper'd train*; *spangled pleasures*; *labyrinth'd eye*; nevertheless the general imagery of the piece is well conceived, the sentiments are happily suited to the subject, and the expression is often highly poetical. The first stanza is particularly beautiful; and the compound epithet *sky-paved* conveys in one word a lively image, little inferior to that produced by the following pleasing lines of Parnel:

' So, when a smooth expanse receives impress  
 Calm nature's image on its wat'ry breast,  
 Down bend the banks, the trees expanding grow,  
 And skies beneath with answering colours glow.'

The pieces written in a manner similar to that of the above ode are, a Monody to the Memory of Shenstone, and Odes to Friendship, to Vicissitude, on the Death of W. D. to Providence, to Solitude. In the Elegiac and Epistolary pieces, though we meet with many poetical passages, we do not think the author equally successful, for want of that easy flow of language, which is best suited to those inferior kinds of poetry. The piece, which among these appears best entitled to praise, is the 'Picture, a View of some distinguished characters and passions of the present age.' Beside these, the volume contains a piece, written in compliment to Admiral Keppel, entitled the Triumph of Honour; and an Epistle entitled Infidelity, pointed against Voltaire, Rousseau, and other philosophers.

ART. XX. *Ancient Songs, from the Time of King Henry the Third, to the Revolution.* cr. 8vo. 332 pages, with six vignettes. Price 6s. in boards. Johnson. 1792.

COLLECTIONS of this kind certainly possess a higher value than that which arises from the intrinsic merit of the pieces they contain. They serve to illustrate the history, the poetry, the language, the manners, and the amusements of our ancestors. But for these purposes it is necessary, that they should be evidently and indisputably authentic. A recommendation which this collection claims, and apparently

parently upon good grounds; the sources from which the pieces have been derived being constantly given, and being, for the most part, public and accessible.

To the work are prefixed two essays. The first, "Observations on the Ancient English Minstrels:" the second, "A Dissertation on the Songs, Music, and Vocal and Instrumental Performance of the Ancient English." The former piece is intended to refute the representation of the ancient English minstrels given by Dr. Percy, in an essay prefixed to his "Reliques of Ancient Poetry." The minstrels, of whom Dr. P. gives so pleasing a description; our essayist asserts to have been, not English musicians, but the Provençal troubadours, or Norman minstrels, who flocked to England at the time of the Norman conquest.

After examining the facts which are produced by Dr. P. to illustrate the history of the English minstrels from the time of the conquest to the reign of Henry the Eighth, he draws the following general conclusion.

P. xii.—It is somewhat remarkable, that we have yet seen no authority which should induce one to think, that there ever was a single Englishman, who "united the arts of poetry and music, and sung verses to the harp of his own composing;" nor in fact is any such authority to be found. If those writers who have become the historians or panegyrist of the Provençal *troubadours*, or the French minstrels, had been possessed of no better evidence than we are, the mere existence of such a body would not have been at present known. The *tensons*, the *sirventes*, the *pastourelles* of the former, the *lais*, *contes*, and *fabliaux* of the latter are innumerable, and not only prove their existence, but afford sufficient materials for their description and history. But this is by no means the case with the "ancient English minstrels," of whom it is not pretended that we have any thing more than a few rude ballads, which prove nothing less than their origin. Not a single piece is extant in which an English minstrel speaks of himself; whereas the importance or vanity of the French minstrel for ever leads him to introduce himself or his profession, and to boast of his feats and his talents. That there did exist in this country an order of men called minstrels, is certain; but then it is equally clear, that the word was never used by any English writer, for "one who united the arts of poetry and music, and sung verses to the harp of his own composing," before the ingenious writer so often quoted; but, on the contrary, that it ever implied an instrumental performer, and generally a fidler, or such like base musician.

Dr. Percy, nevertheless, had the good fortune to meet with an ancient folio manuscript which contained near two hundred poems, songs, and metrical romances. The manuscript was written about the middle of the last century, but contains compositions of all times and dates, from the ages prior to Chaucer, to the conclusion of the reign of Charles I. From this manuscript Dr. P. extracted the greater part of the contents of his reliques of ancient poetry, particularly the minstrel ballads.

P. xix.—This MS. is doubtless the most singular thing of the kind that was ever known to exist. How such a multifarious collection could possibly have been formed so late as the year 1650, of compositions from the ages prior to Chaucer, most, if not all of which had never been printed, is scarcely to be conceived by those

versed in ancient MSS. a similar instance, perhaps, not being to be found in any library, public or private. This MS. to increase its singularity, no other writer has ever pretended to have seen. The late Mr. Tyrwhitt, an excellent judge and diligent peruser of old compositions, and an intimate friend of the owner, never saw it. It is stated by Dr. Percy to have been a present from Humphrey Pitt, esquire, of Priors Lee in Shropshire. An acquaintance of Dr. Percy's has been heard to say, that he rescued it from a maid servant at a country inn, who made use of it in lighting the fire. And it is remarkable, that scarcely any thing is published from it, not being to be found elsewhere, without our being told of the defects and mutilation of the MS.

From the manner in which this celebrated collection is allowed to be published, it is concluded, that, even admitting the MS. to be genuine, and to contain what it is said to do, no confidence can be placed in any of the minstrel ballads inserted in Dr. P.'s collection, and not to be found elsewhere. It is nevertheless acknowledged, that there are some pieces, of which we are otherwise in possession, which may be supposed to have been originally written for, and sung to the harp. In conclusion the essayist remarks, p. xxvi.

'After all, the minstrel songs, under the circumstances in which they were produced, are certainly both curious and valuable compositions, and could any further lights be thrown upon the history of those by or for whom they were invented, a collection of all that can be discovered would still be a very entertaining and interesting work; but if such a publication should ever appear, it is to be hoped that it will come from an editor who prefers truth to hypothesis, and the genuine remains of the minstrel poets, however mutilated or rude, to the indulgence of his own poetical vein, however fluent or refined.'

We give these strictures merely as our author's, without undertaking to determine how far the minstrel ballads in Dr. P.'s collection are authentic.

The second dissertation brings under one view the scanty gleanings which casually offer themselves to the industrious collector upon the subject of ancient English music and song.

The songs are divided into classes according to their date; the first from Henry III. to Richard II.; the second from Henry IV. to Henry VI.; the third from Edward IV. to Henry VIII.; the fourth from Edward VI. to Elizabeth; the fifth from James I. to James II.

A glossary is subjoined, which the editor modestly regrets 'his inability to render more perfect;' and very justly observes, that 'without other assistance, than what is to be scantily gleaned from a few printed books, he thinks he has a claim to the indulgence of the more critical reader; and they who have laboured in the same field, he is persuaded, will be the most ready to afford it.'

For this publication we believe the public are indebted to Mr. Ritson, the ingenious editor of a *Collection of English Songs*, in 3 vols., published in 1783.

D. M.

**ART. XXI.** *Reform: a Farce, modernised from Aristophanes, and published with the Annotations select of Bellend. Mart. Scrib. T. P. And the Annotations complete of Cantab. Anti-P. Hyper-Bell.* By S. Foote, Jun. 8vo. 29 pages. Price 2s. Edwards, 1792.

THE

THIS production has the appearance of being the lucubration of some young nurfeling of one of our Alma's pressing his muse into the service of the 'incredibilis quedam ingenii magnitudo' of our young Lucullus. Warm in the cause by which he is probably to thrive, he inexorably puts to the sword every unfortunate wight that chance or the newspapers, his oracles, throw in his career, from the liberty wretch that shivers in the north, to the mere child of usual opposition that only basks not in the meridian of the minister's affection. Paine, Thurlow, Fox, Gray, Erskine, Parr, Wakefield, Darwin, Fuseli, are indiscriminately thrown into the same cart. The last three of these, not because they interfere with the minister's views, to whom probably they are not even known, but because they aspire to criticism, poetry, and art, in all three of which our author is no inconsiderable dealer. Fuseli he has honoured with a plate of the Jupiter Pluvius from the Antonine-column; which, if it prove nothing else, proves at least that the author could not, or the bookseller would not, be at the expence of employing a good engraver, or consulting a better copy than that in Burman's Petronius.

We shall give a specimen: P. 4.

— οὐ δειλοτάτῃ τῇ ΔΑΙΜΟΝΙ.  
Οὐ γὰρ οὐκ αὖ τῇ ΔΙΟΙΣ ΤΥΡΑΝΝΙΑΔΑ  
καὶ τῇ ΚΕΡΑΥΝΟΙΣ\* ἀξίως ΤΡΙΩ-  
ΒΟΛΟΙ,  
Εὐ-γ' ΑΝΑΒΑΪΤΗΕ (ὦ, καὶ μακροῦ  
χρόνου;

'Why, you cowardly d-v-ll + the  
κ--g and his crown,  
If you but look up and reclaim  
what's your own,  
Are not worth three farthings †.—  
Z. Z.

\* Hence perhaps we may derive the English word CROWN, which we have adopted in our version, as it is equally the emblem of power, and, according to Paine, possesses both the dazzling and destructive properties of lightning. This conjecture is strengthened by a beautiful passage in LE MESURIER'S *Probationary Ode* for the laureatship, published before the revolution:

— "Vat raise de Gallic throne so high?

"Vat make de subject souple comme il faut?

"Tis dat si vite de ROYAL LIGHTNINGS fly,

"Dat ere de sound men oft receive de blow."

(where let it be remarked that the poet seems to have had very little of the prophet in his composition, as one may likewise almost venture to infer from the following lines assigned to LORD THURLOW in the same volume:

"By G—I swore, while GEORGE shall reign,

"The SEALS, in spite of changes, to retain;

"Nor quit the WOOLSACK till he quits the throne.")

And is confirmed by Darwin's sublime transition from tempest to tyranny. BOTANIC GARDEN, Part I. Canto II.

An epigram, in Wakefield's beautifully digressive manner, is here subjoined on this author's description of JUPITER and EUROPA (*Ibid.*)

The BULL.

—ut nec pes nec caput uni

Reddatur forma — HOR. Art. Poet. v. 9.

convenientia cuique. Ib. v. 361.

With *ermine* back (vv, 241 and 250) *filk fide* (v. 246) and *velvet knees* (v. 245)

## THEOLOGY.

ART. XXII. *A Vindication of the Honor of God: in a scriptural Refutation of the Doctrines of eternal Misery, and universal Salvation. With an engraved Plan of Jerusalem and its Neighbourhood, including the Valley of Hinnom.* 8vo. 284 pages., Price 4s. sewed. Johnson. 1792.

THE doctrine which consigns a great part of the human race to a state of *eternal misery*, appears so contrary to every rational principle, as well as generous feeling, that a more essential service cannot be rendered to christianity, than to prove, that it is not the doctrine of scripture. This task the writer of the work before us here undertakes. He inquires into the meaning of the sentence pronounced against Adam for the breach of the divine command, and the nature of the salvation which is revealed in the gospel, and from comparing these concludes, that the promise of eternal life or existence to good men, supposes the deprivation of life or of conscious active existence as the punishment of the wicked. He examines distinctly the several texts of scripture which speak of the future state under the appellation of *hades*, or of future punishment under the terms of *Gehenna*, *Tartarus*, *everlasting fire*, *destruction*, &c.; and in the result concludes the doctrine of scripture to be, not that the wicked shall remain for ever alive in a state of torment, but that they shall suffer a total extinction of vitality in the second death. Having established this point, the

Can *iv'ry hoof* (v. 244) and *pearly horn* (v. 240) agree?—

DARWIN remembers what he learn'd at school,

Subject and style assimilates by rule,

And the verse is, what it describes, a BULL.

A Cow to the BULL.

—*sibi convenientia fingit.* HOR. *ib.* v. 119.

With equal fitness in EUROPA meet

The *silver limbs* (v. 160) *gold-hair* (v. 253) and *snowy feet* (v. 240)

To kindred creatures kindred names allow,

And be the correspondent nymph—a cow.

\* In this place it may not be improper to remark that a great part of the design (which H. FUSELI R. A. *inv.*) of the *fertilization of Nile*, as exhibited in Darwin's last publication, is *borrowed* from the Jupiter Pluvius of the columna Antoniniana.

\* Subjoined is a copy of the plate exhibited by *Barman* in his notes on *Petronius Arbiter* (chap. XLIV. Edit. Traj. ad Rhen. 1709) to which the learned reader is referred for farther information.

† \* Since *Paine* has "declared war against the whole HELL of MONARCHY," there can be no impropriety in translating the word *καταστροφον*, which is descriptive of the English as inhabitants of that PANDEMONIUM, *d-v-l.*

‡ \* The Greek word *πρωβολου* expresses the money paid for parliamentary attendance: hence we may infer the true meaning of the passage, that the k-g would be in a more wretched situation than any member of the *assemblée nationale*.

\* [The artifice by which his m——y is represented as a *negative* character, reducing the value of a CROWN to less than THREE PARTINGS, will not escape the animadversion of the algebraical reader.

CANTAB.]

WILKIN,

writer, in conclusion, makes some observations on the doctrine which makes future punishment only purgative, and teaches the universal salvation and final happiness of all human beings: a doctrine, which in our author's judgment, cannot be reconciled with the language of scripture.

From this sensible and well-written piece, the production of Mr. Clark, whom we have had frequent occasion to mention with respect\*, we shall extract as a specimen, the author's explanation of the term Gehenna, rendered in our English translation hell, or hell-fire: p. 162.

\* The word Gehenna, Heb. גֵּהֶנְנִים is composed of two other words, נַיִם *a valley*, and הַיָּמִין *Hinnom*, literally, THE VALLEY OF HINNOM.—So called originally, says *Aretius*, *Quia locus in prædio erat viri cujusdam Hinnom dicti*.—"Because it was possessed by a man of the name of Hinnom."—It was situated on the south or south-east side of Jerusalem, near *En-Rogel*, and the field *Acheldama*. (Jos. xv. 8. and chap. xviii. 16.)

\* In this valley, in ancient times, the idolatrous Jews, following the example of the Ammonites, sacrificed their children in the fire, to Moloch.

\* Moloch was an idol worshipped according to some authors for *Mercury*; according to others for *Mars*, or according to others, and with more probability, for *Saturn*; *Quem Poetæ proprios fingunt devorasse filios*:—"whom the poets feigned to have devoured his own children;" and whose image nearly answers the description of the image of Moloch.

\* This Moloch, we are told, was a large brass or copper idol; having the face of a calf, and its hands spread out to receive the victims, and being hollowed within with various chambers, or recesses. According to some writers, there were no less than seven of these recesses: the first to receive *meal* offered; the second, *turtle doves*; the third, *sheep*; the fourth, a *ram*; the fifth, a *calf*; the sixth, an *ox*; the seventh, a *child*: but other writers contend, that the image was wholly hollow within, and these recesses were chapels built in honour of the idol, before which the image stood, and to which chapel the offerers were admitted.

\* While the victims were consuming, the worshippers, or rather the priests that served at this unhallowed altar, caused trumpets to be sounded, and drums to be beaten, to prevent the cries of the victims being heard: whence this place had the name of *TOPHET*, from תָּרָם, a drum.

\* After the worship of this idol was prohibited by king Josiah, a fire was kept continually burning in the valley of Hinnom, to consume the dead carcases, garbage, and filth of Jerusalem; from which circumstance, it became, in the eyes of the inhabitants of that city, exceeding odious and execrable.—On account of these sacrifices to Moloch, or the burning of the dead carcases and filth of Jerusalem, or perhaps for both reasons conjoined, Tophet, or the valley of Hinnom (Gehenna), was referred to by our Lord, in his denunciations of future punishment, as had probably been the practice amongst the Jewish rabbies and teachers.

\* And indeed it was not an unapt resemblance of the future punishment of the wicked, according to the scripture account of that

\* See Anal. Rev. Vol. v. p. 81. 84. 201. Vol. x. p. 97.

punishment. As in the *valley of Hinnom*, so at the end of the world, the destruction is BY FIRE: but it could not so aptly be a type or representation of an eternal fire, of a fire in which victims were to be ever burning, but never burnt up or destroyed.—We have no idea how that which is *finite* and *destructive*, could be a proper representation of that which is *infinite*, and which shall never destroy. The fire of Gehenna (the *valley of Hinnom*), which, although it did burn for a considerable time, had AN END, and which, while burning, DESTROYED every thing that was cast into it, could not be a very lively representation of a fire, which is said to have NO END, and in which, whatever is thrown alive, is supposed still to retain its VITAL EXISTENCE.

The likeness of the fire of Gehenna, to the general conflagration, consisted rather in the DESTRUCTION which attends each of them, than in the DURATION of that fire by which the destruction is effected.

This word, in this sense, is used by the divine writers with the utmost propriety: but this propriety does not at all appear in our translation of it, by the English word HELL. The beauty of the passages where it is used is greatly obscured, and the sense misrepresented by it. And it is easy to conceive, that the impressions it makes upon us, are widely different to what they might probably be, were it said, that the wicked shall be cast into the fire of Gehenna, or more literally into the fire of the *valley of Hinnom*.

In order to make the probability of these different impressions plain to us; and to fix the true sense of the words, we should never lose sight of the circumstance, that there was at the time when our Saviour spake, a *valley* or *place* near Jerusalem, called *Gebenna*—a place well known to his auditors; as much so as the field *Acheldama*, the valley of *Jebosaphat*, or the mount of *Olives*—and that it was a place dreadful to the imagination, on account of the use which had been made of it.—When, therefore, our Lord said, that the wicked incurred the danger of being cast into the fire of *Gebenna*, his auditors well understood the meaning to be, that they should incur the danger of being burned up, as those carcases were which were cast into that fire; and not that they were to be punished in hell, according to the common acceptance of the terms, *Hell and its torments*. It was in other words saying, that they should utterly perish.

ART. XXIII. *Letters to Dr. Priestley: Containing Proofs of the sole, supreme, and exclusive Divinity of Jesus Christ, whom the Scriptures declare to be the only God of Heaven and Earth; and of the divine Mission of Emanuel Swedenborg Being a Defence of the New Church signified by the New Jerusalem in the Apocalypse.* By Robert Hindmarsh. 8vo. 395 Pages. Price 5s. sewed. Hindmarsh. 1792.

Mr. Hindmarsh introduces himself to public attention as the delegated apologist of the New Jerusalem church. This defence of swedenborgianism in reply to Dr. Priestley, as the writer informs his reader, has been read in manuscript from time to time to the New Jerusalem society in London, and is now published as an avowal of their sentiments as well as those of the author, and as a general answer to all their opponents who tread on similar ground with Dr. Priestley. After such a preamble, the public has



has some right to expect, that the work should contain such a clear, open, and intelligible account of this new sect, as may enable them to form an accurate judgment of its principles, and of the grounds upon which it erects its standard as the true church. Such was the expectation with which we entered upon the perusal of the work, but we must acknowledge we have been in a great measure disappointed.

From the first letter, which treats of miracles, and the divine mission of baron Swedenborg, we learn indeed, that the followers of Swedenborg lay little stress upon miracles, and that it is not upon this ground that they acknowledge the baron's divine authority. Mr. H. is of opinion, that miracles avail nothing towards a rational and permanent conviction of the truth, and that no miracles ever did or can reach the understanding; and argues, that, if the miracles, which Moses and Aaron performed, have really operated upon the minds of the Israelites a full and rational conviction that they were sent by God, it would have been impossible so soon to forget them. Nevertheless, when he comes to state the authority upon which the New Church received baron Swedenborg as a divinely inspired teacher, he says, that he gave memorable relations relative to his intercourse with the spiritual world, in support of which there is a great deal of concurrent evidence, and that too of the very best sort; and as a part of this concurrent evidence relates certain stories, which, if at all to the purpose, prove that the baron possessed *miraculous powers*. He adds, as the evidence of the inspiration of the baron which is most satisfactory, that he has taught the spiritual sense of the holy word, by virtue of which his followers are enabled to see, what was never seen before, that there is not only no real contradiction in that volume of inspiration, but that every part, even the most minute and apparently trivial and ludicrous circumstance therein recorded, is divine and worthy of God, containing within its bosom such treasures of divine wisdom as cannot be exhausted to eternity.

The grand point which Mr. H. labours to establish, and which is the subject of the second letter, is the sole, supreme, and exclusive divinity of Jesus Christ. He attempts to prove, from numerous texts of scripture, that the one Eternal God has a human form, or is a divine man, and that God and Christ are one and the same person. He finds no inconvenience in supposing that God the sender, and Jesus Christ the sent, were the same person, or that Christ prayed to himself: and that he himself was that very father to whom he alluded when he said, that the time of the final judgment was not known either to the angels or to the son, but to the father only.

Mr. H. is very desirous of convincing the world, that Dr. Priestley was much mistaken in supposing that the fundamental tenets of the swedenborgians nearly resembled those of the socinians. P. 191.

Imagining that it was scarcely possible for any description of christians to stand forward in defence of the absolute unity of God, except those of similar principles with yourself, it seems you have thought yourself justifiable in declaring that the members of the New Jerusalem must be something akin to socinians,

because the divine unity is their first and fundamental article. But you have certainly been too hasty in drawing such a conclusion: for I assure you, that no two descriptions of men in the universe are more opposed to each other, with respect to theological principles, than the *socinian* and the *member of the New Jerusalem*. I will not even except the *Jew*; for he, not having received a christian education, does not form so full and perfect a contrast to the true christian, as a socinian does, and is therefore on that account less guilty than him, for denying the divinity of Jesus Christ, and ranking him as a mere man. Nay, it appears very plainly from Mr. David Levi's letters to you, sir, that did he but believe the authenticity of the New Testament, he would not hesitate a moment to acknowledge the divinity of Jesus Christ, because he says it is therein asserted from beginning to end; and he wonders, with great reason and justice, how any person can call himself a christian, who, like you, sir, rejects the chief corner-stone of christianity. The immense difference between your system and our's, I have already noticed in a former part of this *Defence*; to which I shall here add the following observation, That so far from there being any agreement, either in words or in reality, between socinianism and the religion of the New Church, the relation which the former bears to the latter is like that of darkness to light, cold to heat, the nadir to the zenith, shadow to substance, matter to spirit, falsehood to truth, the worship of a God in the shape of infinitely extended space, (which is the same thing as no God at all,) to the worship of the true and living God in a human form, who is the adorable and ever-blessed Lord of the universe, Jesus Christ.'

The question whether the divine form be male or female Mr. H. discusses *freely*, and thinks such an investigation highly agreeable, and equally serviceable in assisting us to form just conceptions of the person and attributes of the Creator, and the necessary distinction between him and his creatures. After all he does not admit the divine humanity to be material, but substantial, and, in confirmation of this distinction, maintains, that the humanity of Christ after his resurrection was not material.

As a further proof of the confusion and obscurity which hang over this new doctrine, we must take some notice of what our author says on the subject of the science of correspondences, the 'only true key that can unlock the cabinet of the literal sense of scripture, within which are contained the jewels of its spiritual and celestial sense.'

Correspondence is the actual relation subsisting between a natural object and a spiritual subject, or a natural form and spiritual essence; that is, between outer and inner, lower and higher, matter and spirit, and not between matter and matter, or spirit and spirit. According to this science, wherever mention is made of a *horse*, it invariably signifies the *understanding*, and a *chariot* means *doctrine*. By a garden, a grove, and a wood, are meant wisdom, intelligence, sense; by Egypt is signified what is scientific, by Ashur what is rational, by Edom what is natural, &c. Many parts of the scriptures are to be understood in a sense diametrically opposite to the expression of the letter, as when it is said God is angry, that he punishes, casts into hell and destroys—

the true sense is, that God is loving and merciful to all, hating none, punishing none, casting none into hell, destroying none.

If all this be said in sober seriousness, these new interpreters of scripture must be seriously asked, where is this wonderful key to the scriptures to be found, and what proof can be given that it is the right key?

ART. XXIV. *A Vindication of public and social Worship; containing an Examination of the Evidence concerning it in the New Testament, and of Mr. Wakefield's Enquiry into its Propriety and Expediency.* By William Parry. 8vo. 67 Pages. Price 1s. 6d. Johnson. 1792.

IN reply to Mr. Wakefield, this writer attempts to establish the propriety and expediency of public worship, from the evidence of the scriptures, and the general nature and design of christianity. Mr. Parry follows Mr. W. in his examination of those passages of the New Testament on which he rests his argument, and, after exposing the unfairness of his comments, and the inconclusiveness of his reasonings upon them, produces such evidence, from the example and precepts of Christ, and the practice of his apostles, as leads to a conclusion directly contrary to that which Mr. W. has drawn.

Although the illustrations of scripture, with the conclusions deduced from them, which we find in this pamphlet, so nearly coincide with those of several of Mr. W.'s former opponents, as to render it wholly unnecessary to analyse the performance, we must do the author the justice to remark, that it contains, in our judgment, a satisfactory refutation of Mr. W.'s doctrine, and to add, as a specimen, the following sensible observations. p. 51.

'The incidental manner in which their worship is spoken of, or referred to in the acts and epistles, instead of weakening, *strengthens* the argument in support of the practice; because it involves in it this obvious but important idea, that social and public worship was their *general and uniform* practice. It could not therefore be reasonably expected, that the mention of it in the scriptures should be more explicit, or more frequent than we find it to be. Common practices are not referred to in any writings, otherwise than in such an incidental manner as particular circumstances or occasions may require the writer to notice things, which, in any other view, it would be impertinent or unnecessary to mention: but when so mentioned, it is evident they are *common practices*, and not deviations from the general conduct of the parties. The scriptures of the New Testament were written for the use of Christians who lived in the age when they were composed, and that immediately following it, as well as for those in the present day. Where then would have been the propriety of particularly narrating well-known facts and practices, which were continually taking place in every Christian family, and Christian assembly? Accidental, and even *oblique* references to ancient and established customs in the writers of antiquity, are in many cases more satisfactory evidence of their existence and general prevalence, than direct and positive narrations would be. Accounts of the latter description might be suspected of fabrication.

tion. But when the proof of an ancient practice arises from the accidental mention of it, or an occasional reference to it in a contemporary writer or historian, the evidence comes in that *order* and *form* which might most naturally and reasonably be expected, and is therefore most convincing and indubitable. Mr. Wakefield perhaps beyond most men could illustrate these remarks from many passages in the classics, which refer to the customs of the heathen. Let him but collect from the scriptures, the customs of the first Christians, as he would teach us the customs of ancient nations, from the manner in which the Greek writers refer to them, and he would find, that the evidence of social and public worship between Christ and his apostles, and among the primitive Christians, arises in that way which is most calculated to satisfy an impartial and inquiring mind, while it most effectually guards against the cavils, which infidelity might object to accounts of a more direct and positive description. The ground here chosen is I am persuaded firm, and will not easily be shaken. In defence of the lawfulness and expediency of public and social worship, the practice of our Lord, the conduct of his apostles, and the usage of the first and most pure Christian churches as represented by the writers of the New Testament, form a shield of faith which "the club of argument" cannot batter, and from which the "shafts of ridicule" fall pointlessly."

M. D.

ART. XIV. *An Answer, on their own Principles, to direct and consequential Atheists.* 8vo. 122 p. Price 3s. Ridgway. 1791.

THE argument which forms the basis of this answer is a good one, but it is not so new as our author seems to imagine. It is adduced by Dr. Gregory in the 11th of his *Essays Historical and Moral*, and we believe it has been noticed by other authors. It is briefly this—'If there have been no intelligent first cause, then the world must have existed from eternity, and the same succession of beings must have existed with it—Now, if mankind have existed from eternity, how comes it that they have never been heard of till within a few thousand years? Can it be conceived, that the same reasoning principle should have lain dormant through an eternity past, which within a few thousand years has performed such wonders?'—The affirmative is too absurd to be entertained for a moment.

Our author pays too many compliments to Mr. Hume, and is too severe (we had almost said abusive) to his respectable opponent, Dr. Beattie.

D.

ART. XXVI. *Discourses on the Influence of the Christian Religion in Civil Society.* By the Rev. James Douglas, F. A. S. of St. Peter's College, Cambridge, and Chaplain in Ordinary to His Royal Highness the Prince of Wales. 8vo. 215 p. Price 4s. sewed. Cadell, 1792.

WE find little relation between the title of this volume and the sermons which it contains. Instead of a series of connected discourses, all tending towards the establishment of the point held forth in the title, we find a set of miscellaneous sermons on the following theological

gical and moral topics. *The Evidences of the Christian Religion—The Utility of the Christian Religion in Worldly Affairs—Misapprehension and Misapplication of Scripture Texts—False Judgment and Prejudice—Charity—The Lord's Supper—Sensuality—Public Preaching—Our Saviour's Prophecy of his Death—Credit of Gospel Tradition—Our Saviour's Prophecy of the Destruction of Jerusalem.*

These subjects are treated with much less precision of thought, and accuracy of language, than might have been expected from a preacher who has the honour of instructing the hear-apparent. The slovenly manner in which these sermons are composed, and the strange confusion of ideas and terms with which they are marked, may be seen from the following extract.

Undertaking to explain some passages of scripture which have perplexed and disturbed weak minds, our preacher says,

p. 46.—‘These errors are daily increasing among the ignorant; their mistaken opinions should be combated with tenderness; with kind admonition truth should be conducted into the road from which it might too incautiously, yet innocently, wander.

‘If it has pleased the Almighty to order revealed religion on the side of our holy church, to enlighten the unedified part of the world; let us with mildness reprove; and, with charitable countenance, while we instruct, consider the erroneous paths which we have formerly trodden ourselves, and the dark incapacitated state which we have emerged from.

‘These mistaken people I allude to, not considering the former to the present state of the church—not reflecting, that the gospel of our blessed Lord was brought forward to the world at that precise fulness of time when the holy inspiration of the Almighty was sent among men, to forward and complete the great design; and, being so compleated, so established, miracles ceased; and inspiration was no longer thought necessary to beam on mortals, for the introduction of that light which might now be beheld by those whose zeal inclines them to seek their salvation through faith.

‘These people, it is observed, have started difficulties—by which the ignorant mind has been oftentimes led into the most extravagant fervor, and frequently so much perplexed by an holy zeal, and dejected by religious melancholy, that, despairing of ever working out its own salvation by a plain and steadfast persuasion of the simple and practical rules which are prescribed to us in the Gospel, it has been but too often tempted to despair of reward after death; and, by rejecting all the resources of comfort in this life, in a temporary delirium, it has exposed itself to a final destruction both of body and soul.’

What is here meant by ‘conducting truth into a road from which it might wander,’—‘the Almighty ordering revealed religion on the side of our holy church,’—‘considering the former to the present state of the church,’—‘the gospel being brought forward at the precise fulness of time, when the holy inspiration of the Almighty was sent among men, &c.’—or how the grammatical construction of these periods is to be made out, we do not undertake to explain.

Let the reader exercise his ingenuity in decyphering the precise meaning of the following paragraph on *spreading evil reports*.

p. 65.—‘There is another evil which classes in this species of contempt which we have for our neighbour; which is the desire some of

us have of seeking for conviction—of industriously seeking for the truth of evil reports; for matter to condemn each other with: which when we have accomplished, we think the attainment of truth can justify our pursuit, and that our future condemnations may be more gracious in our own judgment. Let us see what humanity—what the Christian will dictate to us on this head: should we not mercifully turn our hearts from the sorrowful reports of our neighbours? should we not be the mediators in the cause of the afflicted? should we not use our utmost endeavours to command the tongue of defamation to lie still, and check the malicious tale-bearer of human infirmities? Though we may be permitted to hear the bitter accusation against our neighbour—though our eyes may behold the degrading foibles of men, we are not permitted to pervert these faculties for the cause of planting differences in this world, and of ruining the peace of mankind. “A man of understanding holdeth his peace;” and reason and religion will instruct us to soften the asperities of our tongues, to establish benevolence, suppress the power of slander, and, always mindful of the apostle’s admonition, “Judge not, that ye be not judged.”

The apostle’s admonition! Has the preacher no better remembrance of his Master’s sermon on the mount?

One other passage, and we take our leave. It is on the subject of sensuality.

P. 142.—“Behold the hands of the rival of ungoverned passion, immersed in the blood of his fellow-creature! See the unhappy prostituted female exterminating her helpless progeny! There require no more examples to attest the solemn truth. Misery and horror, like diverging rays of the optic from this burning focus of all evil, spread most awfully abroad through all the wholesome branches of social compact; drying up all the gentle and delicate organs of the human soul, and converting those principles of life given by our all-wise and common Parent, of Nature for the most salutary purposes of creation, to the most distorted, most disgusting principles of perverted goodness.”

In the last three discourses the author acknowledges himself indebted to the abbé Voisin: the rest are certainly *originals*.

**ART. XXVII.** *Sermons on the present State of Religion in this Country, and on other Subjects.* By the Rev. Septimus Hodson, M. B. late of Caius College, Cambridge; Rector of Thrapton; Chaplain of the Asylum; and Chaplain in Ordinary to His Royal Highness the Prince of Wales. 8vo. 212 ps. Price 4s. Cadell. 1792.

FOR the plan of the first five sermons in this volume, the author acknowledges himself indebted to a late tract entitled, “An Estimate of the Religion of the Fashionable World.” In these discourses, he represents, in a popular and pathetic manner, those facts in the present state of society which indicate the decrease of religion; examines the nature and value of that benevolence which distinguishes the present times; enumerates the moral defects and errors of our present mode of education; takes notice of the prevailing neglect of family religion and of public worship, and the intrusion of pleasure and business upon the rest and devotion of the sabbath; and laments, that christianity is degraded into a mere system of morals, and that the peculiarities of the

the gospel are treated with indifference and neglect.—Many of the complaints here brought against the present times are doubtless well founded, and afford much occasion for serious admonition and exhortation; but it may perhaps be questioned, whether the doctrine of self-denial, and renunciation of the world, be not carried by our preacher further than is warranted by sound reason and philosophy. Mr. H.'s system of Christian morals seems to be nearly that of *Law's Serious Call*; a work which he earnestly recommends to every man's attention, who wishes to understand the christian religion, and to lead a life agreeable to it. The remainder of the volume consists of three sermons on the duties of parents and children; one on the relative duties of minister and people; and an anniversary sermon at the asylum. The strain of all the discourses is rather declamatory than argumentative, but as popular addresses on practical subjects, they are on the whole entitled to commendation. A diligent attention to the duties of education is well urged upon parents in the author's representation of the sad effects which follow on the neglect of it.

In sober exhortations from the pulpit, it is of importance, that preachers should not suffer themselves to pass beyond the plain dictates of truth and good sense, into the fictions of enthusiasm or superstition. This is a common fault with pulpit declaimers. Our preacher seems to have fallen into it, when, in representing the heinous guilt of the man who neglects to provide for an indigent parent, he says, "Were such a one to build an hospital, I should expect the lightning from heaven to consume it:"—and when, addressing young persons on the topic of obedience to parents, he thus apostrophises:—"Whoever thou art, O undutiful and disobedient child, beware lest, at the gloomy midnight hour, the sad spectre draws aside thy curtain, and awakens thee with the horrible accusation of being a parent's murderer!"—

Notwithstanding the defects which a philosophical and critical eye may discover in these discourses, they may be recommended as, on the whole, well adapted to enforce the practice of religion and virtue,

**ART. XXVIII.** *Lectures on the Lord's Prayer; with an introductory Discourse.* By the Rev. Richard Taprell, of Southmolton. 8vo. 373 pages. price 5s. sewed. Taunton, Norris. London, Dilly. 1792.

A COURSE of serious and affectionate addresses on the important subjects suggested in the several petitions of the Lord's Prayer, written without much attention to elegance of composition, but evidently under the influence of a deep sense of religion, and with an earnest desire of impressing the mind of the reader with similar sentiments. Such plain and practical lessons of religious duty may deservedly escape the severity of critical remark: it can only be necessary, by way of informing our readers in what strain they are written, to make a short extract: p. 182.

"*Forgive us our debts as we forgive our debtors.*"—"By our uttering the words of the text, we do as it were *promise*, and *oblige ourselves*, to forgive our enemies, and all them that have injured or offended us. No man that offers up this prayer can afterwards seriously think himself at liberty to revenge an affront or an injury.

"The duty of forgiveness is binding on all. It stands on firm ground, independent of this prayer, and every man that nameth the name

*name of Christ* should be ashamed of improper anger, and tremble at the thought of malice and revenge.

But whenever a person repeats the Lord's Prayer, he seems to put, as it were, *his own hand and seal* to the *will* of God, and declares himself pleased with it, and bound by it. And his language is, "Lord, thou hast made it my duty to look upon every man as my brother: if any brother offend; thou hast made it my duty to forgive him. I acknowledge the duty. I agree to its reasonableness, to its propriety, to its necessity in a disciple of Christ, and to its immense usefulness in the world; and I hereby bind myself to observe and do it. So help me, Lord." We do in this manner swear, if I may so say, unto the Lord, that we will perform this his lawful command. I remark further

That in this prayer, we not only have a regard to futurity, but also to the present time. For we say, Forgive us, as we *forgive*, or *do* forgive; so that it is implied, that we do this moment forgive. That we do not appear before God with malice or ill-will concealed in our hearts against any fellow-creature whatsoever, whether high or low, great or small: for this duty extends to all ranks. The servant must not with ill to his master, nor the master to the servant; the parent to the child, nor the child to the parent, and so on, through all the relations and all the gradations of life.

There is something so singular in the dedication prefixed to this volume, that we shall copy it.

Father of angels and men, God of universal nature, author of grace, and giver of glory, to Thee I humbly dedicate this book; beseeching thee to pardon whatever in it is wrong, to accept sincere thanks for what is right, to bless it to the spiritual benefit of all that may read it, and to favour its writer with thy approbation; that both he and his readers may stand with honour before thy bar, "in the great and terrible day of the Lord," through thy divine compassions, and unspeakable mercy, in our blessed Redeemer and advocate. Amen.

M. D.

ART. XXIX. *Discourses on various Subjects, delivered in the Island of Barbadoes.* By the Rev. H. E. Holder, of that Place. 2 vols. 8vo. 776 pages. Price 12s. in boards. Dilly. 1791.

THE style of mediocrity, in which these discourses are composed, almost precludes either censure or praise. They are sufficiently orthodox in doctrine, with nothing original either in sentiment or style. Those of the first volume, from the first to the seventeenth inclusive, are adapted to the most remarkable festivals of the church. The eighteenth is on the Hurricane at Barbadoes; and from the nineteenth to the twenty-first, on the Sacraments. In the second volume, the subjects are miscellaneous, viz. 1st, Repentance and Faith necessary. 2d, The Christian Cross. 3d, The Violent who take the Kingdom of Heaven. 4th, The Necessity of becoming like little Children. 5th, Consequences of Virtue and Vice. 6th, The Canaanitish Woman. 7th, The City of Offences coming. 8th, The Lost Sheep. 9th, The Kingdom of the World. 10th, The Scribes and Pharisees. 11th, David. 12th, Ahab and Elijah. 13th, The Cold Water. 14th, The Love of God and our Neigh-



Neighbour, 15th, The Love of God. 16th, The Duty of Forgiveness. 17th, Censure to begin with our own Faults. 18th, One thing needful. 19th, God's Chasteniings. 20th, The Sufferings of this World and Glory of the next.

As a specimen of the style and composition, we present our readers with the conclusion of the sermon for Advent Sunday, from John i. 11. He came to his own, &c. Vol. I. p. 264.

' Now let us, lastly, imagine, that the alternative of receiving or rejecting Christ; of believing on his name, or of despising it, is not proposed to us, individually, as well as to those who personally beheld, and who heard him, when he was "made flesh and dwelt among men."—We may have already collected, that there is an essential difference between a nominal and a real christian; and though we may be the one, we may be as far from being the other as possible.—We have all been baptized, it is true, but this does not necessarily infer, that we have "received Christ," and that we "believe" on him, in the sense of my text.—There are various modes in which he "comes" to each of us, and in all which we are required to receive him.—He comes to us by his gospel, which he has preached upon earth, and has left us as the guide and direction of his disciples, to the end of time.—He comes to us by his ministers, whom he has commissioned to disseminate it abroad, and to infix it by exhortation and example, upon the minds of those who are intrusted to their care.—He comes to us in the secret recesses of our hearts, and in these whispers our duty, applauds our obedience, and admonishes us of our transgressions;—and unless we "receive" him in all his gracious forms of address; if we neglect the opportunities of studying, and making ourselves acquainted with, the important truths of his gospel; if we despise his ministers, and desert the assemblies, in which they are appointed to urge upon us his threatnings and promises; if we disregard his inward calls to righteousness, and let loose the reins to perverse will and ungovernable passions, we may be assured that we shall never attain to any thing but the power of being everlastingly miserable; involved in the doom, as we shall belong to the number of those, who, "when light has come into the world, have chosen darkness rather than light." D.

ART. XXX. *A Vindication of the Apostle Paul from the Charge of Sedition. A Sermon, preached in the Unitarian Chapel, in Essex-Street, London, on Sunday, July 1, 1792. By John Disney, D. D. F. S. A. 8vo. 17 pages. Price 6d. Johnson. 1792.*

In discoursing on the account given in the Acts of the Apostles of St. Paul's trial for sedition, Dr. Disney separately considers the nature of the charge brought against him, his defence, and the result of his trial, in order the more clearly to deduce from the narrative general reflections on the duty of the civil magistrates with respect to religious opinions and practices, and on that of the christian citizen living in a country where there is a religious establishment. The remarks on the latter subject are forcibly applied to the present times in the following passage. p. 12.

' The injunction to stand fast in the liberty wherewith Christ hath made us free, expresses a duty of primary obligation and con-

consequence. If we do not faithfully attend to this important duty, all inquiry after truth will be in vain at the best,—will probably involve us in uneasiness, and produce nothing but vexation of spirit. It may, indeed, discover our many errors in opinion, and faults in practice,—but it will also present to us our disgraceful bondage, and the criminality of every voluntary compliance with it. Ancient prejudices may long conceal the truth, but they will gradually disperse before the light of the gospel. And who is there that can view, without the deepest regret, our christian liberty destroyed by an established servitude,—the most humiliating prospect of all others, to a rational creature of God, informed and enlightened by revelation.

‘ We cannot more worthily exercise our reason than in inquiring into the credibility of every revelation of the will of God, and in discovering the meaning and import of those pages, where we are told such revelation is to be found. But what avails this inquiry, or this consequent discovery, if any system of faith is predetermined upon by the state, and exclusively protected, on the one hand, by civil and ecclesiastical endowments, and, on the other, by pains and penalties, and seclusion from civil and religious rights.

‘ In such a situation, it is a duty, which devolves with double force upon the christian and the protestant, to vindicate and maintain, by all lawful and honourable means, the right which he cannot give up, without renouncing christianity, and subverting the principles of his christian protest against the claims of the church of Rome.

‘ When the civil governors of a country have given occasion, by the impertinent interference of their authority, for their subjects to seek relief in this matter, it has been no unusual thing to brand such remonstrants with the imputation of sedition; the charge of being a mover of sedition, has been again and again repeated, without any foundation. So perverse has been the policy of men, that there has been no avoiding this scandal, nor is it to be expected that it will, in future, be dealt out with a more sparing hand. Since, therefore, we must be contented to share in the hard usage of Paul, and of others, who have gone before us, let us like him, and the more excellent followers of our Lord, endeavour not to deserve the reproachful epithet.

‘ It is a matter worthy the most serious and public consideration,—that if the application for the restoration of our dearest and most valuable rights is to be misrepresented,—the persons of the appellants to be proscribed,—and, in the end, the redress not to be obtained without tumult; the public voice ought neither to depreciate the value of the right,—to condemn the justice of the claim, or blame the peaceable contenders for the liberty and rights of the gospel. As well might the robber charge the person he has plundered with raising a disturbance in the state by attempting to recover his own,—as the civil power condemn the remonstrants for christian liberty as being movers of sedition. Indeed, all blame and reproach, in such case, belong to the obstinacy and violence of those only, who reject every christian and protestant plea.’

The discourse concludes with an exhortation to a firm and persevering assertion of the just claims of religious liberty.

**ART. XXXI.** *A Discourse delivered at the Collegiate Church of Rochester, on Sunday, July the 8th, 1792, in consequence of his Majesty's late gracious Proclamation.* By W. P. Menzies, A.M. Minor Canon, Domestic Chaplain to Lord Elphinstone, and a Member of University College, Oxford. 4to. 15 pages. Price 1s. Rochester, Gillman; London, Rivingtons. 1792.

THE author of this discourse declares it to be his only motive, in publishing it, to impress his readers with a proper sense of the manifold blessings derived from the present constitution in church and state. For this purpose he adverts, but in a slight and cursory way, to the religious and civil benefits enjoyed in this country by the people at large. He calls upon his hearers to say, 'where we shall find a system of government superior or even equal to our own; where we shall find that liberal exercise of religious toleration; where that merciful indulgence exhibited to the enormous crimes of mankind, committed in this kingdom!'—To reckon the indulgence of enormous crimes among the blessings of the British government, is certainly a new argument in its defence; but we apprehend it will not have much weight with that peculiar description of persons, whose attempts towards reformation and improvement this writer describes as the feeble efforts of designing adventurers.—The proclamation is extolled as a wise and reasonable project, in consequence of which it is predicted, that the restless and undermining spirit of sedition will cease to prevail in public writings or private machinations. The poor are reminded, that in this nation they are particularly favoured, and that 'any change in the present system, would only embitter their situation with the mortifying reflection of happier days;' and the nation is called upon to render thanks to God, that we live under a sovereign zealously attached to the established church, a promoter of civil liberty, and an enemy to cruelty and tyranny.

**ART. XXXII.** *The Duties of Man, as a Member of civil Society. A Sermon, preached before the ancient and honourable Society of Gregorians, at their Anniversary Meeting, at Pontefract, on Wednesday the 11th of July, 1792. Published at the request of the Brethren, and for the Benefit of their charitable Fund.* By John Lowe, M.A. Vicar of Brotherton, and late Fellow of Lincoln College, Oxford. 4to. 20 pages. Price 1s. Huddersfield, Brook; London, Scatcherd. 1792.

UPON the ground of the christian law, of doing unto others as we would that others should do unto us, Mr. Lowe recommends, in a popular strain, the social duties of truth and sincerity, justice and integrity, mercy and charity. At the same time he thinks it expedient, in the present agitation of public opinions, to apply the doctrine of his text to the relation between subjects and their rulers, and calls upon his hearers to consider what they at this crisis would expect, were they upon an exchange of condition with their rulers, oppressed with the anxious cares of govern-

ment; whether they would not look *anxiously* to the people for support; whether they would not earnestly desire, that every well disposed person would by his authority, his influence, and example, promote in his family, and amongst his labourers, dependants, and neighbours, submission to the laws, and respect for his governors. He asserts, that political equality and government are incompatible, and that, if there be no aristocrates, there will be demagogues; refers to the present state of France as a warning to us, to beware how we loose the bonds of society by weakening the hands of government; and, while he admits that real improvements ought not to be discouraged, insists upon the necessity of opposing *dangerous experiments*, and of resisting the application of desperate remedies proposed by pretending empirics, founded on, and prompted by, a spirit of bold and hazardous speculation. He has, however, said nothing, which can enable his readers to distinguish the pretending empiric from the skilful physician, or dangerous experiments from real improvements.

ART. XXXIII. *Parental Duties: Illustrated from the Word of God, and enforced by a particular Account of the salutary Influence therein ascribed to the proper Government of Children; in three Sermons, preached to a Church of Christ in Richmond Court, Edinburgh.* 8vo. 71 Pages. Price 1s. 6d. Edinburgh, Robertson and Co. London, Johnson. 1792.

THE important subject of domestic education is in these discourses treated in a plain, practical, and useful manner. The parental duties of discipline and of instruction are distinctly explained; and a due attention to these duties is enforced from several important considerations. On the head of discipline, the author attempts to settle the proper medium between excessive rigour and excessive indulgence, but in our judgment leans too much towards the extreme of severity. Judicious observations are made upon the folly of exercising arbitrary authority for the sake of inuring children to contradiction and disappointment, and upon the bad effect of treating them with partiality. With respect to instruction, though this writer recommends an early initiation into what may be now properly called the old school of theology, he by no means confines his directions to theological subjects. The parents are exhorted, at the same time that they instruct their children in the principles of religion, to *teach* them [the author sometimes inaccurately says *learn* them] modesty, neatness, discretion, sobriety, industry, frugality, a habit of thinking, truth, justice and benevolence, care to avoid bad company, &c. On these and other moral topics so many useful hints are suggested, that we think these sermons may be read with much benefit by those parents, who, from a sense of duty, are desirous of 'training up their children in the way in which they should go.'

ART. XXXIV. *The Order observed at the Opening of the Countess of Huntingdon's College, at Cheshunt, Hertfordshire, on Friday the 24th of August, 1792; with the Admonitory Address, or Charge, delivered to the Students, President, and Trustees of the same, by the*

the Rev. Anthony Crole, Minister of Pinner's-hall Meeting ; and the Sermon preached on the Occasion, by the Rev. John Eyre, Minister of Homerton Chapel, Hackney. Embellished with a neat Engraving of the College. 8vo. 86 Pages. Price 1s. Sold at Spa-fields Chapel. 1792.

THE late countess of Huntingdon, in the year 1763, opened a college at Trevecka, near Talgarth, South Wales, for the education of young men as preachers in that branch of the body of methodists which that lady took under her patronage. This seminary was supported at her sole expence till the time of her death. About four years before the demise of lady Huntingdon, several persons, who were zealous for the support of the same interest, formed the design of continuing this college by subscription. The plan was carried into execution ; and it having been thought expedient to remove the college from Wales to the neighbourhood of London, it is now opened at Cheshunt, under the direction of the rev. Mr. Nicholson, with seven students.

The present publication contains the substance of the religious service performed at the opening of this college. The religious principles and the strain of preaching of the body, for whose support this seminary was instituted, are so well known, that it is unnecessary to enter into a particular account of the piece. Its principal contents are, an admonitory Address, a Sermon, and THE ARTICLES OF FAITH [those of Calvin], to which every Trustee, President, and STUDENT is required to give his hearty assent and consent, and departing from which he is *removable and to be removed*. These articles, we observe, are not announced, with the other contents, in the title-page.

ART. XXXV. *An Address delivered to the Clergy of the Deaneries of Richmond, Catterick and Boroughbridge, within the Diocese of Chester, at the Visitations held June 9th and June 14th, 1792.* By Thomas Zouch, A. M. Chaplain to the Right Honourable the Master of the Rolls, and Rector of Wycliffe, Yorkshire. 4to. 13 Pages. Price 6d. Newcastle upon Tyne, Hodgson ; London, Deighton. 1792.

THE purport of this short Address is, to incite the younger clergy to the diligent prosecution of theological studies, and particularly to recommend to their attention a tract lately published under the title of, ' A list of books recommended to the younger clergy, and other students in divinity in the diocese of Chester ;' of which see an account in our Review, Vol. XII. pag. 88.

ART. XXXVI. *Hints and Helps to the Clergy of every Denomination ; designed to promote the Credit, the Comfort, and the Usefulness of their Lives.* 12mo. 33 Pages. Price 1s. Dilly. 1792.

A PLAIN practical address, which, though in some parts it will by many be thought to favour too much of methodism, is on the whole not unworthy the attention of young divines.

**ART. XXXVII.** *A Friendly Visit to the House of Mourning*, 12mo. 72 Pages. Price 4d. Faulder. 1792.

BOETIUS, a christian divine, wrote a treatise on Consolation, in which he drew his topic of comfort wholly from philosophy, without insisting upon the peculiar consolations of christian hope. The writer of this small tract, on the contrary, despises the consolations of philosophy, and directs the attention of the afflicted wholly to the promises of the gospel. The piece is written upon Calvinistical principles, in a plain, serious, and affectionate strain, and abounds with scriptural allusions and quotations.

**ART. XXXVIII.** *Family Prayers for the Philanthropic Reform; with a short Catechism and an Address to the Children.* By G. Gregory, D. D. Chaplain to the Philanthropic Society. 8vo. 25 Pages. Price 6d. Johnson. 1792.

IF that be a good book which is judiciously adapted to answer a good purpose, this small piece is entitled to that character. The design of the publication, which is to make the objects of the charity of the Philanthropic Society sensible of their happiness, in being admitted to partake of the benefit of the institution; and to give them such principles, as may secure their future innocence and usefulness, is beyond all doubt highly laudable. And Dr. Gregory has, with great judgment and propriety, adapted both the sentiments and the language of the several parts of this manual to the capacities, and the circumstances, of the young persons for whose use it was drawn up.

M. D.

POLITICO-THEOLOGY.

**ART. XXXIX.** *A Letter from the Right Hon. Edmund Burke, M. P. in the Kingdom of Great-Britain, to Sir Hercules Langrishe, Bart. M. P. on the Subject of Roman Catholics of Ireland, and the Propriety of admitting them to the elective Franchise, consistently with the Principles of the Constitution as established at the Revolution.* 8vo. 88 Pages. Price 2s. Debrett. 1792.

MR. Burke commences his letter by some general compliments, and by agreeing with sir Hercules that times and circumstances, considered with reference to the public, ought very much to govern our conduct, though he is far from slighting, when applied with discretion to those circumstances, general principles and maxims of policy. The principle laid down by sir H is, that the Roman catholics should enjoy every thing *under* the state, but should not be *the state itself*. On this Mr. B. remarks, that it becomes a matter 'of serious consideration, whether, because wicked men of various descriptions are engaged in seditious courses, the rational, sober, and valuable part of *one* description should not be indulged their sober and rational expectations?' The popery laws, he asserts, have produced much mischief: their declared object was to reduce the catholics of Ireland to a miserable populace, without property, without estimation, without education; they divided the nation into two distinct bodies, without common interest, sympathy, or connexion; one of which bodies was to possess *all* the franchises, *all* the property, *all* the education; the others were to be drawers of water, and cutters of turf

for

for them. It ought not therefore to be matter of surprize, when we had, for near 100 years, reduced them to a mob, that whenever they came to act at all, many of them should act exactly like a mob, without temper, measure, or foresight. It therefore becomes a matter of serious consideration, whether the proper remedy ought not to be applied now, viz. to raise an aristocratic interest, that is, an interest of property and education among them, and to strengthen, by every prudent mean, the authority and influence of men of that description.

In the word state Mr. B. observes there is much ambiguity; when it is used to signify the higher or ruling part of the commonwealth, the situation which makes men subject to the state without being citizens is the worst of servitude. To exclude the Roman catholics; however from the executive power, is only to render them a lower and degraded state of citizens. The republic of Venice, he observes, excludes all but those of certain families from certain posts and offices, but in such states the nobles have generally a monopoly of honours, and the commons a monopoly of wealth. If the government of Ireland had been wholly aristocratical, the situation of the catholics would be more tolerable, but a plebeian oligarchy is the most intolerable of all. The protestants are not numerous enough to form a democracy, and ought not to assume a superiority over the catholics.

To the Roman catholics of Ireland the popular part of the constitution must be the most odious of all. It is not an actual, and still less a *virtual* representation. It is power unlimited placed in the hands of an adverse party. P. 19.

'This universal exclusion seems to me a serious evil—because many collateral oppressions, besides what I have just now stated, have arisen from it. In things of this nature, it would not be either easy or proper to quote chapter and verse: but I have great reason to believe, particularly since the octennial act, that several have refused at all to let their lands to Roman catholics; because it would so far disable them from promoting such interests in counties as they were inclined to favour. They who consider also the state of all sorts of tradesmen, shopkeepers, and particularly publicans in towns, must soon discern the disadvantages under which those labour who have no votes. It cannot be otherwise, whilst the spirit of elections, and the tendencies of human nature continue as they are. If property be artificially separated from franchise, the franchise must in some way or other, and in some proportion, naturally attract property to it. Many are the collateral disadvantages, amongst a *privileged* people, which must attend those who have no privileges. Among the rich, each individual is of importance; the poor and the middling are no otherwise so, than as they obtain some collective capacity, and can be aggregated to some corps. If legal ways are not found, illegal will be resorted to; and seditious clubs and confederacies, such as no man living holds in greater horror than I do, will grow and flourish, in spite, I am afraid, of any thing which can be done to prevent the evil. Lawful enjoyment is the surest method to prevent unlawful gratification. Where there is pro-

perty, there will be less theft; where there is marriage, there will always be less fornication.'

Mr. B. asserts, that 'it is *not* a fundamental part of the settlement at the revolution, that the state should be protestant, without *any qualification of the term*. With a qualification it is unquestionably true; not in all its latitude.' Atheists, and they, he says, who think religion of no importance to the state, have abandoned it to the conscience or the caprice of the individual; they make no provision for it whatever, but leave every club to make or not a voluntary contribution; but such was not the wisdom of our ancestors. Even the church of Scotland has her 'Confession of faith.' In England, even during the troubled interregnum, it was not thought proper to establish a *negative* religion. As to the coronation oath, Mr. B. thinks it does not preclude the king from assenting to any regulations which parliament might think fit to make with respect to enlarging the franchises of Roman catholics. The act of the fifth of Anne is meant to guard the church implicitly against any other mode of protestant religion. Thus far Mr. B. urges, to show, that it was not settled at the revolution, that the state should be protestant in the latitude of the term, but confined to a particular form of the protestant religion. The inference is, that the Roman catholics ought to stand upon a footing with other dissenters, otherwise it would make a merit of dissenting from the church of England, because the man happens to dissent from the church of Rome also. The most perfect protestant would then be he who protests against the whole christian religion; and that a person's having no christian religion is a title to favour, in exclusion of the largest description of christians, who hold all the doctrines of christianity, though holding with them some errors and superfluities, is rather more than, he believes, any man who has not become recreant and apostate from his baptism will choose to affirm. P. 30.

'The countenance given from a spirit of controversy to that negative religion, may, by degrees, encourage light and unthinking people to a total indifference to every thing positive in matters of doctrine; and, in the end, of practice too. If continued, it would play the game of that sort of active, proselytizing, and persecuting atheism, which is the disgrace and calamity of our time, and which we see to be as capable of subverting a government, as any mode of misguided zeal for better things.'

Our author quotes the magna charta, to prove, that no man ought to be dispossessed of his franchises but by the judgment of his peers, or the law of the land. He does not, however, go so far as to deny the authority of statutes made in defiance of magna charta, but he considers that act as *fundamental*, and the later acts relative to papists, &c., as only temporary.

To remove the apprehensions of his correspondent respecting the danger of altering the principles of the revolution, Mr. B. remarks, that he cannot possibly confound all the things which were done at the revolution with the *principles* of the revolution; or think, that it was a thing conformable to the declared principles of the revolution, to deprive 'some millions of people of all the rights of citizens.'

The



The true revolution, with the Irish, Mr. B. says, was that of 1782. At that time they were not afraid to review what was done in 1688, neither ought they to be afraid of it now. The power of the pope Mr. B. calls 'a commodious bugbear,' but doubts whether at present it will have any effect. With respect to the danger of mutiny and sedition among the Irish, he cannot conceive, that relieving their oppressions is likely to have this consequence; and as to seditious associations, &c., he thinks they might be prevented, by excepting the leaders by *name* from any benefit of the act. On the other hand, he is apprehensive, that a union between the catholic and the protestant dissenters would be inimical to the ecclesiastical establishment; and as five sixths of the people of Ireland are of this description, such an union ought to be prevented by removing from the catholics every cause of complaint. After asserting, that these have been ever his sentiments, our author proceeds: p. 86.

'You hated the old system as early as I did. Your first juvenile lance was broken against that giant. I think you were even the first who attacked the grim phantom. You have an exceeding good understanding, very good humour, and the best heart in the world. The dictates of that temper and that heart, as well as the policy pointed out by that understanding, led you to abhor the old code. You abhorred it, as I did, for its vicious perfection. For I must do it justice: it was a complete system, full of coherence and consistency; well digested and well composed in all its parts. It was a machine of wise and elaborate contrivance; and as well fitted for the oppression, impoverishment and degradation of a people, and the debasement, in them, of human nature itself, as ever proceeded from the perverted ingenuity of man. It is a thing humiliating enough, that we are doubtful of the effect of the medicines we compound. We are sure of our poisons. My opinion ever was (in which I heartily agreed with those that admired the old code) that it was so constructed, that if there was once a breach in any essential part of it; the ruin of the whole, or nearly of the whole, was, at some time or other, a certainty. For that reason I honour, and shall for ever honour and love you, and those who first caused it to stagger, crack, and gape.—Others may finish; the beginners have the glory; and, take what part you please at this hour, (I think you will take the best) your first services will never be forgotten by a grateful country.'

We have dwelt the longer on this article, not only from its own intrinsic importance, but because every thing that comes from the pen of Mr. B. deserves respect. In the publication before us he is cool and temperate, and treats the subject with the dignity and gravity which it deserves; and though we cannot help observing a very strong partiality to the catholic persuasion in our author, which inclines him to state every thing as much as possible in its favour, yet the truth of his general principles of toleration we are not disposed to dispute, and we trust we never shall see disputed with any effect in an enlightened age.

D.

ART. XL. *A Letter to the Dean of Lincoln concerning Tithes.* By a Member of the Church of England. 8vo. 33 pages. Price 6d. Robinsons. 1792.

THIS member of the 'church of England,' who seems to be a resident in Lincolnshire, complains 'of the attempts to set aside decrees made in the courts of chancery or exchequer, upon inclosures which took place in the last century.' He attacks the odious maxim of *nullum tempus occurrit ecclesiæ*; asserts, that 'the possession of the whole of the tithes by the clergy to their own separate use appears to have been obtained by length of time, and forbearance on the part of the laity;' and observes, that the best method of disparaging the christian religion, and bringing its ministers into contempt, is to let them take 'tithes in kind.'

We profess our utter abhorrence of that spirit of ecclesiastical litigation which he deprecates; and are astonished, that the clergy of Lincolnshire, at so critical a period, could think of enforcing obsolete and odious claims.

## L A W.

ART. XLI. *Debates in both Houses of Parliament on the Bill introduced by the Right Hon. Charles James Fox, for removing Doubts respecting the Functions of Juries in Cases of Libel: with the Questions addressed by the House of Lords to the Judges thereon, and their Answers. To which is subjoined the Statute.* 8vo. 160 pages. Price 2s. 6d. Johnson. 1792.

THERE is not any branch of government exercised by the nominees of the executive power, of which the people ought to be more jealous, than the administration of justice; or any part of that department, in which the influence of the crown hath in the course of the present century been so glaring and apparent, as in cases of libel.

Mr. Fox, on May 20, 1791, made a motion 'for a grand committee of public justice,' in order to consider the law of libels; and, by way of pointing out the necessity of that step, instanced the case of Luxford the printer, which had not only excited his surprise, but that of many persons of the profession of the law. 'There was certainly (he said) as general a disapprobation of his punishment, as for many years had attended any decision of a court, and a general impression that it was inordinate. The sentence was pillory and imprisonment, and this for a publication, which in his opinion, was not at all a libel in the way in which it was laid in the indictment.'

The doctrine of which he complained was, that the jury were not capable of drawing an inference, although they were to be allowed to fill up *innuendos*, which were sometimes very difficult of explanation; this he said, about seven years ago, was publicly and powerfully asserted upon the trial of the dean of St. Asaph.

Lawyers were divided on this subject; some contended that the verdict was special, others general. 'The first man who brought the latter doctrine into play was John Lilburne, who, in the year 1649, said the judges were cyphers, and that the jury were the judges both

both of law and fact: judge Jermyn, indeed, had called this doctrine a *damnable and blasphemous heresy*; but the jury, who were the gods of this heresy, had found Lilburne, their idolater, innocent. Until of late years, this doctrine, he added, had not been much considered; and from the restoration to the revolution the question was kept out of sight by the licence, without which it was then the law, that all printing was libellous.

In trials for libel, the matter could not be brought to issue upon any special plea; the general issue must be pleaded, and there resulted from it this solecism, that a man must be found guilty of the whole, when the jury even believed him innocent of that part upon which the rest depended. It had been laid down as a rule, *ad questionem facti non respondet curia: ad questionem juris non respondent juratores*. But in trials for murder, which, like libel, was certainly a compound of fact and law, the judges always instructed the jury to find both; in cases of felony they did the same, and libel alone was the *anomaly*, in which it was absurd for the jury to think of law.

In the case of the king against Cutchins, lord Holt had even referred the meaning of the words to the jury; lord Raymond indeed in 1731 had delivered an opinion directly contrary to that which was here implied; and it was from that period that the present doctrine took its date; lord Mansfield, however, in the case of the king against Horne had forsaken it. Amongst these jarring opinions, absurdities, and circumstances of injustice, he felt himself unable to propose any remedy, and he had recourse to the wisdom of that house to supply it.

We shall not follow this celebrated bill through its various stages, but shall content ourselves with observing, that among the peers, lords Camden and Loughborough, contended against the lords Thurlow and Kenyon, and the act, of which the following are the leading features, was carried triumphantly.

The statute 32 Geo. III. c. 60. states, that, on the trial of an indictment or information for a libel, the jury sworn to try the issue, may give a general verdict of *guilty or not guilty*, upon the whole matter put in issue upon such indictment or information, and shall not be required or directed by the court or judge to find the defendant or defendants guilty, merely on the proof of the publication by such defendant or defendants of the paper charged to be a libel, and of the sense ascribed to the same in such indictment or information.

Thus, notwithstanding the vaunted advantages of this bill, the question whether *truth* be, or be not a libel, is still afloat; and it may be added, that without a specific negative to this very obnoxious doctrine, the liberty of the press can never be said to be fully and fairly ascertained.

**ART. XLII.** *The Rights of Juries defended. Together with Authorities of Law in support of these Rights. And the Objections to Mr. Fox's Libel Bill refuted.* By Charles Earl Stanhope, Fellow of the Royal Society, and of the Society of Arts, and Member of the American Philosophical Society at Philadelphia. 8vo. 164 pages. Price 3s. Elmsly. 1792.

THIS tract contains a detailed account of authorities in support of the arguments lately made use of in both houses of parliament, in  
behalf

behalf of the principle of Mr. Fox's bill, and we find Littleton, Coke, Hale, Vaughan, and Holt quoted, and adduced against its enemies.

‘It will scarcely be believed,’ says lord S., ‘that, at the end of the eighteenth century, a system should have been attempted to be established, and that juries should be directed to find a man guilty of a crime, for publishing a paper which perhaps contains no criminal matter whatsoever; and that the question of the criminality or innocence of the person thus *blindly convicted* by the jury, should afterwards be decided by judges appointed by the crown: which system, if it had been established, would have annihilated at one blow the liberty of England.’ We willingly present our readers with the following quotation, as we think it does great honour to the author.

‘The present chief justice of the common pleas has maintained, with great strength of argument, that *speculative* writings upon government are not libels. The thing that is illegal, is the *exciting* any one to sedition, or to a breach of the peace. The question therefore upon a libel is, whether the paper published *did thus excite*, and *was so intended*; consequently mere *speculative* writings on the constitution are not libels, however absurd they may be. Suppose, for instance, that a man were to write a *speculative* work, to prove that a trial by a single judge, would be far preferable to the trial by jury; or that a parliament composed only of a king and house of peers, would be beyond comparison better than a legislature of king, lords, and commons. No man could possibly reprobate such a work more than I should; but if the work did *not* excite the people's sedition, such a *speculative publication* could certainly have never been deemed a libel: for absurdity is no part of the definition of a libel.

‘If our boasted liberty of the press were to consist only in the liberty to write *in praise* of the constitution; that is a liberty enjoyed under any arbitrary government. I suppose it would not be deemed quite an *unpardonable* offence even by the emperors of Russia, if any man were to take it into his head to write a panegyric upon the Russian form of government. Such a liberty as that, might therefore properly be termed the Russian liberty of the press. But, the *English liberty of the press*, is of a very different description: for by the law of England, it is not prohibited to *publish speculative* works upon the constitution, whether they contain praise or censure.

‘The liberty of the press is of inestimable value, for without it, this nation might soon be as thoroughly *enslaved* as France was, or as Turkey is. Every man who detests the *old* government of France, and the *present* government of Turkey; must be therefore earnest to secure that *palladium* of liberty, and must also be anxious to preserve to the people, inviolate, the trial by jury, that transcendent, that incomparable, and guardian right.’

After combating the enemies to the rights of juries in cases of libel, and asserting, that they seem to be surrounded by ‘dearth and famine’ in respect to legal authorities, his lordship returns once more to the ‘importance’ of juries in general; and, having stated that they are coeval with the first civil government in this island, and have remained sacred amidst all the subsequent conquests and changes, he concludes as follows.

Far.

Far otherwise has it been with respect to every other part of our constitution. Corruption has, in former times, pervaded the *house of commons*; and the undue influence of the crown in these times, has even crept into the *house of lords*. Previously to the happy æra of the revolution in the last century, we have had tyrants upon the throne; such as the bloody Richard III; the cruel Henry VIII; the three first kings of the Stuart family; and that *English Tarquin* king James II.

We have had in our courts of justice such execrable men as the ship-money judges of king Charles, and the dispensing judges of king James. We have even had upon the bench such monsters as Scraggs and Jefferies, whose very names no honest man can hear without horror and indignation. Our *habeas corpus*, that second *magna charta*, has sometimes been suspended by act of parliament. The people have been *disarmed* by an undue stretch of the prerogative, which flagrant violation of the constitution was afterwards pointedly reprobated in the declaration of the bill of rights. Even the very essence of freedom in this country has been attempted to be destroyed, by the most violent and alarming of all measures, the licensing act of king Charles the second, which totally destroyed for a time the *liberty of the press*.

In short, at some period or other of our history, every thing valuable, every thing important in our form of government, has been either annihilated or rendered useless; and every rampart against tyranny, every defence of our rights, and all the outworks of the constitution, have suffered a temporary overthrow, by the violent efforts, or artful designs, of the enemies of public freedom.

One *citadel* however has withstood the siege. One important fort has alone successfully resisted the attacks that have been made upon it: it has resisted for ages: it has neither been destroyed by sap, nor taken by storm.—If therefore we are still a free nation; if this kingdom is the richest, and the most prosperous country that at this moment exists in Europe; we owe it to that strong hold, and *fastness of the people*, to that impregnable fortress of the English constitution, the trial by jury. This is that invulnerable bulwark of liberty, which parliament has lately protected, and will I trust ever continue to protect: at least I shall consider it as one of my most essential duties, to defend it steadily to the last hour of my life.

## P O L I T I C S.

ART. XLIII. *The Speech of the Right Hon. William Pitt, Chancellor of the Exchequer, on Friday, the 17th Day of February, 1792, on proposing the Application of an additional Sum for the Reduction of the public Debt, and the Repeal of certain Duties on Malt, on Female Servants, on Carts and Waggon, on Houses, and on Candles.* 8vo. 47 pages. Price 1s. Robinsons. 1792.

MR. PITT here congratulates himself, and the other members of the house of commons, upon beholding that period, when they are enabled to adopt a system, which affords immediate and substantial relief, to a large body of their constituents.

Supposing [says he] that the distribution which I have suggested should appear to the house fit to be adopted, and that taxes to the amount of 200,000*l.* *per annum* should now be taken off, I  
will

will beg leave next, for the purpose of bringing the whole subject under consideration, to state the particular taxes, which, if nothing preferable is suggested by others, I shall propose to repeal. And in making this selection, there are two objects which I wish principally to keep in view. The first to which it is very material to attend, is, that the actual relief felt by the public should be proportioned to the amount of revenue which is relinquished. Under this description, those taxes seem most clearly to be included, which are raised by the mode of assessment, because as they are paid directly out of the pocket of the individual, and do not pass through circuitous channels, like taxes upon articles of consumption, where the tax is often blended with the price of the commodity, there can be little doubt that the relief intended to be given, will in these instances be effectual to its fullest extent. The other object which I naturally have in view is, that the relief intended should apply peculiarly to that class, to whom, on every account, it ought first to be extended, I mean the most necessitous, and the most industrious part of the community.'

Mr. Pitt then proposes to repeal :

1. The temporary duty on malt, imposed in the preceding session ;

2. Certain permanent taxes, falling within the description of those raised by assessment, viz.

1. The tax on female servants, which is paid by the poorer class of housekeepers, and which is charged upon 90,000 different families, to the amount of 31,000l. ;

2. The tax on carts and waggons, which applies to the whole yeomanry of the country ; about 90,000 persons are affected by this tax, the amount of which is nearly 30,000l. ;

3. The tax of three shillings on houses having less than seven windows ; this is levied on from three to four hundred thousand houses, and amounts to about 56,000l. ;

And 4. The last additional tax of a halfpenny per pound on the article of candles ; its amount is stated to be about 106,000l.

The total of these taxes is reckoned at 223,000l.

Every one knows, that these taxes were repealed on the suggestion of the chancellor of the exchequer, and there are but few who are ignorant of his motives.

**ART. XLIV.** *A Letter to a Member of Parliament, on the Conclusion of the War with Tippoo Sultan.* By an Impartial Observer, 8vo. 42 pages. Price 1s. 6d. Cadell. 1792.

It is here asserted, that the late war in India, 'reflected a lustre on the British arms in its progressive stages,' and that the treaty with Tippoo was the result 'of deliberate wisdom and magnanimous policy.'

The Roman maxim of *delenda est Carthago* is reprobated as equally unjust and impolitic ; while, on the other hand, the conduct of the Lacedemonians in the plenitude of their dominion is highly praised, as, instead of annihilating a rival state, when empowered so to do by the fortune of their arms, they exclaimed ;  
'Heaven,

Heaven forbid that we should put out one of the eyes of Greece!"

'Let Tippoo Sultan then flourish in peace, since no longer formidable in war. Let him still rank [continues the author] among the potentates of Asia, since by the reduction of his territorial possessions, by the decrease of his revenue, and the dissolution of foreign alliances, he must contract the sphere of his ambition, and cease to be the illustrious incendiary of the eastern world.

'Preventive policy, which obviates future danger, is far preferable to that vindictive policy, which consists in unnecessary retrospect, or has no object but revenge. Even an antipathy to Britons may be lost in the admiration of their glory; and the Sultan himself, or the young princes (now under the protection of a conqueror, whom they recognise as a father); may become in a future period, instead of an exasperated enemy, the determined ally of the British government.'

This 'impartial observer' pays many compliments to the character and abilities of both parties in parliament.

ART. XLV. *An Address to the People of England, on the Part their Government ought to act, in the present War between the combined Armies of Austria and Prussia, and the armed Mob of France.* By Count Zenobio. 8vo. 33 pages. Price 1s. Sheffield, Gales; London, Ridgway. 1792.

In this pamphlet, which is dated Sept. the 2d, count Zenobio felicitates himself on having predicted all that has lately occurred to France. We do not find, however, that he prophesied the retreat of the best disciplined armies in Europe, before 'an armed mob;' and if he were really so well acquainted with the destinies of empires, as he pretends to be, we are astonished that he did not communicate his information to the duke of Brunswick, who might have spared himself the dishonour of an inhuman proclamation, and the ignominy of a precipitate retreat.

The count dwells much upon the word *equality*, the meaning of which we apprehend that he mistakes, at least, he does not apply it in the sense made use of by the French legislators; for while he would torture it into a *community* of property, they intend only by it to express a *community* of civil rights and privileges; this, by the bye, is a common error, into which most, if not all, the *Anti-gallicans* of the present day have fallen.

It is here recommended to the French nation, to adopt a government nearly similar to that of Great Britain; and to the English ministers, to assist the continental powers in enforcing this plan.

We shall transcribe a short passage or two, respecting this country.

'I cannot finish this address without saying a few words more particularly directed to England. Let us not deceive ourselves. The situation of this country is momentous. Its fate is hastily approaching. Either a confirmation of the present abuses, or a complete revolution must soon be determined, if a happy medium is not found out.'

' Let us put this matter in its true point of light. The evil of a bad representation and corrupt parliament exists, no body dares deny it. But there is danger in attempting a reform.—Agreed. But there is also danger in refusing to correct so great an evil in the very *vitals* of the constitution. The people may be driven to seek justice and redress at any peril. Here is the difference in these two cases: in the first, if you encounter the danger, you have also the chance of receiving the benefit: but in the second, you do not avoid the danger, and are sure to remain with the evil.—Can there be any doubt about the choice? I think every man of candour and common sense, will answer with me,—*None.*'

Although rather wavering and unsettled in his political principles in general, we must do the author the justice to say, that he *seems* to have been always the friend of a parliamentary reform in this country.

**ART. XLVI.** *A Review of the political Principles of the modern Whigs. In a second Letter addressed to the Right Hon. Lord Sheffield.* By the Rev. Jerom Alley, LL.B. M.R.I.A. Chaplain to his Lordship, and Author of Historical Essays on the Lives and Characters of William the Third of England, and Louis the Fourteenth of France, &c. 8vo. 137 pages. Price 2s. 6d. Debrett. 1792.

THE author before us is of opinion, that most of those, who have lately favoured the world with their ideas on 'political constitution and the rights of man,' have sacrificed practice to theory, and produced rather ingenious fancies, than wholesome truths; he also thinks, that they have done but little to advance the science of political economy, though a great deal 'to spread the lust of change and the fever of discontent.'

We shall present the reader with one or two short extracts:

' Were I to specify even a few of the doctrines to which I have here alluded, I should be thought to have spoken with moderation of their tendency, and with reserve of their licentiousness. That the people may spoliolate kings, and dissolve governments when they please; that sovereignty resides not in the rulers, but the ruled; that they who should, individually, obey, are they who ought collectively to govern; that all monarchy is baneful, but that hereditary monarchy is pre-eminently so; that France will speedily acquire the ascendancy of England, if England do not imitate the conduct of France; and that the toleration granted to all sects in those countries is nevertheless not toleration but despotism;—these are sentiments, surely, of which he who asserts they are qualified to produce the most mischievous effects, will have no reason to expect the contradiction of the moderate and the wise.

' Generalities of this nature, indeed, are doubly injurious; injurious, because the errors they include are less easily to be detected by common minds; and because they are designed not only to urge men to the claim of fancied rights, but to excite the belief that oppression is experienced, where imagination only can spy a grievance. They have therefore artfully been employed



to further the schemes of party: they have infused a dangerous spirit of dissatisfaction into many who are better inclined to adopt than to investigate opinions; they have converted tavern wits into noisy politicians; and stimulated those to wield the pen of faction, whose hand nature intended but for the spade or for the plough.'

The rev. Mr. A. is not disposed to give any quarter to 'the British jacobins,' or indeed to any whose principles do not exactly tally with those of himself and his patron. According to him, the spirit that now animates the friends of freedom in this country boasts of a much more ancient date, and is derived from a far different stock than has been generally supposed:

'Under the banner of Cade and Ball, it acted upon the same levelling principles, and displayed the same pretended attachment to the rights of man, by which it has lately acquired distinction. It was cherished by Cromwell, until Cromwell had completed his scheme of usurpation: it was the animating soul which dictated the decrees, and regulated the movements of the rump parliament: and it enjoyed decided victory, when Hugh Peters poured his song of odious exultation; poured it, while humanity and justice shuddered and wept.'

ART. XLVII. *Reflexions sur les Gouvernemens, pour servir de Suite, &c. Reflections on Government, intended as a Continuation of the Work of Mr. Burke on the French Revolution, and that of Mr. Paine on the Rights of Man.* By Ph. Secretan. 8vo. 190 pages. Pr. 4s. sewed. Richardson. 1792.

THE following is the preface of the author, and it seems to convey the sentiments of a modest and a good man:

'The reflections which I now present to the public are not new, and I am not sure that they are altogether just; they contain the fruits of studies and conversations, which I have arranged as well as I am able, and which I now publish in the hope of contributing to the public good.

'At this moment, when so many efforts are made to change our ancient customs on purpose to introduce a new order of things, it appears to me to be proper for every one to do all in his power, in order to turn the minds of men from what is bad, and attract them towards what is good. The present epoch in which we live, will, perhaps, decide the fate of several centuries: the lot of future generations may therefore depend upon the bases of government which we now establish.

'This is my contribution; I desire ardently that it may be useful; and I can say, from the bottom of my heart, that this desire is the principal motive which animates my labours.'

Book I. treats of man; of the origin of societies; of the right of property; of inequality among mankind; of the equality of rights; of laws; of liberty; of the people; of morals; of natural law; and of religion.—II. Of the different kinds of government in general.—III. IV. V. and VI. Of the democratic, aristocratic, despotic, and monarchical species of governments in particular.

We shall present our readers with two short extracts:

Book III. p. I. Of the principles of a democracy.

'It

• It may be easily conceived, that, in a democracy, those who maintain good order, the observation of the laws, and purity of manners, are neither the ambitious, nor the perverse, nor the luxurious, nor the debauched part of the community; those who love justice and propriety, are virtuous men. What power then is there in a democracy to repress ambition, avarice, and licentiousness? none other than the league of the virtuous.

• Thus it may be predicted, that a democratic republic will flourish as long as the party of the virtuous prevails over all others, and that it will fall into ruin and decay, in proportion as this party becomes feeble; but it may be necessary to developé this idea.

• The end of a federation ought to be the common interest of all the confederates; if there be not a general tendency towards this common interest, the federation cannot subsist. Democracy is a federation of citizens; it is necessary, therefore, in order that this federation may have consistency and force, that the citizens enact laws relative to the interest of the federation, and that they also observe them. In order to make and obey such laws, it is absolutely necessary that they love this federation, or, what is the same thing, the republic, of which they are members; it is even necessary, that their attachment to it should surpass their love of every thing else. Republican virtue is nothing but the love of the republic, and it is by the direction of the conduct of a citizen towards the good of the state that it is manifested.

• In a pure democracy it is equally the duty of all citizens to maintain the laws, and each of them also possesses an equal right to agree or dissent, relative to their formation; now this equality of rights will not accord with a great inequality of conditions and of fortunes; besides, the hate of inequality is one of the consequences of the love of the republic; whatever one possesses more than another seems to be taken from the commonwealth; it ought to be observed also, that the union of men cannot subsist, but in conformity to their interests; now the interest of him who is extremely opulent disposes him to preserve for himself that which other men desire to have; thus a great inequality, in point of wealth, tends directly to form opposite interests, and to disunite the citizens; it is therefore entirely contrary to the spirit of a democratic government.

• No government allows so much liberty to man as this, but in no other is it so necessary that men should be worthy of being free.

• The more the citizens of a democracy are occupied with their private, the less are they occupied with the public interest: the more they permit themselves to be governed by avarice and cupidity, the less will they agree in making their federation intimate and durable.

• To render men almost indifferent as to private interests, and to reunite all their affections in behalf of the commonwealth, general laws are not of themselves sufficient; a discipline that regulates their education, and all the habits of their life, is absolutely necessary.

Book v. chap. III. Of the influence of religion in a despotic state.

• Religion is one of the principal bases of a despotic government; it alone can keep the army and the subjects in submission; it alone can temper the power of the despot.

• Besides, religion allies itself admirably with that terror which despotism is obliged to spread around; it inspires the ministers of tyranny with a devotion which occupies the places of virtue and honour;

it would be too humiliating to be the slave of a man, but it is proper to obey the will of a sacred being, and to evince toward him an unbounded submission.

‘ The moment that Alexander had conquered the Persian empire, he perceived the necessity of causing himself to be worshipped. Octavius rendered divine honours to Julius Cæsar, and permitted temples and altars to be erected to himself; in a short time it became a capital crime not to adore the image of the emperor, or to refuse to swear by his fortune.

‘ It is the image of God upon earth, the representative of the prophet, the guardian of the holy cities of Mecca and Medina, of Jerusalem and Damascus, who governs the ancient Ottoman empire, in consequence of the devotion of the faithful musfulmans. In the first conversation that Montezuma had with Cortes, the emperor of Mexico thought it his duty to inform this stranger, who was said to be a favourite of the sun, that he himself was nothing more than a man, composed of bones and flesh like other men.

‘ Whenever the power of religion is able to contend with the power of the prince, the confidence and attachment of the people become necessary for the support of the throne; it is good policy, therefore, in the prince to consult the public opinion, and whenever the public opinion acquires force, fixed rules, and permanent assemblies, become necessary.’

ART. XLVIII. *Du Pouvoir Executif dans les grands Etats, &c. A Treatise on the Executive Power in large States.* By Mr. Necker. 2 Vols. about 405 pages each. Imported by De Boffe, 1792. [The name of the place where printed is omitted.]

MR. NECKER retired from public life, without carrying with him the confidence, or the regret, of either of the two great parties in France. He is determined, however, not to be forgotten, for he appears from time to time upon the stage, and eagerly solicits the attention of a nation, whose conduct he pretends to abhor, and whose applause he affects to despise.

‘ The time is not yet far distant [says he, in his introduction] when all the people of the earth were united, by interest and affection, to the projects and the hopes of the French nation; when it was imagined, that the first kingdom of Europe was to add a new glory to its exalted destiny, and give the example of a happy regeneration in political principles. The first developement of public liberty could not be observed without emotion, among a people claiming so many titles to celebrity; and the looks of all men were fondly fixed upon that memorable epoch, when a monarch, the heir to a power, of which the extent was unknown, conceived the generous resolution of setting bounds to it, and, disdaining the ambition of an authority without limits, delivered himself up to the emotions of a virtuous mind, and guaranteed all the good he was desirous of accomplishing.

‘ Men of sensibility, men of exalted souls, whether foreigners or Frenchmen, were present in imagination on that great day, when the august benefactor of France, surrounded by the deputies whom he had called around the throne, concerted with them the means of perpetuating the public felicity.

‘ While surveying the different countries of Europe at this epoch, it might have been said, that the first representatives of the French people had to express not only their own, but the gratitude of all nations ; and it might also have been affirmed, that they held in their hands the cause of the universe ; so much did the hearts of all men associate with the success of their important enterprise. We still love to recollect the moment when that numerous class of citizens, subjected in such a variety of ways by unjust customs, were relieved from their thralldom ; and, notwithstanding their ingratitude, the act which secured their rights and exalted their destiny, will still preserve its rank in the memory of mankind ; for a great moral idea is independent of events, it triumphs over false judgments, and survives all the passions.

‘ But Europe soon beheld with disgust, that the rivalry and discord of our legislators prevented them from advancing in the career pointed out to them : it was still, however, expected, in consequence of the final dispositions of the constituent assembly, that order would be united to liberty.

‘ The great mass of mankind remains long attached to one sentiment ; it is an immense body which moves altogether, and which can be neither guided, nor modified, by complicated ideas. It was not, therefore, without some difficulty, that foreigners separated themselves from our cause ; they withdrew their affection by a sort of constraint, and beheld, with a profound sorrow, their wishes disconcerted, and their hopes blighted. Their interest in us was gradually weakened : their hearts became prepossessed against us, when they heard of the progressive increase of the disorders of the kingdom ; when they beheld the continual degradation of regular authority ; when they saw the holy maxims of liberty, serving as an excuse for all kinds of tyranny ; when they perceived the people blinded by the hypocritical adulations of those who wished to domineer in their name ; when they discovered, in the bosom of the legislative body, the timidity of virtue, and the insolence of vice ; and when they learned the base deference of a national assembly for men so lost to reputation during the whole course of their lives, that, according to the laws of the ancient commonwealths, they would not have been allowed to have delivered their opinions in public.

‘ Alas ! in all parts of the world, they despair of the happiness of France, and her very best friends now abandon her to the most inauspicious omens ; they behold the last period of delusion arrived ; they behold the moment approach when they shall shed bitter tears over a rich harvest, which the least spark of prudence might have saved.

‘ Ye who have acted in this manner, how many reproaches do not you owe to yourselves ! It is not only your country, it is the whole of Europe that demands from you an account of that liberty of which fortune has rendered you the depositaries ; of that liberty which, wisely directed, would have captivated the love of the whole universe, but which, in your unskilful hands, has become an instrument of terrour, and a signal of destruction. Blind and unfortunate guides of a nation worthy of a better lot ; you have destroyed even its renown ! Ah ! if you could emerge for a single  
moment

moment out of that little circle to which your vanity confines you, if you could but hear what is now said concerning a people whom you have misled, your remorse would be without bounds.'

Vol. 1. chap. 1. *General reflections on the Executive Power.*—

Mr. N. affirms, that the formation of the executive power, which he defines to be 'the moving force of a government representing in the political system, that mysterious energy which in the moral man unites action to volition,' is the principal, and perhaps the only difficulty in a constitution. According to him, the happiness of a state depends upon the wise and prudent solution of this difficulty: such indeed, we are told, is the diversity of its connexions, the extent of its influence, and such its space, as it were, in the system of social order, that the determination of its limits, and the precise reconciliation of its means with its end, offer to the human mind one of the grandest subjects for reflection and investigation. 'This [says he], although but apparently the second in the political order, yet acts the essential character in it; and, if by means of a fiction we were for a moment to personify, the legislative and the executive powers, the latter, in speaking of the former, would borrow the language of the Athenian, and say, "all that this promises, I can effect."

'This power [continues he] does not exist, but by means of the re-union of all the moral properties which form its essence; it draws its force both from the real succours that are given it, and from the continual assistance of habit, and imagination; it should have its rational authority, and its magic influence; it should act like nature, both by visible means, and by an invisible ascendancy.'

Chap. II. *Of the formation of the Executive Power, with reflections on the system adopted in regard to this point, by the National Assembly of France.*—It is here asserted, that the members of the national assembly paid too little attention to, and even despised, the essence of the executive power, when they thought, that every thing necessary in respect to a king was to declare his crown hereditary, and his person sacred and inviolable. Our author observes, that the executive power was composed merely of the shreds and remnants of what was left by the usurpations of the various committees, and he loudly blames the constituent body for proclaiming to a people, consisting of twenty-six millions of souls, 'both ardent and fickle,' that men were born and remained equal in point of rights. This he looks upon to have been an ample source of anarchy and confusion.

Chap. III. *In what manner the question concerning the Executive Power ought to have been treated by the National Assembly.*—Every thing, according to Mr. N., ought to have pointed out to the national assembly the necessity of searching for a model; not to conform servilely to it, but in order to fix its ideas, in the midst of that immense void, with which its destroying genius had surrounded it. 'Such a model [continues he] was placed near them, and this was our misfortune; for if it had not existed on the banks of the Thames, but had been transmitted to us merely by ancient traditions; if it had been extracted from the Chinese or the Arabic,

and found by accident in a library, or mysteriously confided to the chief of our legislators; their self-love, perhaps, would have made them doubt, whether snatching ideas from the end of the world, or borrowing them from antiquity, were not equally meritorious with creating a new system; and we should, at this day, have had the government of England improved; a government more free than our own in its present state, and infinitely more happy.'

Mr. N. asserts, that the English constitution has been religiously maintained, and that it has not suffered any important alteration since the revolution of 1688. Having laid this down as a principle, he proposes, in the following chapters, to form a parallel between the organization of the executive power in England, and the various elements which now compose the same power in France.

Chap. iv. *Composition of the Legislative Power.*—This chapter is entirely occupied in attempting to prove the advantage of two chambers over one; the necessity of a nobility, in order to accompany, and to support the dignity of the monarch; and the propriety of every individual member of the legislature having a certain stake in the prosperity of the state. He laments, that many of the French legislators had no other qualification 'than a rich fund of words,' and that such had but too great an influence in the decision of controversies personally indifferent to them, or which, at most, 'were connected with them by philosophical affinities alone.'

Chap. v. *Of the participation of the Monarch in the Executive Power.*—The participation of the king in the acts of the legislature is said to be intimately connected with the dignity of the throne, and with the authority of that power, of which the monarch is the depositary.

Chap. vi. *Limits of the powers of the Legislative Body. Revision of the Constitutional Articles.*—It is here asserted, and surely with great truth and justice, that the first legislators established a system, the errors of which they had ridiculously prohibited their successors from amending, before a certain period. 'Never [says he] were testators more despotic, and never were legatees disposed to more docility and submission.' In this, however, he is mistaken; for the necessity of an alteration has been long foreseen by the present assembly, and they have now actually summoned a national convocation for this, and other great purposes.

Chap. vii. *Convocation and duration of the Legislative Body.*—viii. *Of the Judicial Power;*—ix. *Of the High National Court;*—x. *The Right of granting Pardon;*—xi. *Of the Ministry;*—xii. *Distribution of Favours, and nomination to Employments;*—xiii. *Forms to be observed relative to the Monarch;*—xiv. *The Right of Peace and War;*—xv. *Of the internal Administration;*—xvi. *Of the Military Force;*—xvii. *Of the Executive Power, as it is connected with Liberty;*—xviii. *Is absolute Equality necessary to insure liberty?*—xix. *An Attempt to prove, that the French Constitution has introduced the greatest Inequality;*—and xx. *Concluding Reflections concerning the political Situation of France and England.*

The above thirteen chapters contain a parallel between the English and French constitutions : it is the aim of the author to show the advantages of two chambers ; the wisdom of an hereditary nobility ; and the prodigious authority and influence of the executive power in England.

Vol. II. chap. I. and II. *Of the Constitution of the United States, as connected with the Subject of the present Work.*—Our author affirms, that in America there is not any occasion for so strong an executive power as in France ; and that, in order to resemble the peaceable inhabitants of this new hemisphere, it is not only necessary to borrow their political philosophy, but also to copy their morals, their religious habits, and their domestic virtues.

Chap. III. *The Reason why the Executive Power in America has more Force than the Executive Power in France.*—Mr. N. observes, that the laws which emanate from the congress, like those of the parliament of England, have this great superiority over those of France, that they announce the united wishes of two chambers, and thus present a character of maturity, and of reflection, which produces a greater degree of respect, and renders obedience more sure. He also thinks, that a president of congress possesses more real power than a king of the French, as he can grant pardons, except in cases of treason, and has great influence in respect to the conclusion of treaties, the nomination to all vacant offices, &c.

Chap. IV. *Of the Executive Power in the particular States of America.*—A great majority of the states have adopted two chambers, consisting of an assembly and a senate : from this circumstance it is deduced, that this mode (which is reckoned highly advantageous to the executive power), is also highly necessary for the purposes of a stable government. We shall translate the following parallel between the constitutions of England and America :

‘ England in its unity, America in its system of federation, present two beautiful models of government. England teaches us how an hereditary monarchy may be maintained without inspiring the friends of liberty with any distrust ; America, how a vast continent may be subjected to republican forms, without giving the least uneasiness to the friends of public order.

‘ England teaches us in what manner a sole executive power, without the help of despotism, may ensure the regular action of the administration in a great state ; America, how a diversity of powers may, without confusion, attain the same end.

‘ England teaches us, in what manner a small number of great springs, may acquire *continuity* of motion ; America, how a great number of little springs may be united so as to compose one sole force.

‘ England teaches us, in what manner an unity of interest may result from the inequalities of rank in society ; America, how this unity may be reconciled with the inequalities of force, in a political federation.

‘ England teaches us, how the advanced age of a nation may conciliate itself with the maintenance of public manners ; Ame

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rica, how to prolong the youth of a people, and guarantee it against the most dangerous seductions.

‘ England teaches us, how from one sole focus of light may spring all the knowledge necessary for the happiness of a nation ; America, how the subdivision of political discussions may tend to perfection.

‘ England, in short, presents us with the spectacle of a government, where, on account of its very *perfection*, the least changes are dangerous ; of a government, the vital principles of which seem to touch, to correspond, and to depend upon each of the laws of which its organization is composed : while, on the other hand, in America, the centre of re-union is at a sufficient distance from all its *radii*, to persevere in its action, even when the movement is felt at any point in the circumference.

‘ In short, both the government of England, and the government of America, although separated by marked distinctions, compose nevertheless a system, in which the eye of the observer follows the traces of that genius, which presided at the formation of these two grand political societies.’

The *premises* on which Mr. N. has founded the above comparison are evidently in many respects erroneous ; but this passage will perhaps be admired as one of the ablest, and most brilliant in the present work.

Chap. v. *Of the Executive Power in the smallest republics in Europe.* It is asserted, that the executive power in the republics of Geneva, Basil, Zurich, Schaffhausen, &c. has more action and efficacy, and experiences less resistance, than in France.

Chap. vi. *How the weakness of the Executive Power has favoured republican systems.*—A taste for a republican form of government is supposed necessarily to originate from the degradation of royalty, and kings and their ministers [we are told] appear to be too expensive, when their revenue and salaries are compared with their utility.

Chap. vii. viii. and ix. *Reflections on the republican forms of government, as far as they are connected with France.*—Mr. N. here reproaches the founders of the constitution, with creating too great a resemblance between their political work, and that of the most democratical systems. He also observes, that the hereditary descent, and the *veto*, seem to be the only difference between the French constitution and a pure democracy.

Chap. x. *Of a federal Government.*—Such, we are here told, is the imperfection of the French constitution, that if it were not susceptible of change, a federal government would be preferable to such ‘ a bastard republic.’

Chap. xi. xii. *The moral effect of the French Constitution.* We shall here present the reader with a short extract on this subject.

‘ It might have been expected, that our legislators, while weakening the authority of government, and destroying the supports of public order, would have been tender of, and respected with so much the more care, the salutary ascendancy of religious opinions ; of those opinions, which, in the plenitude of their power, would



would of themselves have been sufficient to have harmonized all the wheels of the social order. But religion, for a long time past, has had for its rival, and its enemy, an imperious philosophy, which arrogates to itself the exclusive right of instructing, and of governing us, and which still preserves its pride in the midst of our ruins, and our ashes: in the midst of that wreck which recalls to our memory the exploits of its blind sectarists, and the glorious actions of its numerous militia.'

Chap. XIII. *Why the National Assembly has not been able to form a good Constitution*—This is said to have been occasioned, partly by a narrow jealousy of the king, partly by an open discussion before a tumultuous audience, and partly by the necessary connexion between men and their works, the legislators and the legislature.

Chap. XIV. *Of the public Assent to the French Constitution, and of the inductions that may be drawn from it.*—We are told, that it is infinitely more easy to direct the public judgment than to form a good constitution, and that the national assembly has sacrificed too much to a momentary popularity.

Chap. XV. *Of the inductions that may be made in favour of the French Constitution, from the Discourse of the King on the 4th of February, 1790.*—This chapter contains a variety of compliments to Lewis XVI, on the fervour and sincerity of his patriotism!

Chap. XVI. *Of the Conduct which ought to have been observed by the second Assembly, on receiving the Constitution.*—Two roads were open, we are told, to the legislative assembly; the first, that pointed out by wisdom and moderation; the second, the same as that which had bewildered their predecessors into extremes of violence and error: the latter they pursued, and with even a less portion of moderation.

Chap. XVII. *Concluding Remarks.*—Mr. N. recommends to the French nation to adopt a government as nearly resembling that of England, as the nature of things will admit; the present constitution, he thinks, cannot remain as it is; and he looks upon a republic of twenty-six millions of Frenchmen to be a chimerical idea, as it would be no other than a tumultuous democracy, in which all harmony would be destroyed by the despotism of those tyrants selected by the popular favour.

We shall extract one more passage, and it shall be from this last chapter.

'I recollect, that, in the last moments of my ministry, and in order to accelerate its conclusion, it was habitually asserted, that I retarded the constitution, and prevented it from soaring to its proper height. I have shown, without dreaming of it, that at this height the air is very insalubrious, and that it is very unfortunate for France, that we have not remained in the middle regions. It was always with pity that I listened to such discourses as these I allude to; and more than once, while contemplating the haughty intoxication of our first legislators, more than once, while observing in the midst of their debates the high confidence to which they abandoned themselves, methought I beheld that hand which

frightened

frightened Belshazzar, when it wrote these words on the inner wall of his palace :

“ I have weighed thee in the balance, and found thee wanting ! ”

We have thus taken a survey of Mr. N.'s work on the ‘ Executive Power ; ’ a work which, while it displays many important and useful remarks, contains also a variety of errors, and is tinctured with numberless prejudices.

No one, not even the legislators themselves who formed it, ever thought the French constitution a model of perfection ; it partakes of the common lot of mortality, and consequently abounds with mistakes ; a national convention is, however, summoned, and these will be canvassed, and perhaps some, if not all of them, rectified.

In affirming the ‘ Executive Power ’ to be incompetent to its end, our author has made no allowance for the *friction* thrown by the monarch into the machine, in order to retard its progress ; neither, while he loudly condemns the arts practised by the patriots, has he made any mention of either the open or insidious conduct of a minority of opulent but discontented citizens, who sighed for the restoration of the reign of despotism. The rapidity of the decrees that have emanated from the national assemblies is also a fruitful theme for criticism : but let it be recollected, that the suspension at one time, and the indifference, if not the treason, at another, of the executive power, and its ministers, rendered extemporaneous legislation absolutely necessary.

The reader acquainted with the superstructure of the English constitution will perceive with surprize, that some of its absurdities are held out as subjects of imitation ; and that the absolute independence of king, lords, and commons, (a system to be found nowhere but on paper) is laid down as a principle, originating both from the theory and practice of our government.

Upon the whole, this work, which abounds with many elaborate passages, and much elegant declamation, is particularly calculated at the present moment to fix the attention of the people of France, as it treats of subjects which cannot fail to excite the curiosity of those few, who dare to think for themselves, and contains a variety of remarks intimately connected with the dearest interests of all ranks and descriptions of society. We are informed that a translation of this work into English is now preparing for the press.

ART. XLIX. *A Letter to Mr. Thomas Paine, in Reply to his Letter to the Right Honourable Mr. Dundas, and his two Letters to the Right Honourable Lord Onslow.* By a Member of the British Parliament. 8vo. 27 pages. Price 1s. Stockdale. 1792.

THIS ‘ member of the British parliament ’ very gravely informs Mr. Paine and the public, that the perusal of his two pamphlets, entitled, ‘ The Rights of Man,’ excited in his breast a ‘ compound sensation of indignation and disgust ; ’ and we most sincerely believe his assertion, if he should happen to belong to that numerous body of men who are either the patrons, or the ostensible representatives of the *rotten boroughs* in the kingdom.

The late letters to Mr. Dundas and lord Onslow are said to be expressly calculated to create anarchy, confusion, and riot; and militate, it is added, to overturn the established constitution of this country.

By way of reply to, and of 'blasting the immortality' of Thomas Paine, he is addressed thus:

'Pray, sir, may I be permitted to ask whence you obtained all this legislative knowledge? Was it during your apprenticeship to the stay-maker, or whilst you enjoyed the honourable post of an exciseman at Lewes? If the author of the life of Thomas Paine is to be credited, &c.'

Are such men our legislators, or is this but an impostor?

ART. L. *A Rod in Brine, or a Tickler for Tom Paine, in Answer to his first Pamphlet, intitled the Rights of Man.* By an Oxford Graduate, 8vo. 95 pages. Price 2s. Canterbury, Simmons and Co. London, Stockdale, 1792.

THE author of this pamphlet tells us, that he is more than eighty years of age. The avowed enemy of the principles, and the 'heroico-bombastical style' of Mr. Paine, he seems to console his declining years with 'the consciousness of having refuted all the arguments contained in the *'Rights of Man.'* He does not, however, to do him justice, imagine that the whole world will adopt his opinions; for it is in the following, perhaps *prophetical*, manner, that he speaks of his present production:

'This poor, little, puny thing, implores the protection of such as are friends to monarchy, and of the clergy; from republicans it will be sure to meet with scorn and contempt.'

ART. LI. *Mr. Paine's Principles and Schemes of Government examined, and his Errors detected.* 8vo. 60 pages. Price 1s. Edinburgh, Fairbairns. London, Cuthell. 1792.

THIS is the second pamphlet written expressly on purpose to discountenance Mr. Paine's works, and published at Edinburgh, which we have lately perused; and it is not a little remarkable, that the object of both is to overturn principles which have become 'too popular' in North Britain.

The following passage will afford perhaps a just idea of this tract.

'We have wandered far in the wilderness of wild opinions, but never so far as to call our greatest privilege an evil thing; neither native nor foreigner ever reviled our constitution before the year 1791. Then indeed a *foreigner*, who calls himself Thomas Paine, published a book, very falsely entitled the *Rights of Man*; wherein he has presumed to speak disrespectfully of the king, the lords and commons of Great-Britain, and even of the constitution itself; yea, with an impudence more than human, has affirmed that we have no constitution at all.

'His book contains almost as many lies as assertions; and many things directly contrary to the eternal principles of justice, as well as to human laws. He proposes and recommends schemes of government, which, if adopted by any community, would destroy all subordination, and consequently put a final end to the existence of society.'

ART. LIII. *A Letter to the National Convention of France, on the Defects in the Constitution of 1791, and the Extent of the Amendments which ought to be applied.* By Joel Barlow, Esq; Author of the *Advice to the privileged Orders; the Vision of Columbus; and the Conspiracy of Kings.* 8vo. p. 70. pr. 1s. 6d. Johnson. 1792.

THE present is an important epoch in the history of civilized man. All Europe is in commotion; the principles of government and of jurisprudence are every where inquired into, and canvassed; the people of France exhibit a series of experimental politics to surrounding nations, and mankind who now look up to them with wonder, will, we trust, soon contemplate their labours with gratitude.

The author of the 'Advice to the privileged Orders' (See Analyt. Rev. Vol. xii. Art. xxviii. p. 452.) considers the cause of France as that of human nature, and their representatives as those of the human species: 'You have stepped forwards [says he, addressing himself to the national convention]; with a gigantic stride, to an enterprise which involves the interests of every surrounding nation; and what you began as justice to yourselves, you are called upon to finish as a duty to the human race.'

The great leading principle on which their constitution was meant to be founded, is the equality of rights. This, we are told, was laid down with clearness, and asserted with dignity, is the beginning of the code: but the superstructure bore no analogy to the foundation; for a king, hereditary, inviolable, clothed with all the executive, and much of the legislative power, commander in chief, of the national force by land and sea, having the *initiative* of war, the power of concluding peace, a revenue of more than a million and a half sterling, &c., was seen to rise out of and to disfigure the system of the constituent assembly, which began with the 'open simplicity of a rational republic,' and immediately plunged itself into 'all the labyrinths of royalty.' Thus, according to Mr. B., the constitutional code is a practical attempt to reconcile discordant theories; a perpetual conflict between principle and precedent; between the many truths of nature, which we all must feel, and the learned subtilties of statesmen, about which we have been taught to reason. The first assembly, he says, endeavoured to impress the idea upon the people, *that kings can do no wrong*: but an experiment of eleven short months taught the nation a new doctrine, which all the reasoning of all the philosophers of the age would have been inadequate to inculcate: 'that kings can do no good.'

'Among the *probable* evils [continues he] resulting from the kingly office, the principal one, and indeed the only one that need to be mentioned, is the chance of its being held by a *weak or a wicked man*. When the office is hereditary, it is scarcely to be expected but that this should always be the case. Considering the birth and education of princes, the chance of finding one with practical common sense is hardly to be reckoned among possible events; nor is the probability less strong against their having virtue.

'The temptations to wickedness arising from their situation are too powerful to be resisted. The persuasive arts of their flatterers, the companions of their youth, the ministers of their pleasures, and every person with whom they ever converse, are necessarily employed to induce

induce them to increase their revenue, by oppressing the people, whom they are taught from their cradle to consider as beasts of burthen. And what must almost insure the triumph of wickedness in their tempers, is the idea that they act totally and for ever without restraint. This is an allurements to vice, that even men of sense could scarcely resist. Impress it on the mind of any man, that he *can do no wrong*, and he will soon convince you of your mistake.

Take this general summary of the evils arising from hereditary monarchy, under any restrictions that can be proposed, and place it on one side of the account,—and state on the other side the truth which I believe no man of reflection will hereafter call in question; *that kings can do no good*, and the friends of liberty will no longer be in doubt which way you will decide the question relative to that part of your constitution.

But it is not the proscription of royalty, with all its appendages, that will content our author; he considers a *national church* as an imposition upon mankind, and thinks that monarchy and hierarchy will be buried in the same grave.

In regard to a new constitution, it should be as simply expressed, and as easy to be understood as possible; 'for [says he] it ought to serve not only as a guide to the legislative body, but as a political grammar to all the citizens.'

After laying down the great fundamental principle, *that all men are equal in their rights*, Mr. B. observes, 'it ought to be the invariable object of the social compact, to insure the exercise of that equality, by rendering them as equal in all sorts of enjoyments, as can possibly be consistent with good order, industry, and the reward of merit. Every individual ought to be rendered as *independant* of every other individual as possible; and at the same time as *dependant* upon the whole community.'

It is on this maxim, which he assumes as a basis, that Mr. B. founds the principles which he thinks ought to be guaranteed in the constitutional code, and which he now presents to the consideration of the assembly.

As it is no doubt the wish of this gentleman, to give the greatest possible *publicity* to his ideas, which seem to be sincerely directed towards the good of mankind, we shall here recapitulate his propositions.

He states, first, That the only basis of representation should be population; in regard to property, he thinks it conveys no other right to the possessor but that of enjoying it:

2dly, That the convention should declare every independent man, that is, every man not disqualified by age, or *domesticity*, to be an active citizen: He wishes for

3dly, The extension of the rights of citizenship to all *foreigners* who come on purpose to reside among them, and the dereliction of that article, by which naturalization in a foreign country is declared to be tantamount to disfranchisement in France:

4thly, Annual election, and exclusion by rotation, of legislators, executive counsellors, judges, and magistrates, of every description: 'that thus they may be obliged frequently to recur to the authors of their official existence, deposit their powers, mingle with their fellows, and wait the decision of the same sovereign will that created them at first, to know whether they are again to be trusted.'

5thly,

5thly, That pomp and splendour should be banished from public employments, and give way to simplicity, which evinces the natural dignity of reason, 'and that every public salary should be restricted to a sum, not more than sufficient to reward the public officer for his labour :'

6thly, That the people may instruct, and, if necessary, recall and replace their deputies : [N. B. This article, by a typographical error, is numbered as the *seventh*.]

7thly, That the convention should review the interesting subject of *imprisonment for debt*, as, in consequence of an idea borrowed from the Roman law; which considers the debtor as a criminal, the care of his punishment is left to the creditor, and the public prison is lent as an instrument of private vengeance by the state. The suppression of this abuse, would, according to Mr. B., render *inviolability* on the part of the legislators unnecessary; perhaps it is so already, and that on another account, viz. the abolition of royalty, for it has ever been considered as a bulwark against the incursions of regal power.

8thly, A total regeneration in regard to *criminal law*; punishments in general to be softened, until they amount to little more than a tender and eventual correction, and the penal code so thoroughly reformed, that the *punishment of death shall be abolished*, within a certain period after the return of peace :

9thly, To organize a system of public instruction, and, instead of the barbarous maxim, 'that ignorance of the law is no excuse to the offender,' to declare, *that knowledge is the foundation of obedience, and that laws shall have no authority, but where they are understood* :

10thly, The abolition of public lotteries. It may be necessary to observe here, that Mr. Claviere, the minister of the public contributions, has, since the publication of this pamphlet, declared, 'that this system of public gambling is unworthy of a republic, and ought to be abolished :

11thly, A renunciation of colonies as well as conquests :

12thly, The abolition of a standing army in time of peace : and,

13thly, That every annual national assembly should have power to propose, and the next succeeding one to adopt and ratify, any amendments they may think proper in the constitutional code, allowing an interval of six months to the people to deliberate on the propositions.

We have gone more than usual into detail in analysing this article, because it seems not only to be the produce of much thought, but is written in such a manner, as to occasion others to think also.

We understand that it is translated into French.

ART. LIII. *The Confederacy of Kings against the Freedom of the World; being Free Thoughts upon the present State of French Politics; a Vindication of the National Assembly in suspending Louis XVI.; Conjectures on the Movements of the Confederate Armies; and their Influence in reinstating the King, and establishing a Constitution by Force. In three Letters, addressed to the Right Hon. Edmund Burke. 8vo, 76 pages. Price 1s. 6d. Deighton. 1792.*

THE cause of France is here considered to be synonymous with that of liberty, and is defended as a subject with which the happiness and prosperity of nations are intimately connected.

The

The author has often recourse to ancient history for his elucidations. Hippias, the *emigrant* brother of Hipparchus the usurper, throwing himself into the arms of Darius, king of Persia, affords no bad parallel to the *emigrant brothers* of Lewis XVI, soliciting the assistance, and calling down the vengeance of Francis II, emperor of Germany. In the Roman annals, also, Tarquin protected by Porfenna, and the intrepid Clelia at the head of her train of warlike females, 'scorning the javelins of the enemy,' bring instantly to our recollection the ineffectual efforts of Frederick-William in behalf of Lewis, and the dauntless exploits of Mademoiselle Theroigné, the military heroine of the present day.

ART. LIV. *The Freedom of France, essential to that of Great-Britain and Ireland. Addressed to the People of the three Kingdoms.* By a Gentleman of the Inner Temple. 8vo. 36 pages. Price 1s. Parsons. 1792.

It is here observed with some degree of shrewdness, that the timely interference of the English government might have prevented the combination of hostile powers which has occasioned the imprisonment, suspension, and at length the deposition of Lewis XVI.

It is asserted, that, instead of being the foes, we ought to be the friends of France, both on political and commercial accounts; and that the subjugation of that country would be attended with the most unhappy consequences to our own. The author laments, that a party makes use of the forms of our government to destroy its principles, and to inculcate a slavish and a degrading subjection.

'In pursuance of these views of despotism [says he], and in lieu of the divinity of kings, which has now pretty well lost its awe, another idol, somewhat like the *mumbo jumbo* of the Africans, is set up for us to fall down before and worship; this is a certain *talismanic*, or imaginary being, *ycleped* the constitution.'

ART. LV. *Justification du Rappel de l'Ambassadeur d'Angleterre en France, &c. A Justification of the Recall of the English Ambassador from France, and a Refutation of all the Facts and Arguments respecting French Affairs, alledged by Mr. Brissot, in the Declaration which he has lately drawn up, and addressed by Order of the National Assembly to all the foreign Powers.* 8vo. 60 pages. Price 2s. Debrett. 1792.

THE author of this French *brochure*, pretends, that, as lord Gower was sent in the character of ambassador from the king of England to Lewis XVI.; on the suspension of the powers of the latter, the delegation from the former sovereign, and consequently the mission of his minister were at an end.

This, however, is nothing more or less than a paltry *diplomatic quibble*; for, although the commission of a plenipotentiary is expedited in the name of his own, and directed to another king, stadtholder, or executive magistrate, yet the object of it is not merely complimentary, but implies an actual residence on the part of the minister, for the protection of his fellow-subjects, and the enforcement of the laws of nations.

Although

Although Lewis was imprisoned, the treaties between the respective countries of Great-Britain and France still remained in full force; and the necessity of an ambassador became doubly apparent, in order to provide for the interests, and ascertain the personal safety of his fellow-citizens, during the crisis of a revolution.

Much is said of the amiable manners, and severe probity of the late king, who, we are told, 'can only be reproached with too much goodness;' and yet it is not here denied, that he continued the pay of his guards after they had emigrated to Coblenz; caused a sum to be expended for the education of his brothers children, after those brothers had been declared rebels by himself and the nation; and wasted the civil list in publishing pamphlets, newspapers, advertisements, &c., against the Jacobins!

**ART. LVI.** *Precis Historique & Politique, des Evénemens arrivés au Chateau de Thuilleries, &c. An historical and political Summary of the Events which occurred at the Castle of the Thuilleries, and at Paris, on the 9th and 10th of August, 1792. Dedicated to the English Nation by one of the National Guards, at that Time on Duty near the King.* 8vo. 34 pages. Price 1s. 6d. Debrett. 1792.

It is here stated, that the refusal to sanction the decree against the clergy, and that for assembling 20,000 men in a position between the enemy and the capital, occasioned the memorable events which have converted France into a republic. It is added, that the king could not have sanctioned these, without 'an express violation of the constitution;' but the author does not condescend to quote any part of that code, in support of his argument.

According to the account before us, Lewis XVI. is the most brave, virtuous, and amiable monarch in the world; La Fayette, is at once the rival of Washington, and the hero of the two worlds; Petion, is a spy belonging to the Jacobins; and Condorcet, Brissot, Lacroix, Merlin, Servan, Roland, and Sieyes, a junto of factious traitors.

Many exaggerated and hyberbolical compliments are paid by the author to the English nation: as for his own country, it is said to be covered with opprobrium and disgrace; governed by false philosophers, and sanguinary legislators; and in such a state of misery, ruin, and declension, that he henceforth abjures the title of 'French citizen.'

**ART. LVII.** *Short Account of the Revolt and Massacre which took Place in Paris, on the 10th of August, 1792. With a Variety of Facts relating to Transactions previous to that Date, which throw Light on the real Instigators of those horrid and premeditated Crimes. To which is prefixed a Plan of the Thuilleries, and its Environs. By Persons present at the Time.* 8vo. 42 pages. Price 1s. Stockdale. 1792.

ALL good men lament the late sacrifice of the prisoners at Paris; every eminent and respectable member of the legislative assembly has testified his indignation at it; and we, for our own parts, most sincerely wish, that the national convention may bring the authors to condign punishment.

The



The present pamphlet, however, contains a highly exaggerated account of that event; and, not contented with blaming it, the editors treat the people in general as 'audacious rebels, who have dethroned their king, murdered a foreign regiment in cold blood, &c.'; without recollecting, that the conduct of this very king might have fully justified his suspension, and that the Swiss guards incurred their fate by acting in express and direct violation of the laws.

The following is a very easy and compendious mode of refuting all the arguments of their adversaries.

'The ruling party in France, which is that of the Jacobins, wishes to have the French nation, and the whole world believe that the treachery of the king had worn out the patience of the people, and thereby occasioned an insurrection. This, however, is false.'

'The same party wishes also to have it believed that the Swiss guards fired first, &c. This also is false.'

ART. LVIII. *An Extenuation of the Conduct of the French Revolutionists, on the 14th of July, 1789, the 10th of August, and the 2d and 3d of September, 1792. Being a cursory Answer to the manifold Misrepresentations industriously circulated (on Purpose) to injure the general Character and Principles of a long oppressed People. By an impartial Observer. 8vo. 45 pages. Price 1s. Symonds. 1792.*

By way of extenuation of the late violence committed at Paris, the crimes, the barbarities, and the treasons which have occasioned them are here recapitulated. Except the murder of general Dillon, the author affirms, that there has not been a single instance of undeserved severity; while on the other hand he asserts, that their enemies, to his own knowledge, have been guilty of cruelties, the recollection of which makes human nature shudder with horror.

He begs leave to add, 'that within these fifteen years he has been an eye witness of almost all the barbarities, those of Damien and the Russian knout excepted, which have so miserably stained the annals of civilization. He has seen a father and two sons extended upon the rack, and a woman consigned to a slow fire, after her breasts had been torn off with red hot irons, and the living marrow made to waste in her bones by the application of burning instruments. He has seen in the market place of a capital city belonging to the house of Austria, a discoloured stone, which may still remain, that points out where four fellow creatures were condemned to suffer the represented horrors of hell. The houses were crowded with spectators, assembled on purpose to see the victims of fanaticism cast into a burning pile of faggots, and, as they crawled out, to behold their black and mangled bodies forced back by the pitchforks of a ring of executioners.

He has seen 'since the destruction of the Bastille, a woman, whose husband had been murdered, after the repeated violation of her person before him by the privates of a regiment now acting against the French; and he has heard upon the spot, from authority which no man would doubt, the most horrid barbarities indulged by satiated lust upon pregnant women, &c. &c. &c.

'On the demolition of the Bastille (where it was then his good fortune, as it is now his boast, to have been one of the many hundreds who

who removed a stone from that monument of tyranny) he was conducted down with *flambeaux* to the interrogatory dungeon in which many an innocent man had been tortured into an avowal of crimes he had never committed.

• If the consciousness of so much cruelty, exercised during the despotic influence of priests, concubines, and ministers, may have rendered him less susceptible of horror on the late summary executions, the *full conviction* of their having been provoked in some measure, by the treachery of the court, and only the consequences of momentary frenzy, not the studied tortures of refined and educated vengeance, makes him doubly callous.

• With a declaration of this sort it may not be irrelevant to answer the daily published falsehoods respecting the indignities said to have been offered to the princess Lamballe before she was executed. The fact is, that she did not suffer one while living, and when she fell, her death was as instantaneous as it was possible for the human arm to make it. On the *guerite* a very low door being opened, she stooped to go forwards, and had only time to say *Ab! mon Dieu, je suis perdue!* One of the mob instantly turned back her hair, and in less than a minute from her first appearance, her head was struck off\*.' s.

## MISCELLANIES.

ART. LIX. *A Letter to James Boswell, Esq. with some Remarks on Johnson's Dictionary, and on Language, &c.* 8vo. 168 Pages. Price 2s. 6d. Kirby. 1792.

THIS is a strange medley of remarks upon certain errors and defects in Johnson's dictionary; upon more important defects in the legislature of this country; upon the character of Henry IV. of France; subscription to the 39 articles; the asylum for industry; innovations; the force of habit; the improvement and embellishment of London; the merit of Shakespear and Milton, &c. As we cannot give our readers a proper notion of this letter-writer's talents without an extract; and as any passage from any part of the pamphlet will equally answer the end, we shall quote a short paragraph on the last mentioned topic: P. 71.

• In regard to Milton's *Paradise Lost*, I fear I am too singular to expect acquiescence, in my by no means reconciling myself to his *subject*; which, to me was *un-treatable*, (if I may use such term) and the grandeur false, gigantic and unnatural: nay (forgive me all you hereditary admirers) forbidding and disgusting. The "*incredulus odi*" stares me in the face through every page; but as this is tender, not to say sanctimonious ground, I beg leave to refer my reader, I mean my elegant and reflective reader, to my very last page with the remarks on Horace's *Art of Poetry*. With all this, however, put together, even experience of the fact informs me, that your gentleman with a great grisly wig will join in with any part of it, *tout comme je suis Turc*. To one I have in my eye, with his spectacles on his nose, and I hope he will read this, I will say that *discord* is not less *discord* from your ears feeling it *harmony*."

The reputation of Johnson will not suffer materially from the attacks of such a critic.

D. M.

\* • It is somewhat remarkable that, two years back, the princess Lamballe was a violent *democrate*."

LITZ-

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. ROYAL ACADEMY OF SCIENCES AT PRAGUE.

At the last meeting, the common gold medal was bestowed on Dr. Nose, as a testimony of the satisfaction the academy received from the perusal of his memoirs of a tour, the principal object of which was mineralogy. Two of the members have undertaken journeys on plans formed by the academy. One of them, Mr. Dobrowsky, is gone to Sweden, to search the archives of that kingdom for public papers relative to Bohemia, which were carried off by the Swedes, at the taking of Prague, in the war of thirty years, and which he has permission from the Swedish government to copy. The other, count Sternberg, is gone to Russia, and his object is natural philosophy. Mr. D. travels at the expence of the academy, which has also destined a sum for Dr. Reufs, the continuance of whose orographical travels it considers as of public importance. [See our Rev. Vol. XII. p. 231.] It has been proposed by some of the members to draw up a chart of the natural productions of Bohemia, and this proposal has met the approbation of the academy.

## ART. II. ELECTORAL GERMAN LITERARY SOCIETY, AT MANHEIM.

The prize for the question respecting the German prose writers [see our Rev. Vol. XI. p. 225] was adjudged to prof. J. J. Hottinger, of Zurich. The subject for the prize of next year is a continuation of Peterfen's *German synonymes* [ib.].

ART. III. Berlin. *Mémoires de l'Académie royale des Sciences and Belles-Lettres de Berlin, &c.* Memoirs of the royal Academy of Sciences and Belles-Lettres at Berlin, for the Years 1786-7, with its History for that Time. 4to. 11 Plates. 1792.

In the present volume we find the following papers.

In Physics. *Observations on the barometer and hygrometer*: by Mr. Achard. Mr. A., having included a barometer, with a thin glass ball, containing water, and sealed hermetically, in a glass filled with dry air, shook the apparatus till the ball was broken, when the quicksilver in the barometer began to ascend, and rose to a considerable height. Hence he infers, that the humidity of the air augments its elasticity. On the hygrometer he observes, that moisture affects it only in proportion as it is separate from the air, having no action on it whilst they are in perfect unison. Thus it is necessary to join the use of the barometer to that of the hygrometer.—Mr. A. gives us also some general remarks on the electricity of the earth, independent of that of the air;—with a new method of making white lead.—*Inquiries concerning the absorbing vessels of the skin*: by Mr. Walter. These vessels have their origin in the internal surface of the skin and the cellular membrane, where they are in a state of considerable enlargement; but there is no lymphatic that traverses the skin and epidermis so as

to deserve the appellation of an absorbent vessel.—*On the rupture of dikes, its causes, and the means of preventing them*: by Mr. Silbeshlag.—*A new system of the variation and inclination of the magnetic needle*; by the same.—*On the adamantine spar*: by Mr. Klaproth. [See our Review, Vol. IV. p. 437.]—*On the uranite*: by the same. [Ib. Vol. VI. p. 120, and 358.] Mr. K. has found three different kinds of this mineral, which he calls *uranium sulphuratum, ochraceum, & spatiosum*.—*Meteorological observations made at Berlin*: by Messrs. Beguelin and Achard.

In Mathematics. *On the parallel lines of Euclid*: by Mr. Castillon, sen.—*On the action of Saturn and Jupiter on the new planet Herschel, and the periodical changes of that action, according to the difference of their positions*: by Mr. Duval-leroi.—*On the transit of Mercury over the sun's disk, May 4, 1786*;—and *on elliptical and parabolic motion*: by prof. Beitleer.—*On the orbits of the comets and planets*: by Mr. Bode. [see Vol. X. p. 350.]—*On an analytical paradox*: by Mr. J. Trembley. It seems that, by substitutions in differential equations, curves are produced in integrals, even when none ought to be found in them. Mr. T. shows how integrals may be found without curves, in examples proposed by Messrs. de la Grange and de la Place.—*On methods of approximation in the inverse method of fluxions*: by the same.—*On bodies approaching a plane*: by Mr. Lhuillier.—*Method of calculating logarithms directly*: by Mr. Abel Burja.

In speculative philosophy. *On the pains and pleasures of life*: by Mr. de Beguelin.—*Answers to remarks on some preceding papers*: by Mr. Merian.—*On the state of nature*: by Mr. Ancillon.—*On liberty*: by Mr. Castillon.—*On the elements of morality*: by Mr. Formey.—*On the reality and ideality of objects of our knowledge*: by Mr. Selle.

In belles-lettres. *Analysis of Aristotle's opinions on government, with remarks*: by Mr. Bitaubé.—*On literary mistakes, with various examples*: by Mr. Erman. This is an amusing article.—*On the third year of the reign of Frederic-William II.*: by count Hertberg.—*On the fourth year of the same reign, with reflections on hereditary nobility; and on the fifth year of the same reign, and on revolutions, political and religious*: by the same.—*On the history of Brandenburg in the middle age, and the information to be derived from the coins of that time*: by Mr. Moehsen.

Gotting. Anzeigen.

ART. IV. Stockholm. *Kongl. Vetenskaps Academiens nya Handlingar, &c.* New Transactions of the Royal Academy of Sciences. Vol. XIII. Part 1. for 1792. 8vo. 80 p. 4 plates.

In part 1. of this volume we find the following pieces. 1. An introduction to the knowledge of worms in general: by A. Modeer. Mr. M. nearly doubles the number of this interesting class of animals. 2. Thermometrical observations on the warmth of the earth in 1790, continued: by Cl. Bjerkander. 3. Descriptions of two Japanese fishes: by prof. Thunberg. 4. Description of a new genus of plants: by C. N. Hellenius. *Mas. Cal. 4 phyllus*.—*Cor. nulla*.—*Filam. 15—25*.—*Fem. Cal. 6 phyllus*.—*Cor. nulla*.—*Styli 2*.—*Stigm. capitato depressa*.—*Bacca didyma supera*. He names it *Hisingera*. 5. Description of a storehouse for corn (with plates): by J. A. Norberg. This storehouse possesses many important advantages. 6. On the preparation of materials used in tanning: by J. F. Fischerström.

7. Description of a snow-plough, with which superfluous snow may be removed with tolerable ease, so as to leave only a proper quantity on the ground : by O. Akerren. 8. Farther experiments with thermometers inserted into living trees of various kinds, to ascertain their warmth : by Cl. Bjerkander. The trees were sometimes warmer than the circumambient air.  
*Jen. Allg. Lit. Zeit.*

T H E O L O G Y.

ART. V. Riga. *D. J. Sal. Semleri Paraphrasis in primam Joannis Epistolam, &c.* A Paraphrase on the first Epistle of John, with Prolegomena and Annotations : by Dr. J. S. Semler : to which are prefixed an Account of the Author, and of his Genius and Merits in interpreting the Scriptures : by J. Aug. Nöfsele. 8vo. 352 p. and 70 p. introduction. Price 1 r. 4 g. 1792.

The late Dr. S. supposes John to have written this epistle to the Jewish converts to christianity, who lived out of the boundaries of the Roman empire ; and on this supposition he interprets several passages in a way in which they have not been commonly understood. The prefatory account of the author by Mr. N. will afford the reader much satisfaction.  
*Jen. Allg. Lit. Zeit.*

M E D I C I N E.

ART. VI. Paris. *Traité des Maladies des Voies urinaires, &c.* A Treatise on Diseases of the Urinary Passages : by Mr. Chopart, Prof. royal of the Chirurgical Schools, &c. Price sewed 3 l. 10 s. 1791.

Whilst Mr. C. and Mr. Desault were professors at the practical school of surgery, they began an elementary treatise on chirurgical diseases, and the operations necessary in them. The two volumes which they published include the diseases of the head, neck, and thorax, with part of those of the abdomen. As they have been removed from their situations by other appointments, they have not been able to continue the work in concert, and Mr. C. has in consequence undertaken the part relative to the urinary passages by himself. Few people were more adequate to the task, as few have had so much experience on the subject, or studied it so attentively. The present volume commences with a view of the functions of the parts in question, and then proceeds to consider some of their diseases. The deceitfulness of signs taken from the urine Mr. C. shows in the most convincing manner, thus exposing to deserved contempt the arrogant pretensions of those impostors commonly called *water-doctors*.

*Journal de Médecine,*

ART. VII. Paris. *Observations sur les Maladies des Nègres, &c.* Observations on the Diseases of Negroes, their Causes, their Treatment, and the Means of preventing them : by Mr. Daille, King's Physician at St. Domingo, &c. The 2d. edition, considerably enlarged. 2 vols. 8vo. Price sewed 10 l. 1792.

We are given to understand, that the publication of the first edition of this work, which appeared sixteen years ago, has been attended

with considerable advantages to the negroes in the colonies, as the improvements in their treatment introduced by it, both with respect to the cure of their diseases and the preservation of their health, have greatly diminished the mortality amongst them. To the present edition are added six chapters, which treat of, 1. The leprosy: 2. the disorder of the stomach, frequent between the tropics, and to which negroes are particularly liable: 3. the small-pox: 4. inoculation: 5. the measles: 6. the luxation of the humerus, and that of the femur, containing observations from the author's own experience, and new ideas on the manner of reducing them easily.

*Mr. Affollant. Journ. de Méd.*

ART. VIII. Leipzig and Strasburg. *Franc. Boissier de Sauvages, Nosologia Methodica, &c.* F. B. de Sauvages's Nosology: by C. F. Daniel. 2 vols. 8vo. with five coloured plates. 1791.

In this new edition of Sauvages, Mr. D. proposes to correct the errors of the preceding ones, and to enrich the text with considerable additions. That he has enlarged it is certain, for the thirteen species of small-pox in the original are increased to twenty-eight, the twenty species of pleurisy to forty-one, and those of most other diseases in proportion. The plates represent the globules of the blood in different states, and other matters relative to the theory of fevers.

*Mr. Willemet. Journ. de Méd.*

#### ANIMAL MAGNETISM.

ART. IX. Tübingen. *Materialien für die Anthropologie, &c.* Materials for Anthropology: published by Eberhard Gmelin. Vol. 1. 8vo. 432 p. 1791.

Under this title Mr. G. proposes to publish a collection of facts, which shall either confirm the reality of animal magnetism, or prove its nonentity. [A work of his on the subject we have already noticed: see our Rev. Vol. v. p. 503.]

*Jen. Allg. Lit. Zeit.*

#### ANATOMY AND PHYSIOLOGY.

ART. X. Pavia. *Lettre anatomique physiologique, &c.* Anatomico-physiological Letters, between Vinc. Malacarne, and C. Bonnet, containing a History of Discoveries on the Origin of the Nerves of the Brain, from Galen to the present Time, and a Description of what has been lately observed. 1791.

Part of these letters were published in 1786, but some of them are new. Prof. M. has long employed himself on the comparative anatomy of the brain, and has found the corpus callosum and pineal gland in several birds. One discovery of importance he imagines himself to have made: this relates to the influence of the structure of the brain on the intellectual faculties. The laminæ of the brain he has observed to vary in number from 600 to 780; but in the brain of an idiot he could distinguish only 324, and in that of a dumb person only 362. Hence he infers, that the extent of the intellectual faculties is proportionate to the number of laminæ in the brain. Mr. B., admitting the premises, denies the conclusion; and

supposes,

supposes, that the number of laminæ in the brain are increased by the exercise of the intellectual faculties. It would be proper, however, in the first place to ascertain the fact, for which a single instance or two must be deemed insufficient. *Mr. Grunwald. Journ. de Méd.*

## NATURAL KNOWLEDGE.

ART. XI. *Mémoires sur des nouvelles Pierres flexibles & élastiques, &c.*  
Memoirs on new flexible and elastic Stones, and the Method of giving Flexibility to several Minerals; read at the Society of Natural History at Geneva; by Mr. Fleuriau de Bellevue.  
*Journal de Physique.*

Mr. de B. has discovered at mount St. Gothard, in Switzerland, a kind of marble which is in some measure elastic. This marble is found in an irregular mass: its surface is granulous: its lustre, both externally and internally, is sparkling: its fracture is much less compact than that of most marbles, exhibits grains with indeterminate faces, and is a little foliated: its fragments are in irregular cuneiform masses: it is translucent on its edges, but less so than Carrara marble: it is more tender than common marble, is granulous, friable, and brittle: it is susceptible of a polish, but on its grains only: its specific gravity is 28.36: on being struck in the dark it gives a red phosphoric light: it resists the fire more than pure lime-stone: placed on a red hot iron it yields a bright reddish white phosphoric light, which continues some time: water will penetrate it to the depth of some lines in a few seconds, and in three quarters of an hour it will absorb a two-hundredth part of its weight of water at 70° of heat: in acids it dissolves slowly, and effervesces but little. One hundred grains of this marble contained of mica 3, of calcareous earth 32.2, of argil and iron 17.5, of magnesia 0.35, of aerial acid 46.38. The iron was probably not more than  $\frac{1}{100}$ . A piece of this stone ten or twelve times as long as it is thick being fixed at one extremity, the other is capable of traversing an arc of about three degrees either way: but its elasticity, though evident, is insufficient to restore it completely to its former state.

Mr. de B. conjectured, that the flexibility of this marble was produced by desiccation; and he found by experiment, that other marbles might be rendered flexible by the action of heat. It is necessary, however, that their grain be of a tolerable size, and that they do not contain too great a quantity of argil and iron. Some other mineral substances are capable of being made flexible in the same manner. Mr. de B. succeeded with Carrara marble, calcareous alabaster, pearly spar, gypsum, sand-stone of several kinds, a porphyry, and a white quartz. The heat which Mr. de B. found to answer best was a sand bath of about 300°: in this he left the stone an hour and half, or more, according to its size; or in general till it had increased in length  $\frac{1}{100}$ .

## NATURAL HISTORY.

ART. XII. *De la Forme du Spath boracique, &c.* On the form of the boracic Spar: by J. C. Delametherie. *Journal de Physique,*

The

The form of the boracic spar has never yet been accurately described. Its figure is a cube truncated on each of its edges. Its eight angles are also truncated, but four in one manner, and four in another. Two angles corresponding to the diagonal of one of the faces, have a considerable truncature, as have likewise the two angles corresponding to the other diagonal of the opposite face. These truncatures are commonly triangular; but sometimes, encroaching slightly on the faces of the cube, they become hexagonal. By these truncatures those of the edges, which would otherwise have been hexagonal, are rendered pentagonal. The other four angles, which have not so great a truncature, have each three other linear pentagons, at the three angles of the edges or borders of the truncatures of the edges of the faces of the cube. Each of the latter truncatures enters into the corresponding face of the cube, which is thus rendered hexagonal; or, if the large truncature at the angle also encroaches upon it, octagonal. Frequently, too, a small triangular facet is found on each of the four angles where the three small linear truncatures unite, in which case the crystal has thirty-eight faces.

ART. XIII. Jena. A. J. G. C. Batsch, Prof. Jenen., *Testaceorum Arenulæ Marinæ, &c.* First six Tables of Shells of Sea-sand, drawn from Nature, and engraved on Copper-plates, by Way of Specimen of a Work, including accurate Designs of the minuter Shells hitherto noticed, or not mentioned in any Publication: by Prof. A. J. G. C. Batsch. 4to. 1791.

This specimen displays a masterly hand. It is published also under the German title of *Sechs Kupfer tafeln mit Conchylien des Seesandes, gezeichnet und gestochen von A. J. G. C. Batsch.*

*Jen. Allg. Lit. Zeit.*

ART. XIV. Leipzig. *Nachtrag zu den Conchylien im fürstlichen Cabinet zu Rudolstadt, &c.* Supplement to the Shells in the Prince's Museum at Rudolstadt. 8vo. 84 p. with 4 Plates. Pr. 1 r. 1791.

Mr. Kämmerer designed this supplement not only to complete his catalogue of the shells in the prince's museum, but also to make known the more remarkable and new articles. On the plates twenty-one new species, or varieties of different shells, are neatly and accurately delineated.

*Jen. Allg. Lit. Zeit.*

#### ENTOMOLOGY.

ART. XV. Naples. Dr. Cyrillo goes on with his *Entomologia Neapolitana* [see our Rev. Vol. vii. p. 235.], in a manner much to his credit. The plates before us (tab. v—viii), which he published last year, are not inferior in execution to his first specimen.

*Jen. Allg. Lit. Zeit.*

#### BOTANY.

ART. XVI. Zurich. *Annalen der Botanik, &c.* Annals of Botany; published by Dr. Paul Usteri. Part I. 8vo. 203 p. 1 plate. 1791. Part II. 226 p. 4 plates. 1792.

This



This is a continuation of the Botanical Magazine [see our Review, Vol. I. p. 609], which closed with the twelfth number. It is conducted by Dr. U. alone, on the same plan as the abovementioned work, and we think it not inferior in value. *Jen. Allg. Lit. Zeit.*

## MINERALOGY.

ART. XVII. Leipzig. *Verzeichniß der Geißlerischen Mineralien-Sammlung, &c.* Catalogue of the Geißlerian Collection of Minerals at Leipzig. 2 vols. 8vo. 736 p. Price 2r. 1792.

As Mr. Geißler has not found a purchaser for his collection [see our Rev. Vol. x. p. 233], he has published this full descriptive catalogue of it, and against each article he has marked the price for which he is willing to dispose of it separately. *Jen. Allg. Lit. Zeit.*

## POLITICAL OECONOMY.

ART. XVIII. Copenhagen. *Drey Abhandlungen über die Frage: Ist es nützlich oder schädlich eine National Tracht einzuführen? &c.* Three Essays on the Question: Is it beneficial or injurious to introduce a national Dress? which obtained the Prize proposed by a Friend to his Country. 8vo. Part I. 245 p. 1791. Part II. 380 p. 1792.

Whilst the balance of trade in Denmark is unfavourable to that country, it appears, that luxury in dress, and particularly in foreign articles of it, is there carried to a great height. With a view to learn how far it was advisable to restrain it by sumptuary laws, the question in the title of this work was proposed for a prize. The proposer, who chose to remain anonymous, is said to have been the hereditary prince of Holstein-Augustenburg: the judges who decided on the merits of the pieces offered are unknown, but from the valueableness of those here published, they appear to have been competent to the task. The first prize was awarded to Mr. Witte, of Rostock, the second to secretary Pram, and the third to chamberlain and bailiff Hennings. These gentlemen all agree on the disadvantages of introducing a national uniform. It would have a bad effect on the moral and social character of a people, as it would destroy all originality, impair and limit taste, produce an indifference to liberty and honour, promote a thirst of rank, title, and compliment, produce indolence and neglect of cleanliness, suppress public spirit, cherish family pride with all its evil consequences, and separate the nation from all other polished ones, and deprive it of a reciprocation in improvement. To prevent the importation of foreign articles of dress by high taxes would be injurious to commerce and industry, and promote smuggling; and to proscribe their use by penal laws would be an infringement of personal liberty. Even in Denmark, therefore, sumptuary laws would be inexpedient.

Beside the value of these essays as they relate immediately to the question proposed, we find in them some useful observations on the taxing of foreign articles, on dress in general, and on the produce and imports of Denmark.

*Jen. Allg. Lit. Zeit.*

## ROMANCE.

## ROMANCE.

ART. XIX. Leipzig. *Geheime Geschichte des Philosophen Peregrinus Proteus, &c.* Secret History of the Philosopher Peregrinus Proteus: by C. M. Wieland. 8vo. 776 p. 1791.

Lucian has drawn his philosopher as a downright impostor: Mr. W. here excalpatates him from the charge, and depicts him as the dupe of an overheated imagination whilst he misled others. This appears from the account which he gives of himself to Lucian in the Elysian fields. The work itself exhibits a masterly delineation of the effects of enthusiasm on the mind, and deserves perhaps to be ranked as the best prose production of its celebrated author.

*Jen. Allg. Lit. Zeit.*

## MUSIC.

ART. XX. Paris. *Mélopée moderne, ou l'Art du Chant réduit en Principes, &c.* Modern Modulation, or the Art of Singing reduced to Principles: by Mr. Martini, Superintendent of the King's Music. Price 15 l.

This elementary and didactic work is one of the most important on the arts of teaching and composing music that has yet been published. It is divided into two parts. In the first Mr. M. treats of the manner of teaching to sing, the voice and its defects, and the necessary exercises. The second part consists of examples illustrative of the principles laid down in the first; and gradually leading the learner to the execution of the most difficult passages. It is particularly calculated for those who would accompany their voice with the piano forte, or sing to a full orchestra; but it is adapted only to such as have some previous knowledge of the art. *L'Esprit des Journaux.*

## PHILOLOGY.

ART. XXI. Copenhagen. *Forseg til en forbedret Grønlandsk Grammatik, &c.* Sketch of an improved Grammar: by Otho Fabricius. 8vo. 330 p. with two fol. Tables of the Suffixes of the Verbs. 1791.

In this work the Greenland Grammar of bishop Egede, published in 1760, is considerably improved, and the vocabulary much extended. Foreigners, however, will wish a Latin explanation had been added of the words of a language in many respects remarkable and peculiar as it is.

*Jen. Allg. Lit. Zeit.*

## ANALYTICAL REVIEW,

For NOVEMBER, 1792.

## T R A V E L S.

**ART. I.** *Travels through North and South Carolina, Georgia, East and West Florida, the Cherokee Country, the extensive Territory of the Muscogulges or Creek Confederacy, and the Country of the Chactaws. Containing an Account of the Soil and Natural Productions of those Regions; together with Observations on the Manners of the Indians. Embellished with Copper Plates.* By William Bartram. 8vo. 520 pages, and nine plates. Philadelphia, printed 1791. London, reprinted for J. Johnson, 1792. Price 7s. 6d. in boards.

THESE travels of Mr. William Bartram commenced in April 1773, and were finished in January 1778. They were undertaken, it seems, at the request of the late learned and benevolent Dr. Fothergill, for the discovery of rare and useful productions of nature, chiefly in the vegetable kingdom; in order to enrich the doctor's botanic garden, and extensive collections. Mr. B. seems to have been fully adequate to the task, both with respect to his industry and his knowledge. His father has been long well known to the botanic world; and the son has not merely profited by his instructions, but has imbibed all his ardour in the pursuit of natural history.

Yet Mr. B. has not confined himself to an account of the animal, vegetable, and fossil productions of the countries through which he travelled: he has also given a history of the manners, customs, and government of the principal savage tribes, bordering upon the southern provinces of the North-American republic. His humane disposition appears to have given him some partiality towards these injured nations of aboriginal inhabitants; at least we may affirm, that he has presented his readers with the most favourable side of the picture. There is an amiable air of piety and benevolence running through the whole work, which cannot fail of being agreeable to every candid mind. He appears to have related nothing but what he has seen and observed himself; he certainly is not destitute either of sagacity or judgment; and his veracity is unquestioned: but his enthusiastic ardour has led him sometimes to be too florid in his descriptions and remarks; and his style, though in general good and perspicuous, is sometimes tumid, and sometimes incorrect.

The work is divided into four parts, and each part into several chapters. The whole is preceded by a table of contents, and an introduction, in twenty-four pages.

The introduction opens thus—

‘The attention of a traveller should be particularly turned, in the first place, to the various works of nature, to mark the distinctions of the climates he may explore, and to offer such useful observations on the different productions as may occur. Men and manners undoubtedly hold the first rank—whatever may contribute to our existence is also of equal importance, whether it be found in the animal or vegetable kingdom; neither are the various articles, which tend to promote the happiness and convenience of mankind, to be disregarded. How far the writer of the following sheets has succeeded in furnishing information on these subjects, the reader will be capable of determining. From the advantages the journalist enjoyed under his father JOHN BARTRAM, botanist to the king of Great Britain, and fellow of the Royal Society, it is hoped that his labours will present new as well as useful information to the botanist and zoologist.’

The author then proceeds to inquire, which division of the earth produces the greatest variety of vegetables. He determines, that, although the tropical division affords those which principally contribute to the more luxurious scenes of splendour, yet the temperate zones exhibit scenes of infinitely greater variety, magnificence, and consequence, with respect to human economy.

Having in the next place observed, ‘that the great Author of nature has impartially distributed his favours to his creatures, so that the attributes of each one seem to be of sufficient importance to manifest the divine and inimitable workmanship,’—he remarks, that there are however ‘several tribes of the vegetable world that are distinguished by very remarkable properties.’—To illustrate this, he describes the particularities of the yellow *sarcenia*, *dionæa muscipula*, &c.

The author then proceeds to compare vegetables with animals; and asserts, that ‘the vital principle, or efficient cause of motion and action, is probably more similar in both than we generally apprehend.’

He descants on the excellence of the animal creation, and gives instances of the sensibility, the circumspection and perseverance, their social manners, &c. observable in it.

At the close of his introduction, he touches on the question, whether the Indian nations be capable of civilization. He determines in the affirmative, and advises the legislature of the United States ‘to send men of ability and virtue, as friendly visitors, into their towns, to learn their languages; and by a liberal and friendly intimacy to become acquainted with their customs and usages, religious and civil; their system of legislation and police, as well as their most ancient and present traditions and history. These men [he says], thus enlightened and instructed, would be qualified to judge equitably, and to make true and just reports, which might assist the legislature to form, and

and offer to them, a judicious plan for their civilization and union with the United States.'

**PART I.** In the first part, Mr. B. gives an account of his voyage from Philadelphia to Charleston, and thence to Savanna in Georgia. His travels southward to Sunbury, with observations on the town, harbour, and island of St. Catharine's, its soil and productions—the establishment of St. John's district, and Medway meeting-house.—Hence he proceeds for the river Alatomaha: he takes the road up the N. E. side of it, crosses it at Fort-Barrington, where it is about five hundred yards over, and arrives at St. Ille, sixty miles south of the river. Having passed the utmost frontier of the white settlements on that border, he meets with an hostile Indian, armed with a rifle, but after some alarm they part friends.

He crosses the river St. Mary, one hundred yards over, arrives at the trading house, and gives an account of the country, its natural productions, and of the lake said to be the source of this river, near three hundred miles in circuit. Hence he returns to the Alatomaha, and so to Savanna. He sets off immediately for Augusta, one hundred and sixty-five miles N. W. from the coast—describes the face of the country, the river Savanna, and the village of Augusta.—Congress with the chiefs of the Creeks and Cherokees, on a demand from the merchants of Georgia of two millions of acres of land from the Indians, as a discharge of their debts; which, after some demur, was granted. The author accompanies the surveyors, who were to ascertain the boundaries, to the Great Buffalo Lick, on the Great Ridge, which separates the waters of the Savanna and Alatomaha, about eighty miles from Augusta.—The village of Wrightsborough; and monuments of an ancient Indian town, on Little River.—Buffalo Lick described.—The survey begun.—Extraordinary instance of Indian sagacity, in determining a bearing, better than the surveyor with his compass.—Description of the Great Ridge; and return to Augusta.—The author spends the remainder of the season in botanical excursions to the low countries, between Carolina and East Florida.—Having obtained a light cypress canoe, at Broughton island, he ascends the Alatomaha:—particular account of the river—a night scene—a tempest—ruins of an old fortification—Indian monuments at the Oakmulge fields—the settlement of the Creeks in Georgia. Return to Broughton island; with a determination of travelling into East Florida.

The following account of eagles, which frequent the islands off Sunbury, may serve as a specimen of our author's animated manner. p. 8.

' There are three species of eagle here. The great gray eagle is the largest, of great strength and high flight; he chiefly preys on fawns and other young quadrupeds. The bald eagle is like, wife a large, strong, and very active bird, but an execrable tyrant: he supports his assumed dignity and grandeur by rapine and violence, extorting unreasonable tribute and subsidy from all the feathered nations. The last, called the fishing-hawk, is a large bird, of high and rapid flight; his wings are very long and pointed, and he spreads a vast sail, in proportion to the volume

of his body. This princely bird subsists entirely on fish, which he takes himself, scorning to live and grow fat on the dear-earned labours of another.

Mr. B. asserts, [p. 14.] that the turkey of America is a very different species from that of Europe, being nearly thrice the size and weight of ours; taller, having a much longer neck, longer legs, standing more erect, and all of a dark brown colour, without a black feather; the males exceedingly splendid, with changeable colours. It is however well ascertained by Mr. Pennant, that we owe this bird originally to America. None of the characters here assigned will constitute a difference of species. And colours, we know, are generally uniform in a wild state; but vary much when birds are rendered domestic. Of this we have a familiar instance in our common poultry; whereas pheasants, though so nearly allied to poultry, preserve their original colours.

The following passage will serve at the same time to show the turn of Mr. B. reflections, and the delightful hospitality which is to be found among some of the settlers in this country. P. 15.

‘Perhaps to a grateful mind, there is no intellectual enjoyment, which regards human concerns, of a more excellent nature, than the remembrance of real acts of friendship. The heart expands at the pleasing recollection. When I came up to Mr. McIntosh’s door, the friendly man, smiling, and with a grace and dignity peculiar to himself, took me by the hand, and accosted me thus: *Friend Bartram, come under my roof, and I desire you to make my house your home, as long as convenient to yourself; remember, from this moment, that you are a part of my family, and, on my part, I shall endeavour to make it agreeable*: which was verified during my continuance in, and about, the southern territories of Georgia and Florida; for I found here sincerity in union with all the virtues, under the influence of religion.’

Our author’s account of his interview with the Indian is interesting, and at the same time will give us an idea of his talent at description and reflection. P. 20.

‘It was drawing on towards the close of day, the skies serene and calm, the air temperately cool, and gentle zephyrs breathing through the fragrant pines; the prospect around enchantingly varied and beautiful; endless green savannas, chequered with coppices of fragrant shrubs, filled the air with the richest perfume. The gaily attired plants which enamelled the green had begun to imbibe the pearly dew of evening; nature seemed silent, and nothing appeared to ruffle the happy moments of evening contemplation; when, on a sudden, an Indian appeared crossing the path, at a considerable distance before me. On perceiving that he was armed with a rifle, the first sight of him startled me, and I endeavoured to elude his sight, by stopping my pace, and keeping large trees between us; but he espied me, and turning short about, sat spurs to his horse, and came up on full gallop. I never before this was afraid at the sight of an Indian, but at this time, I must own that my spirits were much agitated; I saw at once, that being unarmed, I was in his power; and having now but a few moments to prepare, I resigned myself en-

tirely to the will of the Almighty, trusting to his mercies for my preservation: my mind then became tranquil, and I resolved to meet the dreaded foe with resolution and chearful confidence. The intrepid Siminole stopped suddenly, three or four yards before me, and silently viewed me, his countenance angry and fierce, shifting his rifle from shoulder to shoulder, and looking about instantly on all sides. I advanced towards him, and with an air of confidence offered him my hand, hailing him, brother; at this he hastily jerked back his arm, with a look of malice, rage, and disdain, seeming every way discontented; when again looking at me more attentively, he instantly spurred up to me, and with dignity in his look and action, gave me his hand. Possibly the silent language of his soul, during the moment of suspense (for I believe his design was to kill me when he first came up) was after this manner: *White man, thou art my enemy, and thou and thy brethren may have killed mine; yet it may not be so, and even were that the case, thou art now alone, and in my power. Live; the Great Spirit forbids me to touch thy life; go to thy brethren, tell them thou sawest an Indian in the forests, who knew how to be humane and compassionate.* In fine we shook hands, and parted in a friendly manner, in the midst of a dreary wilderness; and he informed me of the course and distance to the trading-house, where I found he had been extremely ill-treated the day before.

The Buffalo Lick deserves the attention of the naturalist, from the extraordinary quality of its earth. P. 39.

This place contains three or four acres, is nearly level, and lies between the head of the cane swamp and the ascent of the ridge. The earth, from the superficies to an unknown depth, is an almost white or cinereous coloured tenacious fattish clay, which all kinds of cattle lick into great caves, pursuing the delicious vein: It is the common opinion of the inhabitants, that this clay is impregnated with saline vapours, arising from fossil salts deep in the earth; but I could discover nothing saline in its taste, but I imagined an insipid sweetness. Horned cattle, horses, and deer are immoderately fond of it, insomuch that their excrement, which almost totally covers the earth to some distance round this place, appears to be perfect clay; which, when dried by the sun and air, is almost as hard as brick.

The second part contains our author's travels in East Florida, and the Indian settlements on the back of that province. This is much more extensive [from p. 55 to 305], and interesting, than the first part.

In March 1774, he sets off from Savanna, proceeding by land to the Alatahama—descends that river to Frederica, on the island of St. Simon—description of the island and town.—Determines to go to the lower trading-house on St. Juan's: passes through the sound, which he describes, to Amelia island: sails to Cowford, on the river St. Juan: proceeds up the river alone in a small canoe: describes fort Picolata: copious account of the natural productions: passes an Indian settlement: touches at Charlotta, and arrives at the lower trading-house.—Proceeds farther up the river—enters lake George, about fifteen miles wide, and generally

generally fifteen or twenty feet deep; beautified with three fertile islands: description of the largest: arrives at the upper trading-house.—Continues his voyage higher up the river, with one Indian, who soon leaves him: he then goes on alone: enters the little lake: great embarrassments from alligators, assembled to devour an immense shoal of fish: description of the alligator and its nest.—Continues his voyage: driven by a hurricane to take shelter at a plantation on the banks of the Long Lake: description of New Smyrna, on the Musquitoe river. Returns down the river—East Lake—Cedar Point—The enchanting little isle of Palms—Six-mile Springs. Hoists sail, and comes to Rocky Point: calls at Mount Royal, and arrives again at the lower trading-house. Journey to Cuscowilla—description of the country and its productions—Half-way pond, with the fish, &c. inhabiting it.—Westward, through high forests to Cuscowilla—reception there—description of the chief. Departs for the Alachua Savanna. Description of it. Returns to Cuscowilla—a council and Indian feast—description of the town and lake—makes the tour of the Savanna—account of the great sink, or subterraneous receptacle of the waters—arrives again at the trading-house on St. Juan's. Comparison between the Upper Creeks, and the Lower Creeks or Siminoles.

Sets out on a journey to Talahafochte—by Half-way Pond and Cuscowilla—rocky ridges and desert wilds—grand pine forest—extensive savannas—charming fields of Capola—through a vast forest to Talahafochte, on the banks of Little St. Juan—describes the river and town, their canoes, voyages to Cuba, &c.—the Manate spring—crosses the river to explore the country. Arrival of the white king—feast and council—character of the king. Encampment in the forest—extraordinary eruption of water—entertainment at leaving the white king. Great barren plains—account of the Long Pond, a lake two miles wide and seven in length—arrives at the trading-house.

Another excursion up St. Juan's to Lake George—crosses the lake to the east shore—coasts round it—returns—frolic with a party of the Lower Creeks—conference with their chief the Long Warrior—they oblige the author to go to their camp, in order to kill a rattle-snake. Account of this animal—of other snakes, frogs, lizards, tortoises—of beasts—on the migration of birds. List of birds natives of Pennsylvania, Carolina, and Florida, or migrating thither.—Observations on the breeding, &c. of birds.

Visit to an Indian village, twelve miles off on the river. Excursion across the river—embarks for Frederica in Georgia—thence to Sunbury and Charleston.

Mr. B. ran great risks from the attacks of alligators in the river of St. Juan. His description of a battle between two of these monsters is too highly worked up for prose. The multitude of them, and of fish in this river, may be judged of from the following account. P. 121.

'The river, from shore to shore, and perhaps near half a mile above and below, appeared to be one solid bank of fish, of various kinds, pushing through a narrow pass into the little lake, on their return down the river; and the alligators were in such



such incredible numbers, and so close together from shore to shore, that it would have been easy to have walked across on their heads, had the animals been harmless. What expressions can sufficiently declare the shocking scene that for some minutes continued, whilst this mighty army of fish were forcing the pass? During this attempt, thousands, I may say hundreds of thousands of them were caught and swallowed by the devouring alligators.—The horrid noise of their closing jaws, their plunging amidst the broken banks of fish, and rising with their prey some feet upright above the water, the floods of water and blood rushing out of their mouths, and the clouds of vapour issuing from their wide nostrils, were truly frightful.

Their nests are thus described: *p.* 125.

‘The nests or hillocks are of the form of an obtuse cone, four feet high, and four or five feet in diameter at their bases; they are constructed with mud, grass, and herbage. At first they lay a floor of this kind of tempered mortar on the ground, upon which they deposit a layer of eggs, and upon this a stratum of mortar seven or eight inches in thickness, and then another layer of eggs, and in this manner one stratum upon another, nearly to the top: I believe they commonly lay from one to two hundred eggs in a nest: these are hatched, I suppose, by the heat of the sun; and perhaps the vegetable substances mixed with the earth, being acted upon by the sun, may cause a small degree of fermentation, and so increase the heat in those hillocks.’

*P.* 126. ‘I have seen alligators twenty feet in length, and some are supposed to be twenty two or twenty three feet. Their body is as large as that of a horse. The head of a full grown one is about three feet, and the mouth opens nearly the same length: in the water it resembles, at a distance, a great chunk of wood floating about. Only the upper jaw moves, and they can raise it so as to form a right angle with the lower one.’

The following extract may serve as a specimen of our author's manner, when he steps out of the sober line of narrative into picturesque description. *P.* 184.

‘The extensive Alachua savanna is a level green plain, above fifteen miles over, fifty miles in circumference, and scarcely a tree or bush of any kind to be seen on it. It is encircled with high, sloping hills, covered with waving forests and fragrant orange groves, rising from an exuberantly fertile soil. The towering magnolia grandiflora and transcendent palm stand conspicuous amongst them. At the same time are seen innumerable droves of cattle; the lordly bull, lowing cow, and sleek capacious heifer. The hills and groves re-echo their cheerful, social voices. Herds of sprightly deer, squadrons of the beautiful fleet Seminole horse, flocks of turkeys, civilized communities of the sonorous watchful crane, mix together, appearing happy and contented in the enjoyment of peace, till disturbed and affrighted by the warrior man. Behold yonder, coming upon them through the darkened groves, sneakingly and unawares, the naked red warrior, invading the Elysian fields and green plains of Alachua. At the terrible appearance of the painted, fearless, uncontrouled, and free Seminole, the peaceful innocent nations are at once thrown into disorder and dismay. See the different tribes and bands, how they draw towards each other! as it were deliberating on the general good. Suddenly they speed off with their young in the centre; but the

roebuck fears him not: here he lays himself down, bathes and flounders in the cool flood. The red warrior, whose plumed head flashes lightning, whoops in vain; his proud ambitious horse strains and pants; the earth glides from under his feet, his flowing mane whistles in the wind, as he comes up full of vain hopes. The bounding roe views his rapid approaches, rises up, lifts aloft his antlered head, erects his white flag [his tail], and fetching a shrill whistle, says to his fleet and free associates, *follow*; he bounds off, and in a few minutes distances his foe a mile; suddenly he stops, turns about, and laughing says, *how vain! go chase meteors in the azure plains above, or hunt butterflies in the fields about your towns.*

This is dangerous ground; and some critics, we fear, will be apt to bestow a smile, not of approbation, on such poetic prose.

Holes or caverns in the earth, swallowing up the waters, are not uncommon, it seems, in this country. He thus describes the principal of them; which is called the Great Sink. P. 202.

'In this place a group of rocky hills almost surrounds a large basin, which is the general receptacle of the water, draining from every part of the vast savanna, by lateral conduits, winding about, and one after another joining the main creek or general conductor, which at length delivers them into this sink, where they descend by slow degrees, through rocky caverns, into the bowels of the earth, whence they are carried by secret subterraneous channels into other receptacles and basins.—This great basin is about an hundred yards over; the banks rise fifty or sixty feet, and are covered with large high forest trees, so effectually shading the water, that it appears black.—In and about this great sink are to be seen incredible numbers of crocodiles, some of which are of an enormous size; and at this time they were so abundant, that, if permitted by them, I could have walked over any part of the basin and the river upon their heads.—It is astonishing what unspeakable numbers of fish repair to this fatal receptacle, during the latter summer season and autumn; those who are so fortunate as to effect a retreat into the conductor, and escape the devouring jaws of the fearful alligator and armed gar, descend into the earth, through the wells and cavities or vast perforations of the rocks, and thence are conducted and carried away by secret subterranean conduits and gloomy vaults, to other distant lakes and rivers.'

Horses, it is well known, are not aborigines of the American continent. The name for this animal in the Creek tongue signifies *the great deer*. P. 213.

'The Seminole horses [says Mr. B.] are the most beautiful and sprightly species of that noble creature, perhaps any where to be seen, but are of a small breed, and as delicately formed as the American roebuck. They are said to descend originally from the Andalusian breed, brought here by the Spaniards when they first established the colony of E. Florida.'

Our author observed, on an extensive savannah, a troop of these horses, under the care of a single dog, which seemed to differ in no respect from the wolf of Florida, except his being able to bark as the common dog. His master, who is an Indian, trained him from a puppy to this business; he follows his master's horses only, keeping them in a separate company, and when he is hungry returns to town  
[about

[about ten miles distant] in the evening, but never stays at home a night.

The following description of the morning is another instance of Mr. B.'s taste for the picturesque; and puts us in mind of some of Fielding's introductory rhapsodies in *Tom Jones*. P. 243.

'Behold how gracious and beneficent shines the roseate morn! Now the sun arises and fills the plains with light; his glories appear on the forests, encompassing the meadows, and gild the top of the terebinthine pine, and exalted palms, now gently rustling by the pressure of the waking breezes: the music of the seraphic cranes resounds in the skies; in separate squadrons they sail, encircling their precincts, slowly descend beating the dense air, and alight on the green dewy verge of the expansive lake; its surface yet smoking with the gray ascending mists, which, condensed aloft in clouds of vapour, are born away by the morning breezes, and at last gradually vanish on the distant horizon. All nature awakes to life and activity.—And then we drop at once into sober narration.'

Mr. B. is very copious on the rattle snake. He says, P. 263. it is the largest serpent yet known in North America—that he has heard of their being seven, eight, and even ten feet in length, and six or eight inches diameter—that he has seen them above six feet in length, and as large as a man's leg; but that their general size is four, five and six feet in length.—'It is generally believed that they charm birds, rabbits, squirrels, &c. and by steadfastly looking at them possess them with infatuation: be the cause what it may, the miserable creatures undoubtedly strive by every possible means to escape, but alas! their endeavours are in vain, they at last lose the power of resistance, and flutter or move slowly, but reluctantly, towards the yawning jaws of their devourers, and creep into their mouths, or lie down and suffer themselves to be taken and swallowed.'

This is one example, among many, how fond mankind are of the marvellous; and how apt we are to be led away by sound, and to take it for sense. This fascination, or infatuation, may be very well resolved into that powerful agent fear. Mr. B. himself, though not destitute of courage, and accustomed to the sight of rattle-snakes, tells us, that on seeing them he precipitately withdrew, unless when he has been so shocked with surprise and horror as to be in a manner rivetted to the spot, for a short time, not having strength to go away. The natural operation of sudden and violent danger upon some animals, and upon weak minds even in our own species, seems to be, that they run directly into it, instead of avoiding it. We ourselves have been witnesses to something like this pretended fascination, in our common harmless snake: having observed one under a bush, with his head erect, and waving to and fro, whilst a number of small birds who were hopping about the branches, instead of flying away, or even mounting to the top of the bush, perceptibly descended lower and lower, till they came within reach of their devouring enemy.

Mr. B. has made many interesting observations upon the migration, breeding, &c. of birds, which will be acceptable to the ornithologist. On the much contested subject of the disappearing of swallows, he is of opinion, that the notion of their living torpid under water during winter, 'is the most difficult to reconcile to reason and common sense, respecting a bird so swift of flight that it

can with ease and pleasure move through the air even swifter than the winds, and in a few hours time shift 20° from N. to S. even from frozen regions to climes where frost is never seen, and where the air and plains are replenished with flying insects of infinite variety.'

He adds, p. 281. that 'during his residence in Carolina and Florida, he has seen vast flights of the house swallow and bank martin passing onward north toward Pennsylvania, where they breed in the spring, about the middle of March, and likewise in the autumn in September or October, large flights on their return southward. It is observable that they always avail themselves of the advantage of high and favourable winds, which likewise do all birds of passage. The pewee, or blackcap flycatcher of Catesby, is the first bird of passage which appears in the spring in Pennsylvania, which is generally about the first or middle of March; and then, wherever they appear, almost every kind of esculent garden seeds may be sown in the open ground without danger from frost.'

We should gladly present our readers with some of Mr. B.'s descriptions of curious trees and plants: as the noble magnolias, above an hundred feet in height, the majestic cypresses, carica papaya, titlandia usneoides, pistia stratiotes forming immense floating islands in the rivers—of animals, as the snake-birds, the serpents, the great land tortoise, &c. But such extracts would enlarge this article beyond its just limits. For the same reason, we must refer our readers to the book itself, for our author's curious account of the character of the Upper and Lower Creeks, and the essential difference which there is between these two neighbouring tribes of Indians. p. 208.

*The third part*, which is misprinted part II., extends from p. 306 to 478. It contains our author's travels among the Cherokees, Upper Creeks and Chactaws, up the river Mississippi, the south of Georgia, and his return home to Philadelphia.

He sets out for the Cherokee nation on the 22d of April, 1776. From Charleston he crosses Savanna river into Georgia; pursues the road to Augusta an hundred miles or more; recrosses the river at Silver Bluff—Augusta. Savanna river.—Proceeds for Fort James, Dartmouth—description of the fort—establishment of Dartmouth. May 10 sets off for Keowe;—crosses Savanna river into Carolina; arrives at Sinica, a Cherokee town, and at Fort Prince George Keowe. Describes the place and country.—Sets out for the Indian settlements alone—crosses the mountains, describes them and their productions—beautiful cascades of Falling Creek—a dreadful storm described, with his refuge in an Indian cabin. Extensive vale of Cowe—river Tanase—arrives at Whatoga, nobly entertained by the venerable chief. Arrives at Cowe, the capital town.—Description of an excursion on the adjacent hills.—Sets off alone for the Overhill towns. Jore village—friendly intercourse with an Indian—arrives on the most elevated peak of the Jore mountain, reputed to be the highest land in the Cherokee country. Interview with Ata-cul-culla the Cherokee grand chief. Returns to Cowe, Habitations of the Cherokees described; and the rotunda or great council-house. Ball play dance and other dances of the Cherokees. Return by Keowe and Sinica to Dartmouth.—List of the towns and villages in the Cherokee nation, in all forty three.

Our author sets off with a large caravan from Dartmouth for the country of the Upper Creeks and Chactaws. On the 22d of June from Fort Charlotte on the opposite side of the river Savanna.—On the

the 27th arrives at Flat-rock, where, being joined by two companies of Indian traders, their caravan consisted of twenty men and sixty horses.—The next evening encamp on the banks of a beautiful creek, a branch of Great Ogeche, called Rocky Comfort. July 1st encamp on the banks of the Ocone, in a delightful grove of forest trees, on the site of the old Ocone town, which about sixty years ago was evacuated by the Indians.—Ford the Ocone, which is 250 yards over—and the Oakmulge, the other arm of the Alatamaha—encamp near the banks of Stony Creek, a large rapid river.—Cross two creeks named Great and Little Tobosochte; and encamp by a beautiful large brook called Sweet Water.—Ford Flint river 250 yards across—rest near a branch of it.—Tormented by heat, and an incredible number of biting flies—dreadful tempest. Cross Chata Uche river, between three and four hundred yards wide. Uche town described.—The habitations are large and neatly built; the walls of the houses are constructed of a wooden frame, then lathed and plaistered inside and out with a reddish well tempered clay or mortar, which gives them the appearance of red brick walls; and these houses are neatly covered or roofed with cypress bark or shingles of that tree. The number of inhabitants might amount to 1000 or 1500, as it is said they are able to muster 500 gun men or warriors.—Arrive at Apalachuala. ‘This is esteemed the capital of the Creek or Muscogulge confederacy: sacred to peace; no captives are put to death or human blood spilt here. And when a general peace is proposed, deputies from all the towns in the confederacy assemble at this capital, in order to deliberate upon a subject of so high importance for the prosperity of the commonwealth. On the contrary, the great Coweta town, about twelve miles higher up this river, is called the bloody town, where the micos, chiefs, and warriors assemble when a general war is proposed; and here captives and state malefactors are put to death.’

Account of the state of the Indian tribes, and the vegetable productions of the country.

Resumes his journey to Mobile, July 13th.—Arrives at Talasse, a town on the Tallapoosa river.—Coolome, a handsome town: ‘Every habitation consists of four oblong square houses, of one story, of the same form and dimensions, and so situated as to form an exact square, encompassing an area or court-yard of about a quarter of an acre of ground, leaving an entrance into it at each corner.’

Through a magnificent forest—over great grassy plains—vast forests, 70 miles in extent—wide plains of cane meadows—and above 50 miles of level country, to Taensa, a high bluff, on the east channel of the great Mobile river, about 30 miles above fort Condé, or the city of Mobile.—Down the river to the city.—Description of Mobile.—August 5th returns up the river to Taensa, and as high as the entrance of the Chicafaw branch.—Ascends the river Tombighe.—Returns to Taensa and Mobile.—Goes for the river Perdido, and on to Pensacola—reception by governor Chester—account of the town—returns.

The author goes by water to Pearl island, which he describes.—Sets off in a large boat, with three negroes, for Manchac, on the Mississippi.—Passes lake Pontchartrain—the river Taensasapoa—crosses lake Maurepas, nine or ten miles over, to the mouth of the river Amite, which he ascends about 50 miles, to the forks where the Iberville comes in: this he ascends a little way to the landing, from which it is nine miles by land to Manchac.—Goes up the Mississippi:

the

the depth here, at its lowest ebb, not less than 40 fathoms; and the width about a mile; the banks about 50 feet perpendicular height above the surface, and yet these are overflowed by the vernal inundations.—To New Richmond, more than 40 miles up the river.—August 27th sets off for White Plains—crosses to Point Coupé, the river here being near two miles over.—Returns to Manchac and Mobile.

November 27th sets off for the Creek nation with a caravan of between 20 and 30 horses—their mad way of riding—his horse tires, and he purchases a new one—meets a company of emigrants from Georgia, who were afterwards plundered and carried away captives by the Chataaws.—Crosses the river Alabama to Mucclasse—calls at Coolome—recrosses the river, and arrives at Attaffe. Particular description of the public square and rotunda, their mystical fire, assembly, ceremonies, &c.

On the sabbath-day before I set off from this place, I could not help observing the solemnity of the town, the silence and retiredness of the red inhabitants; but a very few of them were to be seen, the doors of their dwellings shut, and if a child chanced to stray out, it was quickly drawn in doors again. I asked the meaning of this, and was immediately answered, that it being the white people's beloved day, or sabbath, the Indians kept it religiously sacred to the Great Spirit.

Sets off with a company of traders for Augusta; the earth perfectly white with a beautiful sparkling frost. In three days arrives at the Apalachucla, or Chata Uche river—crosses at the point towns Chehaw and Uffeta; in which, though they join each other, the inhabitants speak two languages radically different.—Arrives at Oakmulge.—Crosses the river in a portable leather boat—and the Oconne in the same manner—comes to the waters of the great Ogeche, and thence to Augusta.—Proceeds to Savanna.—List of the towns and tribes in league, and which constitute the powerful confederacy of the Creeks, or Muscogulges. In all 55 towns, besides many villages. He estimates the inhabitants at 11000.—Revisits several districts in Georgia and the east borders of Florida.—Returns to Charleston.—Sets off on his return home to Pennsylvania.—Crosses Cowper river, and Winyaw bay, below George town—to the west end of Long bay—crosses Little River, at the boundary, which is on the line that separates North and South Carolina—to Brunswick, a sea-port town on the Clarendon, or Cape Fear river—Livingston's creek—Wakamaw's lake, 26 miles in circuit—Carver's creek—stops at Ashwood.—Continues up the river about 40 miles—crosses Rock-fish, and arrives at Cross-creeks, another very considerable branch of the river.—Rise and progress of Cambelton.

When I was here [says Mr. B.] about twenty years ago (1757), this town was marking out its bounds, and there were then about 20 habitations; and now (1777) there are above 1000 houses, many wealthy merchants, and respectable public buildings, a vast resort of inhabitants and travellers, and continual brisk commerce by waggons from the back settlements, with large trading boats to and from Wilmington.

Continues up north-west about 60 miles—crosses this branch and the Roanoke.—Rests at Mr. Lucas's on Meherran river.—Arrives at Alexandria in Virginia, a fine city on the west banks of the Patowmac, about the 26th of December.—Crosses the river below the falls, and lands

lands at George-town in Maryland.—Arrives at Wright's ferry on the Susquehanna, but the river being only half frozen over, he goes five miles higher, and crosses over—reaches Lancaster—and in two days more arrives at his father's house, on the banks of the Schuylkill, four miles from Philadelphia.—Thus ends Mr. William Bartram's journal.

The *Fourth Part* contains an account of the persons, manners, customs and government of the Creeks, Cherokees, Chactaws, &c.—From this we shall give some extracts.

'The Creek women are, I believe, the smallest race of women yet known, seldom above five feet high, and the greater number never arrive to that stature; their hands and feet not larger than those of Europeans of nine or ten years of age: yet the men are of gigantic stature, a full size larger than Europeans; many of them above six feet, and few under that, or five feet eight inches.'

'The Cherokees are yet taller and more robust, and by far the largest race of men I have seen; their complexions brighter, and somewhat of the olive cast, especially the adults; and some of their young women are nearly as fair and blooming as European women.'

'The first article in all their treaties with the white people, is, that there shall not be any kind of spirituous liquors sold or brought into their towns.'

'The Indians are by no means idolaters, unless their puffing the tobacco smoke towards the sun, and rejoicing at the appearance of the new moon, may be termed so. So far from idolatry are they, that they have no images amongst them, nor any religious rite or ceremony that I could perceive; but adore the Great Spirit with the most profound and respectful homage.'

Mr. B. denies that these people, when their parents, through extreme old age, become decrepit and helpless, send them to the other world by a stroke of the tomahawk, or bullet. He relates a scene at which he was present, at Mucclasse town, wherein a very old blind man was treated with great respect. He relates an anecdote of this ancient patriarch and the people, which does the latter much honour.

'One morning, after his attendants had led him to the council fire, he addressed himself to the people thus.—You yet love me; what can I do now to merit your regard? nothing; I am good for nothing; I cannot see to shoot the buck, or hunt up the sturdy bear; I know I am but a burthen to you; I have lived long enough; now let my spirit go; I want to see the warriors of my youth in the country of spirits (bareing his breast): here is the hatchet, take it and strike.—They answered with one united voice,—We will not; we cannot; we want you here.'

It has been commonly thought that the aborigines of America have every thing in common, and no private property. Mr. B. has set the matter in its true light.

'In the spring, the ground for the plantation being prepared; on one and the same day, early in the morning, the whole town is summoned by the sound of a conch shell, from the mouth of the overseer, to meet at the public square, whither the people repair with their hoes and axes; and thence proceed to their plantation, where they begin to plant, not every one in his own little district, assigned and laid out, but the whole community united begins on one certain part of

of the field, where they plant on until finished; and when their rising crops are ready for dressing and cleansing, they proceed after the same order, and so on day after day, until the crop is laid by for ripening. After the feast of the bulk is over, and all the grain is ripe, the whole town again assemble, and every man carries off the fruits of his labour, from the part first allotted to him, which he deposits in his own granary, which is individually his own.

The subjects treated in this last part are, 1. The persons and qualifications of the American Indians.—2. Their government and civil society.—3. Their dress, feasts, and divertisements.—4. Their property, agriculture, arts and manufactures.—5. Their marriage and funeral ceremonies.—6. Their language and manners.

Mr. B. concludes the whole with the following observation—‘that none of the monuments of the Americans which he had seen, discover the least signs of the arts, sciences, or architecture of the Europeans, or other inhabitants of the old world; yet evidently betray every sign or mark of the most distant antiquity.’

Five of the plates are figures of plants; two (pl. 4 and 5) are representations of the great soft-shelled tortoise. The frontispiece is a portrait of the Long Warrior, or king of the Siminoles, and gives a good idea both of the person and dress of an Indian warrior, or chief. There is also a small map of the coast of East Florida: if this had taken in our author's whole travels, it would have been more satisfactory.

M. T.

ART. 11. *Letters containing an Account of the late Revolution in France, and Observations on the Constitution, Laws, Manners, and Institutions of the English; written during the Author's Residence at Paris, Versailles, and London.* Translated from the German of Henry Frederic Groenvelt. 8vo. 387 Pages. Price 4s. Boards. Johnson. 1792.

THE letters before us will be read with satisfaction by all who have a taste for historical studies, and by all who wish for an intimate knowledge of the principal actors in the great scenes which the author describes. As we have had such frequent occasion to treat of the principal events in the French Revolution, we shall not enter upon a methodical analysis of this work, but select such facts and observations as appear the most novel and interesting.

The first letter notices among other topics the rise of the Jacobin club, which at first consisted of only thirty or forty persons, whose activity and zeal enlightened and directed the whole body of the French nation. How much is it to be regretted, that this association was not dissolved when it ceased to be of use, and how has this respectable combination degenerated into a wretched and outrageous mob! Even in the primary assemblies, we learn from our author, every thing was settled by two or three persons, which will account for the harmony and consistency of the national proceedings in the first periods of the revolution.

On the complaints of the privileged orders, that they were not fairly represented, Mr. G. exclaims,—‘A hundred thousand noblemen, and eighty thousand priests have the confidence to complain, that they are only considered as equal to the remaining twenty-four millions of



of their countrymen!' The following is our author's character of Mr. Rabaut. p. 28.

'Born of a protestant family, the son of a clergyman, persecuted himself in his youth on account of his religion, obliged to fly, and to conceal himself to avoid the galleys, he seems to have cultivated that species of eloquence, which is best calculated to excite compassion, and to disarm persecution. Before the meeting of the states, he published several tracts, in which he treats of the most important questions relative to the rights of the third estate, with great clearness and simplicity, and in such a manner as to render them perfectly familiar to the common people. At the same time several catholic bishops were publishing the most indecent charges to their clergy, manifestly tending to invite superstition to lend her aid to despotism. A circumstance occurred at Rabaut's election, which, if it were to be found in ancient history, would excite the warmest admiration. Several of the deputies for Nîmes were already nominated, when finding that Rabaut was not among them, and apprehending that religious prejudices might stand in the way of his election, they all declared, that they would not accept the honour intended them, unless it was first conferred upon him, and he was immediately elected. The popularity which he enjoys among the commons, is likely to be permanent, for both his talents and his personal character are of a nature to gain esteem, without exciting envy.'

Speaking of the society of Friends of the Negroes, he adds, p. 31. 'That society is not very respectable for its numbers, its activity, or indeed any thing, but the goodness of its intentions, and the virtues of many of its members. Such however as it is, it has given alarm to the planters, and they have complained of it to the king, but the only answer he gave them was, that he was glad to hear there was such a society, and that some of his subjects had humanity enough to concern themselves about the fate of the poor negroes. An answer which shews the king's goodness of heart.'

Of the celebrated abbé Sieyès, Mr. G. remarks, p. 69. 'Notwithstanding his extraordinary genius, and though he is now upwards of forty years of age, he was not known at Paris, till the states-general were about to be called. At Chartres, where he usually resided as the bishop's vicar, and in the bishop's house, he went by the name of the philosopher, because he preferred the enjoyment which he found in his studies, to the insipidity of conversation, and because, without disguising or making a parade of his political opinions, he took no trouble to inculcate them on others, or to defend them when attacked. What strikes one on a first acquaintance with him is, his extreme independence, some degree of ill humour, proceeding, perhaps, from ill health, and an indifference about explaining himself to those who propose objections to him, which seems to border on contempt. He has not that polished exterior, which is so frequent in this country; but what he wants in that respect is abundantly compensated by the energy of his character. He has one of those uncommon, but vigorous minds, which will not bend to the vices of society, and which conceive an implacable hatred for our depraved institutions. Men of such a character, are naturally disposed to trace back governments to their principles, and to compare what they are, with what they were, and what they ought to be. They are not in haste to gain

a literary

a literary reputation; they wait till an occasion worthy of them kindles their zeal, and gives activity to their talents, and when that moment arrives, their writings bespeak a mind fraught with knowledge, and a judgment matured by deep reflection. They transport us beyond the sphere of our accustomed ideas, and we discover in them that irresistible force, which enables them, unsubdued by prejudices, and unawed by established institutions, to conduct us to the most important truths. It has been often imputed to the abbé Sieyès, that disregarding all circumstances, he only considers that absolute perfection, which has been called metaphysics, for the purpose of bringing it into discredit; and it is indeed a convenient term of reproach for those, who are glad to censure what they are unable to comprehend. The count de Lauraguais, the author of some obscure pamphlets upon the present affairs of France, told the abbé Sieyès that his writings seemed as if they had been composed the day after the creation. "Then there is but little difference between us," replied the abbé, "for one would think that your's had been written a day before." The abbé Sieyès is so much a stranger to all intrigue, that he had not entertained an idea of procuring himself to be chosen for the assembly. The electors of Paris had named nineteen of their representatives, without paying any attention to this able defender of the nation. He was the last elected of all the members of the assembly, and his election was owing to a citizen of Paris, who resigned in his favour all the votes which had been given to himself.

\* The abbé Sieyès has none of the requisites of an orator; his voice is weak; he has no facility of speech, no quickness of reply, and he has that awkward restraint, which it is so difficult for men, who have lived more by themselves than among mankind, ever to lay aside.

With this we may fairly contrast the character of the abbé Maury; and the additional remarks complete the clerical groupe. P. 76.

\* His [the abbé Maury's] reputation is that of an eloquent preacher, who takes care to avoid the reproach of being the dupe of his own eloquence, or of the prejudices of his profession. His enemies pretend, that he has even committed acts of violence, which are very rare in this civilized age, and which, at such a place as Paris, are scarcely credible. Many anecdotes are told of him, which are much fitter for the first book of *Gil Blas*, than for the life of an ecclesiastic. The income which he receives from his different abbeys amounts to more than 50,000 livres a year, but his prosperity only serves as a spur to his ambition. When he quitted the village, which was the place of his obscure birth, he promised his father, and his schoolmaster, who had discovered his talents and encouraged him to exert them, that he would return among them a bishop; and he has certainly omitted nothing in his power to perform his promise. The obscurity of his birth, as it threw obstacles in the way of his advancement, would undoubtedly afford him a title to praise, if he had been at all scrupulous about the means by which he surmounted those obstacles. The rich prospect which his ambition had in view, is beginning to disappear, even his present possessions may soon become precarious; he has lately been exposed to personal insults; and chagrin, disappointment, and a desire of revenge, have driven him to the most desperate courses. He is even said to have substituted pistols in the place of his breviary, and to walk about armed for a duel, and bent on provoking one.

\* I hear

• I hear little said about any of the vicars who have exerted themselves on the popular side, except Gouttes and Dillon, who have the character of good honest ecclesiastics, who do not palliate the abuse of the church, and would gladly bring it back to apostolical simplicity. I had forgot, indeed, the abbé Gregoire, a candid, ingenuous young man, who has distinguished himself by writing against negro slavery, and who has shewn great zeal for the liberty of his country.

• The bishop of Chartres, the friend of the abbé Sieyes, openly declared himself, at the very outset, against the separation of the orders. The archbishop of Vienne, Pompignan, the same man who was so constantly and so severely attacked by Voltaire, has also given his support to the cause of the commons. The archbishop of Bordeaux, a practised courtier, and an artful politician, and the bishop of Autun, with as much ambition, with less cunning, and with more ability, assist the popular party, but they do it with some degree of caution.

The following description of the Bastille the morning after its capture, is animated and interesting.

P. 152.—<sup>2</sup> I was impatient to see the Bastille, to walk over it, and and to enjoy my liberty in its cells, and in its dungeons. As soon, therefore, as it was known that the king was to go the next day to the capital, attended by a great part of the national assembly, I determined, with several deputies, to set out immediately for Paris, that we might be there at the king's arrival, and that we might first have an opportunity of visiting the Bastille. When we arrived there, we found a great crowd of spectators before it, gazing at the towers, examining the batteries, contemplating the depth of the ditches, and enquiring about the circumstances of the siege. We were obliged to procure a written order to be admitted. The place is now guarded; a precaution which was not taken till after the archives and registry of the iniquities of the Bastille had been plundered or destroyed. I could hardly help shuddering as I passed over the draw-bridges, which used to be let down to receive the prisoners, and which were drawn up the moment they had passed. We proceeded into the interior court, which is so narrow, and surrounded by such high walls, that I doubt whether the rays of the sun ever entered it. The whole prison, its dark stair-cases, its mysterious passages, its triple doors plated with iron and fastened by enormous bolts, its cells, which resembled graves, prepared for the reception of living bodies; its dungeons, gloomy, damp, and unwholesome, with walls eight feet in thickness, the great stone in the midst of each, which served the double purpose of a bed and a chair; the chain in the middle of the stone, which from its thickness seemed intended to bind a wild beast, and not a man; in short, every object that met our eyes, inspired us with sentiments of dread and horror. We saw many instruments of torture, the names and the uses of which were entirely unknown to us; among others, we observed an iron suit of armour, made to press upon all the joints, and to seize, as it were, with one gripe the knees, the hips, the stomach, the arms, and the neck of the wretch on whom it was fixed. It may be considered as a precious relic of tyranny. I know it is a long time since these abominable engines have been used; but they were once used, and it is not uninteresting to remember what torments have been invented by slaves, to revenge themselves on those who

refused to share their slavery, and disdained to partake of the infamy of their honours.

The twelfth letter concludes the history of the French revolution down to the declaration of rights, which Mirabeau characterized, "as being no more than a political almanack for the current year." The remaining eleven letters are written from England, and contain remarks on lotteries, on the civil and criminal laws of England, on English newspapers, on the British constitution, on elections, on cruelty towards criminals, on commercial restraints, on judicial legislation, on literature and literary societies, on nobility, on the slave trade.

The remarks of our author upon the English code of laws are somewhat entertaining.

P. 254.—Disgusted at the disappointment which I had met with in this writer [Blackstone], I enquired what other elementary book of English law I could consult, and my friend put into my hands, Coke upon Littleton. I immediately began very boldly to read it, though it was a large folio, very closely printed. I could not, however, understand a single page of it; the very language was technical throughout, and I found that without having nearly exhausted a whole library of law, it was impossible to comprehend the very phraseology of this elementary book. I began now to suspect that my friend the lawyer had endeavoured to give me a high idea of his science, by making me feel the difficulty of it; and I determined to become my own guide, to disregard commentators and writers of treatises, and to apply to the law itself, of which, as every Englishman is bound to understand it, I thought it could not be very difficult for one, who was master of the English language, to attain some idea. I therefore directed my bookseller to find me the acts of parliament.

When I returned home at night, I was surprized to see my table covered with fifteen large quarto volumes. I opened one of them, through curiosity, to see what immense encyclopedia, what vast treasury of all sciences, I was possessed of. To my great astonishment it was the Statutes at large, printed in such small characters, and on such thin paper, that it would require six months pretty close reading to get through a volume. I congratulated myself on the occupation which I had found for the next seven years of my life. I endeavoured to read some of the acts; but I found my English of no use to me, as they were written in barbarous Latin. I turned towards the end of the volume, behold another language, resembling the former only in its barbarism, a species of Norman obsolete French: at last came English, legible indeed, but often unintelligible. And the only information which I have gained, by the great expence to which I have put myself, is, that the law of one of the freest and best governed nations upon earth is so voluminous, that a long life would not be sufficient to learn it, and that it requires the previous knowledge of two obsolete languages to begin the study. I have since mentioned this, with astonishment, to my friend; when he informed me, that what I had seen was only the statute law, and that by far the most difficult and abstruse part of the science, consisted in the common law, which is known only by tradition, and which is to be collected from ancient treatises on different parts of the law, and from the decisions of courts of justice. These, he told me, have been preserved from  
the

the time of king Edward the First, that is, for above five hundred years; and they are printed in about a hundred and twenty volumes in folio.

We shall conclude our abstract with some beautiful and pointed reflections on cruelty to the dumb creation, for which our country is but too celebrated.

P. 304.— It really seems to be unaccountable that men, who have sympathy for each others sufferings, should entertain none for those of beings, inferior indeed in the order of creation, but endowed with quite as much sensibility to pain as themselves. One would imagine, to consider what torments are inflicted on irrational animals, only to procure advantages the most light and inconsiderable to men, that it was a common opinion in the world that reason alone gave a susceptibility of pain; for, if that were not the case, on what ground can so wanton a sporting with the sufferings of any created beings be justified? Their weakness and inferiority are titles to compassion, rather than motives for oppression; and their incapacity to revenge themselves or to complain when they are wronged, might, one would think, alone be sufficient to disarm the half-reasoning brutes, who so wantonly tyrannize over them. Merely somewhat to heighten the flavour of their flesh for the tables of the luxurious, animals are made to endure the sharpest of tortures. How small must be the additional gratification, which the taste of the most sensual epicure can receive from that operation, by which a fish, while yet alive, is cut through to the bone in every part, and its whole form laid open, and made accessible to the most agonizing pain? And yet this is daily practised, as if the hurt which is occasioned to the poor animal were trivial, and the pleasure it procured to men the most exquisite.

I have heard of a man of high rank in this country, who always travels with such extraordinary expedition, as frequently to kill some of the horses in his service. How valuable must that gentleman's time be to warrant, even in his own opinion, the sufferings he occasions to those animals, for the sake merely of gaining five or ten minutes in a day? He must surely be some Newton, eagerly pursuing the discovery of new laws of nature, which are to benefit ages yet unborn, or some Howard, whose arrival is to give a few minutes earlier relief to the crowds who are gasping through the bars of their prison, and struggling in vain to breathe an air not infected with disease and death. No. It is a man, whose whole time is passed in bustling idleness, who gains nothing by the pangs he has caused to the animals over whom he has dominion, but the lengthening out a little, some insipid and unimportant conversation, or the apparent addition of a few minutes to a tedious and wearisome existence, which he has long felt as a burthen.

From our own knowledge of the facts, we can recommend the former part of these letters as an excellent history of the French revolution to the latter end of August, 1789; and the latter, as containing remarks on English laws, and English manners, which are replete with good sense and humanity. The translation (if it be a translation) is nervous though simple, and elegant but unaffected. We cannot, however, help suspecting, that the work before us is no translation, but the work of some person of ability among ourselves, who, for reasons of his own, wishes to remain concealed, and plays off a masked battery under the disguise of a foreigner.

ART. III. *Letters from Paris during the Summer of 1791.* 8vo. 347 pages. Price 6s. in boards. Debrett. 1792.

THESE Letters were written at Paris in the months of June, July, August, September and October, during the time between the French king's flight from his capital, and his acceptance of the new constitution. They must accordingly have been very interesting to the correspondent who received them at the time. But as the important series of events, relating to the organization and establishment of the French republic, are of such a nature, that the latter almost entirely obliterate the former, these letters have nearly the effect of stale news. They are written in a light, easy, and not inelegant manner. The author relates what he saw, and appears little disposed, or perhaps not capable of entering into profound reflections on the mixed energies of wisdom, courage, folly, and fear, which were operating around him. In a word, it is a book which may afford an hour's innocent amusement.

V.

## ANTIQUITIES.

ART. IV. *Siglarium Romanum; sive Explicatio Notarum ac Literarum, quæ hætenus reperiri potuerunt, in Marmoribus, Lapidibus, Nummis, Auctoribus, aliisque Romanorum Veterum Reliquiis, Ordine alphabetico distributa. Complectens, non tantum singulas quæ in Commentariis Antiquis inveniuntur, sed etiam quæcunque Viri eruditi, ad hunc usque Diem, in Lucem protulerunt. Curante Johanne Gerrard, Ecclesiæ Anglicanæ Presbytero Londinensi.* —*Roman Abbreviations; or, an Explanation of the Characters and Letters hitherto found in Marbles, Stones, Coins, Writings, and other Remains of the ancient Romans, disposed in Alphabetical Order; comprehending whatever of this Kind is found in ancient Commentaries, or has, to this Day, been brought to Light by the Learned.* By the Rev. John Gerrard. 4to. 656 pages. Price 1l. 1s. in boards. Printed for the Author, sold by Dilly. 1792.

A COMPLETE collection of the numerous abbreviations which occur in the remains of Roman antiquity, with the various explanations which have been given of them in commentaries and glossaries, is certainly a valuable auxiliary to learning, the want of which must have been frequently felt. The public is much indebted to the patient perseverance which has enabled this author to go through the drudgery of collecting the materials of the present work. The collection is particularly valuable, on account of the authorities which are throughout added in support of the explanations, as well as on account of the pains, which have been taken, to correct the errors of the compilers of glossaries, by comparing their explanations with the sources from which they have been derived. As this work cannot have been executed without considerable expence, as well as great labour, it is hoped that such useful industry will meet with encouragement and pa-

trouage.

fromage from the public. We give a few lines by way of specimen.

H. POSS. — Heres Possessor<sup>1</sup>. Hereditatis Possessor<sup>2</sup>. Hereditates Possessores<sup>3</sup>.

H. PS. — Hora Pessima<sup>4</sup>.

H. R. — Hic Requiescit<sup>5</sup>. Honeſta Ratio<sup>6</sup>.

HR. — Hereditas<sup>7</sup>. Heres<sup>8</sup>. Hora<sup>9</sup>.

H. RR. — Honeſtæ Recordationis<sup>10</sup>.

H. R. D. M. A. — Huic Requitorio Dolus Malus Abeſto<sup>11</sup>.

H. R. E. I. Q. M. E. A. — Hanc Rem Ex Jure Quiritum Meam Eſſe Ago<sup>12</sup>.

H. R. I. P. — Hic Requiescit In Pace<sup>13</sup>.

H. R. I. R. — Honore Receptus Impenſam Remiſit<sup>14</sup>.

H. S. — Hæc Sit<sup>15</sup>. Hæc Scit<sup>16</sup>. Hæc Sunt<sup>17</sup>. Hanc Sedem<sup>18</sup>. Herculi Sacrum<sup>19</sup>. Heredem Solvi<sup>20</sup>. Heredes Socii<sup>21</sup>. Heredes Sui<sup>22</sup>. Heredes Sunt<sup>23</sup>. Heres Scriptus<sup>24</sup>. Heres Sit<sup>25</sup>. Hic Sepulta<sup>26</sup>. Hic Sepultus<sup>27</sup>. Hic Sit<sup>28</sup>. Hic Sita<sup>29</sup>. Hic Situs<sup>30</sup>. Hoc Satis<sup>31</sup>. Hoc Sibi<sup>32</sup>. Hoc Sic<sup>33</sup>. Hoc Sit<sup>34</sup>. Hoc Sepulchrum<sup>35</sup>. Hora Sacra<sup>36</sup>. Hora Secunda<sup>37</sup>. Hoſtia Sacrilega<sup>38</sup>. Huic Sepulchro<sup>39</sup>.

M. D.

# HISTORY.

ART. V. *The History of Herodotus; translated from the Greek: with Notes ſubjoined.* By J. Lempriere, A. B. Vol. I. 8vo. 499 pages. Price 7s. in boards. Cadell. 1792.

MR. L.'s plan is to complete the translation in two volumes, with a full index, and to add two or three more, comprehending a variety of notes, occasional dissertations, &c.; but upon the ſucceſs of this volume depends the proſecution of the ſubject. Of the tranſlator's learning and diligence in illuſtrating his author we forbear to ſpeak till we ſee his concluding volumes; although he has given a favourable ſpecimen of both in the life of Herodotus, which is prefixed to the preſent volume. It appears to have been ſelected, with great judgment, from Suidas, Weſſeling, Fabricius, Bouhier and Larcher.

The translation, as far as it goes, is faithful and correct. Like every other that we have ſeen, it is, in our opinion, more circumlocutory and verbose than was neceſſary to give the ſenſe and ſpirit of the original; though we are aware, that any thing like a literal tranſlation from ſo rich, varied, and harmonious a language as the Greek, into Engliſh, would appear inſufferably tame, poor, and lifeleſs.

<sup>1</sup> Lactatun. <sup>2</sup> Ib. <sup>3</sup> Ib. <sup>4</sup> Ib. <sup>5</sup> Saraias. <sup>6</sup> Probus. <sup>7</sup> Probus. <sup>8</sup> Ib. <sup>9</sup> Manutius. <sup>10</sup> Magno. <sup>11</sup> Muratorius. <sup>12</sup> Urfatus. <sup>13</sup> Probus. <sup>14</sup> Scaliger. <sup>15</sup> Diaconus. <sup>16</sup> Probus. <sup>17</sup> Papias. <sup>18</sup> Muratorius. <sup>19</sup> Probus. <sup>20</sup> Ib. <sup>21</sup> Ib. <sup>22</sup> Ib. <sup>23</sup> Papias. <sup>24</sup> Manutius. <sup>25</sup> Urfatus. <sup>26</sup> Probus. <sup>27</sup> Manutius. <sup>28</sup> Urfatus. <sup>29</sup> Ib. <sup>30</sup> Diaconus. <sup>31</sup> Urfatus. <sup>32</sup> Manutius. <sup>33</sup> Ib. <sup>34</sup> Urfatus. <sup>35</sup> Probus. <sup>36</sup> Ib. <sup>37</sup> Papias. <sup>38</sup> Urfatus.

We add a specimen of Mr. L.'s style, which, we think, often approaches the simple elegance of that of the venerable father of history.

Clio, or Book 1. § LXXXVI, p. 71.—Cræsus had reigned fourteen years, and had endured a siege of as many days, when his captivity in the hands of the Persians was accompanied by the fall of Sardis, and the ruin of his mighty empire, according to the prediction of the oracle. The vanquished monarch was dragged before the conqueror; his feet were ignominiously loaded with irons; and he was placed on a huge wooden pile, in the midst of fourteen of the sons of his captive subjects. This gross violence was either the fatal consequence of a vow, or Cyrus wished to sacrifice to some god this first victim of his victory; or perhaps to try whether his fallen enemy, whose pious actions had been so loudly celebrated through the world, would be saved from the flames, by the interference of a commiserating deity. Upon the pile, though overwhelmed with misfortunes, the unhappy prince remembered the words of Solon, and recollected that the Athenian sage had said to him, as if by the inspiration of the gods, that no living mortal had a claim to happiness. The recollection awoke his feelings; the awful silence was interrupted by a groan; and Cræsus three times repeated aloud the word—Solon! Cyrus heard the voice; but the devoted monarch refused to explain to interpreters what was deemed by the surrounding multitudes to be an invocation, till compulsion at last obliged him to speak. “I mentioned,” said he, “the name of a man, whose conversation I would wish all the sovereigns of the world to enjoy, rather than to become possessor of the most unbounded affluence.” This answer was unintelligible; a more satisfactory explanation was eagerly demanded: and Cræsus at last yielded to repeated solicitations, and mentioned the visit he had received from Solon, and the contempt with which he had beheld his immense riches. He added, that the assertions of the Athenian sage were verified, though; at the same time, the discourse was directly addressed to others as well as himself, and to those especially who pride themselves on pretended happiness. Whilst Cræsus still spoke, the pile was set on fire, and the victims immediately enveloped by the raging flames. But the heart of Cyrus was softened with compassion; when he heard the information from his interpreters, he remembered himself to be a mortal, and repented that he had committed to the devouring element, a prince whose prosperity had once been as great as his own. He dreaded the vengeance of heaven; he considered the instability of human possessions; and immediately commanded the fire to be extinguished, and the life of Cræsus and his fellow-victims to be saved. But it was too late; the efforts of the Persians were unavailing, and the flames spread wider and wider their unconquerable fury.

Cræsus, however, as the reader will recollect, did not perish in the flames. What the Persians could not effect was performed by a fortunate shower, which was ascribed to the friendly interposition of some deity. Of this circumstance the priests of Apollo afterwards took advantage, making Cræsus debtor for it in his account current with that god.



## ANCIENT GEOGRAPHY.

**ART. VI.** *Compendium of ancient Geography*; by Monsieur D'Anville, of the Royal Academy of Inscriptions and Belles Lettres at Paris, and of that of Sciences at Petersburg, Secretary to his Serene Highness the late Duke of Orleans. Translated from the French. Illustrated with ten Maps, carefully reduced from those of the Paris Atlas in Imperial Folio; with a Map of Roman Britain, from the learned John Horsley, M. A. F. R. S. and with Prolegomena and Notes by the Translator. Designed for private Libraries, as well as for the Use of Schools. Two Vols. 8vo. 848 pages. Price 12s. in boards. Faulder. 1791.

Mr. D'ANVILLE is justly entitled to the distinguished place which he possesses among geographers. From very early life he discovered a particular fondness for the study of geography; and he pursued it with indefatigable diligence for near seventy years. The world has been indebted to him for many excellent maps, ancient as well as modern, and for many geographical writings, full of curious research, published either in distinct treatises, or in memoirs furnished by him to the Academy of Inscriptions and Belles Lettres. The *Compendium of ancient Geography*, of which a translation is here given, is certainly to be ranked among Mr. D'A.'s most useful works. The author's object appears to have been, to give a correct description of the relative situation of the provinces and chief towns laid down in his maps, with occasional historical illustrations. Cellarius's learned work, in two volumes quarto, was accessible only to scholars, and after all, for want of a sufficient acquaintance with modern geography, was defective. The abridgment of Cellarius has been an useful school-book, but would have admitted of much improvement. The learned author of this work has perhaps done every thing which could reasonably be expected, to furnish an accurate geographical view of the ancient state of the world, proper to be consulted, as occasion requires, by students. The narrative is sufficiently full, without being overcharged with tedious detail. The lights of modern geography are employed to ascertain the situation of ancient places, and to correct the errors of ancient geographers. The simple style of instruction is judiciously preferred to that of ornamented description, or argumentative discussion: and, though it did not suit the plan of the work to introduce frequent citations, there is every reason for placing confidence in the author's diligence and correctness.

The translator's part appears to have been, on the whole, well performed: we only regret that his phraseology is sometimes more artificial and laboured, than is suitable to a didactic work. The peculiarities of French orthography, with respect to names of places are properly avoided, particularly in those of Spain, Italy, Germany, and the British isles. Etymologies of Greek names, not sufficiently explained in the text, are added, together with occasional notes, a full index, and a table of itinerary measures reduced to English yards and decimal parts. To the whole is prefixed a brief account of the ancient inhabitants of the world, and their migrations. The maps are neatly engraved. A. M.

TOPOGRAPHY

**ART. VII.** *Survey of the Russian Empire, according to its present newly regulated State, divided into different Governments: showing their Situation and Boundaries; the Capital and District Towns of each Government; Manners and Religion of the various Nations that compose that extensive Empire; Seas, Lakes, and Rivers; Climates, Commerce, Agriculture, and Manufactures; Population and Revenues; Mountains, Minerals, Metals, and other natural Productions. The whole illustrated with a correct Map of Russia, and an Engraving, exhibiting the Arms and Uniforms of the several Governments of that Empire.* By Capt. Sergey Pleschéeff. The third edition, published at St. Petersburg. Translated from the Russian, with considerable Additions. By James Smirnov, Chaplain to the Legation of H. I. M. of all the Russias, at the Court of Great Britain. 8vo. 336 pages; together with a very full Index and two Engravings, one consisting of a Map of the Russian Empire. Price 6s. in boards. Debrett. 1792.

THIS work is printed on as open a page as most books in our language, and accordingly, on examination, it is found to contain little more than the names and geographical detail of the component parts of the Russian empire, with an exceedingly short account of the natural productions of the country. It was drawn up in conformity to a plan prescribed by the grand duchess Mary Theodorouna, to whom it is dedicated. We may therefore reasonably suppose, that neither trouble nor expence was spared in rendering it as correct as possible.

From these circumstances the reader will perceive, that the work is of considerable value. It is divided into two parts. The first contains a general account of the borders, situation, extent, and climate of Russia, its productions, commerce, mountains, mines, rivers, seas, lakes, and the various nations which inhabit the empire. The second part exhibits the empire according to its artificial division into three regions, the northern, middle, and southern. These are again subdivided into forty three governments. It is obviously unnecessary to enter into any minute detail respecting the contents of this performance, as they would be of no utility without the map, and we have already said enough to show the order of arrangement.

V.

LEGISLATION.

**ART. VIII.** *The Science of Legislation.* Translated from the Italian of the Chevalier Filangieri. By William Kendall. 8vo. 209p. Price 4s. sewed. Robinsons. 1792.

ONE of the characteristics of the present age is the rapid and universal diffusion of knowledge, among all ranks and degrees of mankind. Filangieri (an author who has contributed not a little to the spread of legal and political inquiry) is already celebrated on the continent, and will not be long unknown here; for the sentiments

Sentiments of liberty and moderation, that every where pervade his writings, cannot fail to produce him admirers in every enlightened country. We have already noticed an analysis of this work (See Analyt. Review, Vol. x. p. 87.) ; the present is the first volume of the translation, and contains a general sketch of the plan : the subject is examined more in detail in the remaining ones, which, we trust, will soon make their appearance.

Our author begins by reducing the principle of civil societies to the love of *preservation and tranquillity*, and then proceeds to inquire into the nature of the objects comprehended under this general principle. He laments the neglect of the study of legislation, and asserts that this, as well as every other science, ought to have its rules ; as the errors arising from it are always the *greatest* misfortunes that can befall a nation. He next considers the *absolute* and *relative* goodness of laws ; the decline of codes ; the obstacles to be encountered in changing the legislation of a people ; the means of obviating them ; and the necessity of establishing a censor of laws.

Chap. x. is occupied in discussing the nature of government : from this we shall select a quotation relative to our own.

‘ But besides the three kinds of governments already mentioned, there is another, neither absolutely a monarchy, nor an aristocracy, nor a democracy, but a mixture of all these different constitutions ; and unless properly corrected by the laws, participating more the inherent vices of each, than their respective advantages ; a government rather praised than analyzed by the politicians of the age ; which was never perfectly understood by Montesquieu himself, and which is exposed to a danger unknown to other states ; that is, of degenerating into despotism without a change in the constitution, and of being subjected to *real* tyranny, without losing a *seeming* liberty.

‘ This is the government of a nation, which, for a century past, has attracted the attention of all Europe, but at present seems to call for her commiseration. It is the government of Great Britain—a government where the prince can do nothing without the nation, but can betray it at his pleasure ; while the sense of the public is almost always in opposition to the majority of the suffrages of those by whom it is represented ; where appearances are considered symptoms of liberty, which unhappily are but so many commutations for oppression ; and where, to the scandal of the inhabitants, licentiousness prevails rather than freedom.’

From the above specimen, it will be observed, that the author now before us, who, by the bye, wrote this treatise at the conclusion of the American war, cannot be charged with professing that blind and indiscriminate veneration for our constitution, which it has generally experienced from foreigners ; on the contrary, he boldly canvasses its merits, inquires into its defects, and endeavours to correct its errors.

‘ By a *mixed* government, [continues he] I mean that, where the sovereign power or legislative faculty belongs to the whole nation, which is represented by an assembly divided into *three* bodies ; the nobles or patricians, the representatives of the people, and the king—all of whom must exercise this legislative authority

city in conjunction; and where the *executive* power, as well in things dependent on civil rights, as in those that depend on the rights of nations, resides exclusively with the king, who in the exercise of his functions is independent.

‘ Now considering a mixed government in this view, there are three inherent defects in its constitution, *the independence of the executive on the enacting power, the secret and dangerous influence of the prince in the assemblies of those bodies which represent the sovereignty, and the inconstancy of the constitution.*

‘ Legislation must not change the essence of constitutions, it must only correct their defects. All the principles then dependent on the relation of laws to the nature of this government must be directed to the choice of expedients for preventing the ruinous consequences of these three defects. But before we seek a remedy, let us satisfy ourselves of the existence of the disease. In each of the three different forms, mentioned in the preceding chapter, the various portions of power are distributed according to their nature, being divided amongst the different organs, destined to give them effect; but these are not independent of each other; their movements must necessarily be uniform, their direction to a common end. From one source they flow; in one principal wheel the motion of all originates. If the sovereign who makes the law, be not the instrument of its being executed; if he must repose in the hands of magistrates the judicial power, yet he possesses in himself the public strength, and, of consequence, the instrument best calculated for enforcing respect to his commands, and obliging the magistrate not to swerve from their dictates.

‘ But in a mixed government the whole national strength is reposed in that magistrate, on whom alone the execution of the law depends. The sovereign, or assembly representing the sovereignty, may enact laws at pleasure; but the power who must execute them is not only independent, but is even more powerful than the sovereign by whom these laws are enacted. How then must his negligence be obviated,—how punished his infractions?

‘ In democracies the people, in aristocracies the body of nobles, in monarchies the monarch, may at will remove a magistrate who makes a pernicious use of his power, who despises the laws, or arbitrarily disposes of the life or the property of the citizen. But in this government, where the magistracy is exercised by the king, and the sovereignty resides in the assembly, in which the king himself is one of the three constituent bodies—in such a government, I say, with whom can the right or the power of punishment reside?

‘ Can the parliament in England dethrone their king? Has it a right or power of enforcing such an act? Must not the king himself sign the decree of his own condemnation, to make it legal? Must he not himself direct its execution? Does not a fundamental maxim of this constitution allow that he is infallible, that no jurisdiction on earth can have a right of judging or punishing him; that if the parliament itself assumed this right, the national constitution would be overturned; because, in that case, the legislative authority

authority would usurp the rights of the executive power, which the very constitution of this government acknowledges to be independent?—Is not the person of the king declared by a fundamental law of this nation, to be *sacred, even though he should commit measures to be pursued completely tyrannical and arbitrary?* \*

Have not the ablest writers been obliged to confess that the law has not foreseen the possible case of a king, who might wish to destroy the political liberty of the people of England, and that in such an event they would have no remedy, but one similar to the Cretan insurrections? †

He affirms, that the defects arising from the independence of the executive on the legislative power; the secret influence of the prince in the assemblies which represent the sovereignty; and the fluctuating and uncertain state of the constitution itself, are evils which legislation ought instantly to repair. The first of these, according to him, might be obviated by separating the executive and judicial powers; the second by balancing the influence of the crown with new privileges conferred on the assembly which represents the sovereignty; and the third by the introduction of the *liberam veto*, after a perfect, or nearly perfect constitution had been formed.

Such are the remedies [adds he] which a wise legislation might oppose to the inherent defects of this species of constitution, and such the principles derived from the relation of laws to the nature of mixed governments. My opinions, I trust, have been sufficiently ‡ elucidated; but must I set bounds to my researches with remorse at having shewn little deference to a nation, which, above all others, is entitled to respect?

No philosophers of Europe, venerable Englishmen, be not offended at the freedom with which a man who reveres, who admires you, dares to speak of your government. I only seek your cure in laying open your wounds.

Reflect with shame, that while you have enlightened, instructed, surprized Europe with your inventions, with the perfection of your productions, and your interesting discoveries, you have at the same time so shamefully neglected your legislation. A composition of the most shocking absurdities the barbarism of your ancestors could suggest; of all the feudal system con-

\* Blackstone, tit. 1. cap. 7. † Blackstone, *ibid*.

‡ I have not spoken of the right of taxation, laying on new impositions, or granting supplies. The nature of the government gives this right to the assembly representing the sovereignty, whence it cannot be taken without destroying the constitution. But from what has been said, it may be observed, that this *palladium* of the liberty of mixed governments is of no utility, while the defects of which we have spoken continue. Of this the present situation of Great Britain is an incontestible proof. What avails it that the king cannot impose new contributions, or tax his subjects, when he has the means of effecting these purposes through the parliament, as inclination dictates?

ained most extravagant, and most contrary to that liberty of which you think yourselves in possession; of so many usages and customs, with the very origin of which you are unacquainted; of so many new laws contradicting old; of so many useful decisions with the force of law; of so many useful decrees, joined with so many pernicious edicts; of so many evils, and so many remedies; of so many guards of independence, and so many succours of despotism.—Offering to the eye of the philosopher an assemblage of confusion, from which the defects of your constitution can never be remedied, nor the continuance of your liberty ensured.

‘ Let your abilities then at length be directed to this sublime work. Frame a new system of laws, in which the vices of your constitution may be repaired; all the rights both of the crown and parliament settled, all ancient usages, incompatible with the present state of affairs, abolished: impress it with that unity, which a legislation, framed during so many ages, under so many different circumstances, in so many different periods of your ever-changing, ever-reforming, but never-perfected constitution, cannot possess: availing yourselves of its influence, recal to your country virtue—without which there can be no liberty; morals—without which there can be no patriotism; education—without which there can be no morals.

‘ By rewarding zeal, by punishing fraud and *court intrigue*, by rendering the members of parliament incorruptible from interest as well as principle; substitute a freedom sound and permanent for a precarious and dangerous licentiousness, the forerunner of anarchy and despotism: seek, in a word, what is not impossible to be obtained; what your enthusiasm for the public good, joined with the solidity of your talents, will even effect with ease,—seek, I say, to conciliate, in one code, liberty, peace and reason. Then will no ray be wanting to the splendor of your glory.’

In chap. XII. the chevalier F. considers the principle which stimulates the citizen to action, in different governments; instead of attributing this, with Montesquieu, to ‘ fear in despotic states, honour in monarchies, and virtue in republics,’ he seems rather to agree with Helvetius, that this *stimulus*, which is the same in all, is no other than ‘ the love of power.’

In the six remaining chapters, he considers the genius and disposition of mankind; the effects of climate; the fertility or barrenness of the soil; the country’s situation or extent; the national religion; and the maturity of the people.

Before we take leave of this work, of which the first volume is but a faint outline, we cannot refrain from quoting a spirited passage from chap. XIII., which has for its title, *Third object of the relation of laws—the genius and disposition of mankind.*

‘ The inconstancy which accompanies every subject dependant on human nature, is visible in the difference of national character at different seasons. The spirit of the age changes with the circumstances that concur in its formation, and the vicissitudes which time occasions in physics, occur also in politics and morals. Should legislation then treat these subjects with neglect?

' We may be satisfied on this point, by directing our attention to the history of times and nations. In what do we resemble the ancients? what has our genius or disposition in common with theirs? where is that eagerness for war and conquest? where that martial spirit which filled every breast, armed every nation, and changing even the sentiments of nature, made life less dear, and death less dreadful? where are those prodigies of valour and virtue? where those games, at which the Greek and Roman exhibited their strength and activity before immense multitudes, at which by rewards and acclamations the lively sentiments of glory were fostered, at which pleasure herself paid a tribute to strength and courage?

' This strength, and this courage, are now become unavailing. Men fight without making close approaches, and die without distinguishing by whom they are slain. A combustible, sulphureous, and elastic matter, levels the strong with the weak, and the hero with the coward. The very objects of war are changed. Heretofore nations armed to destroy or found kingdoms, or to vindicate the natural rights of mankind. We now fight for taking a port, for the conquest of a mine, for the monopoly of a merchandize, or for satisfying the caprice of some man in power. These wars being usually carried on at a distance, or on the expanse of the ocean, are much less felt. Those prosecuted on land, are slow in their progress. Our ancestors, without the intervention of a mercenary standing army, were in a continual state of warfare—while we, in a state of peace, are surrounded by a million and two hundred thousand men continually armed. The spirit of trade and commerce pervades the earth, and nothing is attended to but preserving peace, and acquiring wealth. We must all perceive what a difference of principle this astonishing revolution must unavoidably produce in the legislative system.

' To what cause then must we attribute this difference, or rather contrariety of views, between the politicians of ancient and modern times? Must we suppose error and fallacy in one of these schools; or rather admire both for having adapted their maxims to the genius and prevailing spirit of the times in which they taught? Does not the history of antiquity show that the richer nations received their laws from the poorer—and do not the modern annals of Europe show us the contrary? Would any cause of apprehension arise, in the present state of affairs, from a republic adopting the same principles, the same views, the same maxims as that of Rome? Let me repeat it, the aspect of affairs is changed. The stronger has ceased to give laws to the weaker: it is the rich that now vanquishes the poor. The time is past when two legions could support a war against a whole nation. We must now have armies, and these require resources. More than 200,000 men prepared to inflict or suffer death, and more than fifty millions of specie have formed the title on which, in modern times, the House of Austria has been obliged to support her pretensions to a few acres in Bavaria. Wealth is therefore become the new instrument of war, and gold and silver the barriers or vehicles of conquest.'

After

After this passage, which at once marks the popular manner in which he treats, and the discriminating faculties by means of which he investigates his subject, our author insists on the necessity of taking advantage of the situation, extent, and climate of a country, as well as the genius, religion, and character of the people, in order to form a system of legislation, commensurate with their wants, and adapted to the attainment of their happiness.

We formerly expressed our approbation of Mr. Kendall's analysis, and trust that he will be encouraged to complete a work, which promises to contribute not a little to the improvement of the science of legislation.

## L A W.

**ART. IX.** *A Treatise of the Principles and Practice of Naval Court-Martial, with an Appendix, containing original Papers and Documents illustrative of the Text; Opinions of Counsel upon remarkable Cases, the Forms preparatory to Trial, and Proceedings of the Court to Judgment and Execution.* By John M<sup>r</sup>Arthur, Secretary to the Right Hon. Lord Hood, Vice Admiral, Commander in Chief, &c., and late officiating Judge Advocate, in North America. 8vo. about 320 pages. Price 6s. in boards. Whieldon and Butterworth. 1792.

To point out the laws for assembling and regulating naval court-martials, and to ascertain the boundaries of their power and jurisdiction, are tasks which require some labour and investigation, but which, when accomplished, cannot fail to be highly serviceable to that numerous and useful class of men, who command or serve on board our ships of war. It is thus that Mr. M<sup>r</sup>A. speaks of his own endeavours:

‘The author having assiduously collected the most remarkable cases, with the respective opinions of counsel, has arranged them, together with other original and interesting papers, in a copious appendix subjoined to the work. And without arrogating to himself more knowledge of the subject than what may have been attained from a spirit of industry and unremitting application to his official concerns, he hopes his materials are so arranged, that the reader will be enabled to draw right inferences from the authorities themselves, rather than stand in need of any comments the author may be expected to offer on the subject.

‘In this place he cannot resist the desire of returning his warmest acknowledgments to those gentlemen in official situations, who have with so much civility and laudable zeal promoted his undertaking, by allowing him the perusal of many original and highly useful documents.

‘The author has, besides, bestowed considerable pains and labour in consulting the highest legal authorities, as also many historical facts, illustrative of his work, which he has in every instance faithfully and accurately cited, that the reader may have recourse to them with facility, and from thence be enabled to judge of the principles advanced, and of the foundation upon which the superstructure has been erected. He has therefore been much less attentive to elegance  
of



of style and composition, than to establish the truth of his premises by intrinsic authorities.—His aim, however, throughout, has been to treat the subject in a methodical manner, and with perspicuity, to remove those difficulties which he has himself experienced in practice, and to ground, if possible, the foundation of a system, which others, who have more leisure, may hereafter build upon and improve.

In attempting this, if he has failed in some points, and others have escaped his observation, he trusts to the candour of an indulgent reader, who may perhaps think the author entitled to some allowance for the difficulty of selecting and methodically arranging a mass of materials, so as to embrace compendiously, and with clearness, every object necessary to elucidate researches of this nature.

Book I. contains an account of the fundamental laws, and the established theory of naval courts.

Book II. treats on the practical proceedings in bringing offenders to trial; of the assembling of the court; of judgment; and of execution.

The appendix consists of the articles of war, sections of acts of parliament relative to court-martials, opinions of counsel, &c.

We are sorry to perceive an indirect eulogium on the fourth article of the printed instructions (see pages 55, 56, 57.), by means of which a captain, or commander of any of his majesty's ships or vessels, has the power of inflicting punishment in a *summary manner*, notwithstanding the boasted superiority of the naval regulations (see page 21.) over the articles of war for the army. Such an arbitrary exercise of power is unknown in the military code. An apology is also here offered (see page 56.) for those captains, who, acting in express contravention not only of the letter, but the spirit of their instructions, declare a culprit to have incurred the penalty annexed to two, and sometimes three separate articles of war, and thus inflict double or triple the punishment declared by law. We trust, if a new edition of this book should ever be published, that Mr. M<sup>r</sup>.A. will pay some attention to these observations.

It is but justice to observe, that the index is very copious, and that, upon the whole, this seems to be a very useful *vade mecum* for the officers of ships of war.

*ART. X. A New Law Dictionary, intended for general Use, as well as for Gentlemen of the Profession.* By Richard Burn, L. L. D. late Counsellor of the Diocese of Carlisle. And continued to the present Time by John Burn, Esq. his Son, one of his Majesty's Justices of the Peace for the Counties of Westmorland and Cumberland. In two Volumes. 8vo: about 250 pages each. Price 16s. in boards. Cadell. 1792.

THE name of the late Dr. Burn is so celebrated for his popular commentaries on, and abridgements of the municipal law, that the productions of his pen come before the public with peculiar interest. We shall give the reasons assigned by the son, for the publication of this posthumous work, in his own express words:

The work now presented to the public, is carefully printed from a fair manuscript in the *author's own hand writing*; to which, there does not appear to be any preface, or hint of the title that he might intend

intend for it. It however so far coincides with his former publications, as to leave little doubt of his designation of it for the press; and he seems to have continued it, as matter occurred, till the time of his death.

It is now offered to the world in the pleasing confidence, that it will answer the end for which, I have reason to think, it was originally intended; I mean for the use and information of those, who wish to have a rational knowledge of matters relating to their lives, properties, and other essential interests, to the critical knowledge of which they are not professionally bred.

The author early discovered the want of such a guide, as might enable all ranks and professions of men, to act consistently and prudently, in their respective paths of life. How far he hath contributed to this great end, in his *Justice of the Peace*, and *Ecclesiastical Law*, seems to be determined by the general approbation with which these publications have been received; and in what degree his present work may be thought *essential* to the same purpose, is submitted to the wisdom and candor of all competent judges.

My father's very considerable attainments not only in the *learned and Gothic languages*, and in the *law of the land*, but also in matters of *antiquity*, seem to have induced him to depend upon his own strength; and to produce an original work, not copying (as is too often done) from other books of the kind; in some of which the servility of transcribing from one work to another is but too obvious: and I am joined in opinion by a learned friend, well acquainted with my father's literary pursuits, that the present book hath no particular reference, except it be to his own *previous publications*; and that his *real motive* was, to facilitate the understanding of them; and to effect such an acquaintance with the necessary terms, and technical language of the laws of his country, as might be profitable to those persons for whose use and advantage he has compiled his former works.

It is unnecessary to assign the reasons why this publication hath been so long postponed; but it may be proper to observe, that the delay hath caused a necessity of accommodating certain particulars to the present state of the law, wherein some material changes and additions are annually made; and these additions, where necessary, I have carefully endeavoured to supply.

These two volumes will form an excellent glossary to the works of Dr. E., which are already in such general, and such deserved esteem with the public.

ART. XI. *The genuine Account of the Proceedings of a general Court Martial, on the Trial of Serjeant Samuel George Grant. Published by Authority and with the Consent of the Court Martial; together with the judgment of the Court of Common Pleas, on an Application to them for a Prohibition.* 4to. 130 pp. Pr. 3s. Egertons. 1792.

We have already taken notice of this very singular trial (See *Analyt. Rev.* Vol. xiii. Art. vii. Page 33.), and endeavoured to convey some idea of the question, as drawn up by Mr. Martin, the prisoner's attorney. In Easter term, 1792, an application was made to the court of *Common Pleas* in behalf of Samuel George Grant,

Grant, for a writ of prohibition, to restrain the execution of the sentence passed upon him by the court martial, founded on the suggestions signed by serjeant Marshall, and an affidavit from the prisoner. In Trinity term, 1792, lord Loughborough delivered the opinion of the court. He made a distinction between martial law, properly so called, and the decision of a court martial; and by way of doing away every idea of the necessity of an *inflictment* and subsequent *attestation*, referred to that part of the act, which subjects to military punishment, 'any person who shall be *inflicted* or *receive pay* as a soldier,' and argued from this, that 'receiving pay as a soldier,' fixed the military character upon Samuel George Grant.

'I have thus,' says his lordship, towards the conclusion of his speech, 'gone through all the circumstances of the case, in order, as far as I can, to shew that the court have paid great attention to the arguments that have been urged.'

'With respect to the sentence itself, and the severity of that sentence, I observe, that the severe part of that sentence is, by the court, deposited where it ought only to be—in his majesty's breast, and cannot receive its execution but by his majesty's immediate order. I dare say the drift and intention of that was, that there might be room for application to his majesty's clemency, where applications of this nature are most duly considered, and have all the weight they deserve.' s.

ANATOMY. MEDICINE. SURGERY.

ART. XII. *De Fœtu Humano Dissertatio Anatomico-Physiologica.* Auctore Onuphrio Agnese Scaffi, Genuensi, Philosophiæ & Medicinæ Doctore, Regiæ Societatis Medicæ Edin. Membro, Societ. Chirurgo-Physicæ Hon. Soc. & Preside.—Or an Anatomico-Physiological Dissertation concerning the Human Fetus. By Onuphrius Agnese Scaffi. 8vo. 180 pages. Price 4s. sewed. Edin. Ruddiman; London, Johnson. 1792.

To give a rational and satisfactory explanation of the nature of conception, and to trace the progressive changes of the fœtus, from its earliest state of existence, to the full and complete evolution of its various parts, are attempts which must be attended with considerable difficulty and labour; and which require an accuracy of observation, a minuteness of investigation, and a keenness of research, that are not always united. Difficult and arduous, however, as the task appears, and important and extensive as its nature may be, the author of the work before us boldly ventures to bring his observations on the subject before the tribunal of the public. In entering into the inquiry, he first cursorily remarks upon the different processes and means by which animals, vegetables, and even fossils successively propagate their respective kinds, and on the admirable uniformity and simplicity which take place in their production. From this, our author goes on to the examination of the manner in which the germe of the fœtus begins its existence. This matter being in-

volved in considerable difficulty and uncertainty, he observes, after bringing some of the opinions and hypotheses which have prevailed at different times on the subject, into review, p. 12.

‘Non igitur efformatur germen, sed evolvitur tantum: Omnes omnino partes in ipso præexistunt, excitatæ moventur, nutritæ sensim, sensimque explicantur. Quamobrem puella a nativitate ovula in se continente, quibus totidem germina includuntur, dum ipsa pubescit, et ea maturitatem attingunt, ac benefico impulsu duntaxat indigent, ut perfectiorem formam acquirant.

‘Hujusmodi corpuscula, seu ova maturitatem attingere diximus, quia licet certissimum sit immutata remanere usque ad momentum fecundationis interna germinis primordia, videntur exteriora sæpius datis circumstantiis alterari, ut inferius fusius videbimus, et sub hisce tantum propitios esse maris amplexus. Dum exteriorem illam qualitatem possident, quæ videtur necessaria, tunc stimulus ille tantum requiritur, qui primus centrum motus agitet veluti pendulum in horologio, quod licet ex propria structura omnia in se contineat, quæ ad motum requiruntur, sine externæ causæ ictu nunquam movebitur. Stimulum illum specificum latere unice in masculino semine alia fluida frustra in hunc finem huc usque adhibita testantur, quare maris cooperationem fore semper in hunc finem aliquomodo necessariam sperandum, ac metus ille compescendus videtur, quem artificiales illæ fecundationes extra maris actum habitæ merito incutiebant. Nec adeo mirum, quod etsi Patris humor, qui sub fecundatione admovetur, partium formationi non contribuat, et non nisi impulsu futuri filii vitæ præbeat, tanta similitudine plerumque se imitatum in prole insigni delectatione contempletur. Prolificus humor per punctula illa minima, quibus exteriora germinis involucra pertunduntur, penetrans in exteriori forma, vel dispositione partium quæ tunc mollissimæ sunt, tales poterit modificationes inducere, ut ipsius potius, quam alterius viri membris similes evadere in evolutione aptitudinem acquirant: hoc ad phænomeni rationem aliquam assignandam sufficit, licet re vera adhuc obscuram, quia nutritionem aliquam a masculino semine cum aliis supponamus, quam hypotheticam, et absurdam esse, satis demonstrat minima quantitas qua plurima germina tacta possunt fecundari. Hæc evolutionis opinio utpote phænomenis explanandis magis accommodata, et experientiæ rerum magistræ innixa, licet difficultates nonnullæ adhuc occurrant, quarum solutionem nondum invenimus, erit sane amplectenda; et in hoc omnes fere conveniunt. Quomodo vero applicetur stimulus, quænam sit via, qua germen attingit, dubium adhuc remanet.’

It has however, he says, been generally contended by physiologists, that this end is accomplished in a much easier and more simple manner. They suppose, that the semen *sub coitu* is propelled into the cavity of the uterus, and thence carried by the fallopian tubes to the ovaria, for the purpose of impregnation; and the situation and connexion of the parts, the author remarks, may at first sight seem to favour this common opinion, or at least to afford no obstacle to such a passage of the semen: but, if their structure be more attentively

tatively considered, he is persuaded, that this will not be found so easy a passage as has been supposed. For no one, says he, will pretend to deny, that the orifice of the *uterus* is completely closed in its natural state; or scarcely permeable by the finest substance, though it may be open in the time of menstruation. Further, the sides of it being in contact, will give an insuperable resistance to any fluid. Dr. S. also thinks, that the turgescence which has been observed to take place in the uterine system at the time of fecundation, and which has been adduced in support of the opinion of the dilatation of the orifice of the *uterus*, rather seems to favour the contrary side of the question. After bringing several other arguments in opposition to the doctrine of the semen passing to the *ovaria* by the cavity of the *uterus*, and the fallopian tubes, but which, though ingenious, seem to us by no means satisfactory, or of sufficient weight to determine so disputed a point, the author notices that fluid which Ruifch found in the cavity of the *uterus*, and Cheselden in the fallopian tubes, and which he concludes to have been mucus rather than discoloured semen. Having thus brought into view the difficulties which stand in the way of our agreeing to the above opinion, Dr. S. presents us with that of absorption; which he endeavours to support chiefly by arguments drawn from what has been observed to occur in venereal complaints, and from a supposition that the *ruga* of the *vagina* may serve not only the purposes which have generally been ascribed to them, but also for retaining the semen longer in those little cavities into which it is thrown, and thereby affording a more extensive surface, by which the absorption of it may either be increased or rendered more certain. The reason why the semen is particularly carried to the *ovaria*, the author thinks, may depend upon the same law of the system, as that, by which mercury is conveyed to the salivary glands, and cantharides to the bladder, in preference to other parts, &c. This kind of reasoning, however ingenious, by no means affords that sort of proof which is here necessary.

From this subject, the author turns his attention to the nature and cause of menstruation, and seems to agree, with most of the writers who have treated upon this intricate subject, in believing it to depend upon a state of *plethora*, occurring periodically in the female system. Some degree of this discharge he supposes essentially necessary to fecundation, p. 31. 'Videtur igitur omnino necessarium, quod sanguis ad certa organa majori quantitate affluat. Sub hoc affluxu tantum, nec aliter in fœmina fœcundationi aptitudinem invenimus: Ova tunc prominent in ovariis, eorumque unum vel duo præ cæteris: Vitali fluido, quo natura utitur, ad omnia in corpore obtinenda, eorum vasa sensim sensimque ita turgent, ut fere varicosa fiant: ita bene amplectuntur ovum, ac fovent, ut paulatim excrescat, et solo tactu fœcundo indigeat, ut excludatur a calyce. Ante pubertatem vero vesiculæ illæ, quæ recipiunt germinis rudimenta exiguæ admodum sunt, exiles pariter, atque contractas reperimus in vetulis: in utroque casu ibi deest illa sanguinis copia, quæ earundem perfectioni requiritur, deficit pariter in lactantibus, quia tunc supplere debet insigni per mammæ secretioni

secretioni. A consueta via abstrahitur in quibus per vias non naturales sibi exitum parat: atque talem organorum statum non adesse jure conjicimus in iis, quæ menstruis carent, revera pleerumque steriles sunt, non tamen omnes. Hæc varietas dubia auxiliorum, qui de menstruationis fine cogitarunt; sed fortasse ex eo quod imperfecte hujusce facti theoriam intellexerunt; uteri statum summi habuerunt ad ovaria vix respicientes. Sed non solum uteri sufficiens in evolutionem dispositio ad hunc finem requiritur, sed in ovario prompta esse debent primordia utero tradenda, sine quibus cætera erunt penitus frustraneæ. Utrumque vero eodem tempore, eodemque modo natura consequitur.

‘Uterus et ovaria ab eadem vasorum serie sanguine supplentur, hypogastritis et spermaticis, ideoque vix hæc turgere possunt quin ille quoque turgeat. Successiva per mensem circiter quotidie aucta illarum partium distensione fit, ut facilius sub completa plenitudine foemina foecunditur; attamen hanc conditionem in propria ætate et valetudine constantem esse arbitramur, licet per gradus diversis diebus differre inficiari nequeat. Tunc præsertim vasa illa innumera, quæ injecta ovariorum substantia cingere immo amplecti ova distincte videntur præter modum turgent, et dilatantur ad extremitates per appellentis fluidi impetum, unum vel duo præ cæteris fovendi ac premunt, illis denique exclusis, sublata de repente resistentia, probabile est effusionem aliquam ab iis contingere, quæ extimam ovi membranam vasculis adhaerentem in ovario supersistitem circumdat, et originem præbet illi subsusco corpusculo, quod luteum corpus dicitur, et conceptionem constanter sequitur.’

In this part of the work the author also introduces his opinion respecting the formation of the membranes which surround the *fœtus in utero*, and their manner of attachment; and also respecting the changes which the *uterus* itself undergoes during pregnancy. Various opinions have been held with respect to the means of the growth and nourishment of the child while in the womb; the chief of which are here brought under observation, and examined with a considerable degree of minuteness. The author here also goes into an investigation of the nature of that communication which exists between the mother and the fœtus, on which we have observed many ingenious and pertinent remarks; but the inquiry runs out to such a length, that our limits will not permit us to enter fully into it: we shall, however, present our readers with a short extract, which may probably afford them some idea of the manner in which the author supposes nourishment may be conveyed to the child, P. 71.

‘Dum hac super re longius considerarem suspicio mihi insurgens, utrum revera minima illa vascula capillaria dicenda ita sub finem attenuarentur, ut serosa potius vasa evaderent, quæ brevissimæ extensionis inoscularentur cum venarum umbilicalium ejusdem diametri extremitatibus, et fluida illa a matre procedentia tantum transire sinerent, quæ ad fœtus nutritionem, et incrementum aptissima sunt, et jam satis elaborata. Sub hac hypothese probe notari vellem facultatem venis umbilicalibus non assignari, quam in cæteris corporis partibus aliud vasorum genus, vasa nimirum absorbentia tantum possident. In hoc enim casu absorp-

tionis,

tionis actionem venarum propagines exercere non indigent ut intentioni respondeant, sed satis est ut passiva veluti instrumenta, seu ductus in aliis organis secretoriis humorem secretum a supra-incumbentibus vasis traditum recipiant. Si hæc vasa adesse supponantur, quod verosimile videtur, nutritii fluidi a matre ad fœtum transitum pro secretionem habere possumus si lubet, una tamen ex simplicioribus, quæ in corpore sunt, uti lymphæ coagulabilis in internis corporis partibus, vel aquei fluidi, quod per insensibilem perspirationem, et sudorem ad corporis periferiam exprimitur. Non videtur ad hanc necessaria complicata illa congeries et convolutio arteriarum, quæ cellularis ope, plus minusve compacta in glandulosa substantia reperitur, quæque majori activitate forte donata attingentes humores peculiari assimilatione alterare valet, et ita a massa generali dissimiles reddere, ut secretos in sanguine non præstitisse facile diceret, ac *secretionis* vocabulum functioni hujusmodi significandæ improprium.

After going at some length into the question respecting the means by which the fœtus *in utero* is supplied with heat, Dr. S. proceeds to the examination of the fœtal circulation, and, in order to render his explanation of this more clear, he first considers the difference of structure in the parts destined for the performance of that office before and after birth. He also attempts some explanation of the difference of attachment of the *placenta*, and of the purposes which the water surrounding the fœtus *in utero* serves. The situation and gradual evolution of the fœtus in the womb are here noticed, and also the circumstances which may occur in the early periods of gestation, so as to destroy it, &c. The whole is concluded by some observations respecting the ossification of the different bones in the fœtus, and the changes which take place in its various organs, &c. Two plates are likewise added in illustration of the work.

The proportion of useful and interesting matter, which this dissertation contains, would, we think, have been more acceptable to the reader, had the author given it a different kind of arrangement, which seems to us to be almost absolutely necessary in treating upon such a variety of different subjects. With respect to the style of the work, we must observe, that, though it be often involved and inelegant, yet in some parts we have remarked a degree of neatness.

ART. XIII, *The Descriptions and Characters of the different Diseases of the human Body; to which is added an Arrangement of the Medicines and Preparations, in the London Pharmacopœia, according to their respective Virtues: being the first Volume of the Franklinian Improvement of Medicine, or an Attempt, according to Doctor Franklin's Predictions, to establish the Means of rendering Sickness and Disease less injurious, dangerous, and fatal to Health, and thus of causing old Age to be again natural to Man.* By George Edwards, Esq. M.D. Author of the Aggrandisement of Great Britain, the National Perfection of Finance, the Royal Regeneration of Great Britain, and the Discovery of the eighteenth Century. 4to. 194 pages. Price 10s. 6d. in boards. Ridgeway. 1792.

SOME account of Dr. E's plan for the improvement of medicine will probably be necessary, before we enter upon an analysis of the work itself. In the extract of an address, taken from a work of this author's, entitled the 'Discovery of the eighteenth Century,' and which is prefixed to the volume before us, a sketch of this plan is given. He first observes, that 'medicine is a science of the greatest importance to the interests of humanity, and more immediately concerns the public than any other. If, therefore, the cultivation and improvement of it should be found, as a public object greatly neglected, we may with certainty conclude the other eleven sciences of public welfare are not more attended to, and be thus convinced of the present imperfect state of society, and what great room there is left for the improvement and advancement of it. If medicine can be much improved, and so far as the sublunary condition of all terrestrial things permits, be suitably carried to perfection, and its blessings infinitely more generally extended than they are, we may conclude, that the other sciences of public welfare may be rendered equally serviceable and beneficial; and national perfection, of consequence, established by the general advancement of them.' He then takes a general 'view of the present state of medicine,' and makes some remarks respecting the methods at present in use for 'acquiring medical information,' and the 'advantage of the early employment of adequate medical skill in the cure of diseases.' It is of very great importance to mankind, in regard to their disorders, the author observes, 'that the first means to which they apply for relief should be effectual. For diseases are neither agreeable nor safe companions, but, in every sense, the reverse; they, in various respects, prove expensive; nor can the poorer sort, in general, afford to apply oftener than once for medical relief.' It is therefore the 'direct intention of the Franklinian improvement' of medicine, 'to afford effectual assistance for all the disorders of mankind, on the first application for relief;' and also to convey the full and adequate knowledge of medicine to all students and practitioners, as these can have occasion to make use of it.—The means by which Dr. E. *imagines* he can effect *this improvement* are, p. xv.

'1st, That there should be composed plain and simple practicable systems, suitable for the instruction of young persons designed for the practice of physic, and complete, in every respect, so far as they may be useful, of all the following different branches of medicine, to wit, of chymistry, of anatomy and physiology, of the materia medica, of surgery, midwifery, the practice of medicine, the means of preserving health.

'2d, That two or more persons, in every respect adequately qualified for the purpose, and liberally supported at the expence of government, should be employed to compose those systems, they collecting for the purpose the necessary useful knowledge, from whatever sources it can be procured, and in whatever manner it ought to be provided: they also making whatever improvements it may be in their power to advance, for perfecting the different subjects of their pursuits. These desiderata, their ordinary fixed situation, which ought to be in London, would afford them a very suitable opportunity of accomplishing. For  
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the practice of medicine here being remarkably extensive, is very favourable to medical information and improvement.

‘ 3d, That the said several systems of medicine, when compiled and finished, shall be submitted to the college of physicians for their approbation, to receive such alterations, as they may judge necessary.

‘ 4th, That after such sanction is obtained, an act of parliament shall be passed, containing all necessary regulations and injunctions, requisite for enforcing the proper and adequate use of the said several systems, by those who intend to practise medicine in general, or in any particular branch of it; in such manner as cannot fail making the said persons complete masters and proficient in the different systems, which relate to their practice. It will be sufficient on this occasion, either,

‘ That no person shall in future commence to practise medicine in the kingdom, as a professional man, till he has been examined by certain persons in English, in the most simple, yet in a careful manner, respecting such of the above systems, as relate to the intended line of his occupation :

‘ Or, \* that no person shall in future commence to practise medicine in the kingdom, as a professional man, until he can bring proof by proper persons to assert in his behalf, that he has had in his possession the aforesaid systems, all, or so many as may be thought requisite; and has paid great and proper attention to the reading, studying, and understanding the same, and to the making himself a proficient in practice according to the doctrines therein contained.

‘ 5th, That the said systems shall be sold without any other expence or profits laid upon the prices of them, than the cost of paper, print, and the usual allowances to booksellers; in order that every person who cultivates medicine, however poor, may afford to purchase them.

‘ 6th, That from time to time, as may be wanted, and in such manner as may be judged expedient, proper additions shall be made respectively to the several different systems above proposed, as new improvements in medicine render them necessary.’

By this plan, continues the author, ‘ the extent of medical knowledge would be defined, and subjected to view; its defects would be better understood, and with greater anxiety be attempted to be supplied by means of adequate improvements,—Much practical information would probably, he thinks, be communicated from abroad, by different nations publishing Franklinean systems of medicine for the direction of the faculty.—The ‘ practical ability of the profession would become, in the general exercise of their art, much more efficacious through the kingdom,’ as ‘ the student would, on his initiation in medicine, be fully informed and acquainted with the art, and afterwards would

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‘ The present regulation would be sufficient to answer the purpose: the usual humanity of the faculty renders any other unnecessary.’

be able, with singular felicity, to make the greatest advantage possible of the practice, and hospitals, which he would see and attend, and of the other measures he would pursue for his farther improvement.'—But 'infinitely the principal advantage, which would accrue from the adoption of the Franklinian improvement,' the author concludes would be 'the universal and adequate distribution among practitioners of medical knowledge, which its large funds of all kinds of useful information would afford; every practitioner would be in the full possession of his art, and it would almost be impossible for the sick in any place to meet with imperfect or insufficient practitioners.'—Having thus presented our readers with the outlines of our author's scheme for the improvement of medicine, we shall proceed to notice the volume before us. In this nosological attempt, the author endeavours to arrange diseases under proper natural classes, and to combine the descriptions of them with their characters. This he conceives to be the proper view and perfection of nosology. The classes are, *pyrexia, topica phlogoses, phlegmasiæ phlegmonodes, phlegmasiæ nervosæ vel erysipelatiosæ, fluxus, effusiones, episcopes, ectopici, dolores, morbi cutis, res extraneæ, adynamia, neuroses, deliria idiopathica*.—We shall extract a part of the first class as a specimen of the work, and as showing in what manner the author differs from other writers on nosology. P. I.

#### CLASSIS I. *Pyrexia.*

'Ea generalis est totius corporis vasorum affectus, sibi omne corpus implicans; nec necessarie in partes erumpit, localesque aliarum classium morbos procreat. Plerumque incipit notabili adventu per paroxysmum cum æstu post frigus et horrorem, vel tantummodo cum calore repente aucto. Cum calore pulsus frequens, utique haud tardus nisi quam rarissime, quoque in diversis modis præternaturalis, accedit: ac corporis etiam minima vasa plurimum afficiuntur, quod ostendunt urina mutata, rubicunda vel pallida, varii vel coloris, post frigus absque vel simul cum separatione quasi nubeculæ, aut mucosi sedimenti, aut latevitii, vulgo dicti; ostendunt lingua albescens, rubra, nigrior, sicca, aspera, vel muco obducta; sitis; dolores; astricta vel liquida alvus; omnes excretiones vel obturatæ, vel copiosius fluentes. Semper enim in pyrexia, hæ vel illæ, plurimæ vel pauciores notæ observari possunt. Languor vel debilitas corporis major vel minor simul premunt, artuum viribus imminutis.

'Crebræ pyrexie sequelæ sunt varii topici affectus, externi vel interni, ut inflammationes, apostemata, imo gangræna; exanthemata; corporis excretiones auctæ; hæmorrhagiæ. Nec raro ei sani et critici eventus sunt: sæpe verum, ab illis diversa organa, et eorum functiones, nec raro cerebrum et nervosum systema maxime læsa sunt.

#### ORDO I. *Excitata Pyrexia.*

'Ea est pyrexia sine febris caractere, ex variis, plerumque topicis causis orta, quæ, his amoris, decedit, nec postea remoratur, nisi in febrem recte dictam ingravavit, vel ob consuetudinem, uti fit in hecticâ pyrexie diathesi, continuatur. Ea con-

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stanti tenere urgetur, neque etiam seriore vespere plurimum exacerbat, neque mane plurimum remittit, nisi ut sit in hectica diathesi, nisi interdum, pyrexia tenori superveniunt paroxysmi, qui vicibus conquiescunt et repetunt. Ea simul non stipatur illa imbecillitate et virium dejectione, quæ febrem denunciant, si pyrexiam nervosam excipias; nec intensis spasmodicis indicis, quæ sub febre veniunt memorandæ, stipatur, nisi plurimum ingravescit.

#### GENUS I. *Pyrexia simplex.*

¶ Ei constant calor auctus, et aliquando plurimum; pulsusque frequens, interdum maxime frequens, interdum plenus, sed neque durus neque validus, neque contra exiguus et ex irritabilitate celer. In alias pyrexia diatheses sæpe transit: nec ex ea notabiliter corpus fit imbecille.

¶ Causæ, quæ pyrexiam simplicem excitant, plerumque vel leves sunt, vel non longè durant: si enim remorantur, vel si magni valent, pyrexia simplex tunc in hanc aut in illam diversam pyrexia diathesin transit.

#### GEN. II. *Inflammatoria pyrexia diathesis, vel prout nobis eam nominare placet, inflammatoria pyrexia.*

¶ Ei subsunt pulsus frequens, et validus, sæpe durus, sæpe plenus, vel simul in omnibus hisce modis constans; sanguine misso, coriacea crusta; spiritus sæpe frequens, aliquando cum tussi, et iniquis; sitis; interdum dolores artuum; urina graviter rubra, postque frigus, sæpe turbida, et lateritium sedimentum dimittens; totius corporis rubor, et calor plurimum aucti, cum ejus aliqua externa intumescencia. Sæpe cum valde intenditur, id est, acuta nobis nominatur inflammatoria diathesis, accedunt pervigilium et delirium, quod plerumque in vividis mentis ideis et corporis celeribus motibus constat; vel contra stupor notabilis cum quadam mentis insensibilitate; vel stupor notabilis cum rubescentibus, tumidis, et gravativis oculis genisque; vel is stupor, cum delirio, an hoc excitationi cedit, an est immobile, five mite sit, five violentus, five hisce in modis alternat: nec raro ejuslibet modi delirium aliquo tempore remoratur, diathesi morboque finitis. Sæpe denique in acuta inflammatoria diathesi, ingravescunt lethales convulsiones, quoque sæpe fit mors, summæ vasorum tensione ingravescente, vel repente semel male soluta.

¶ Generis varietates sunt duæ, mitis et acuta.

¶ Ex causæ, quæ inflammatoriam diathesin excitant, sunt sæpissimè topica phlegmonodea inflammatio, præsertim cum hæc et interiora et membranam occupat; sæpe sunt, cum majus robur vasis innascitur, plurimæ et diversæ, ut dolor, arthritis, rheumatismus, febris, varii stimuli, et interdum, ut sæpe fit in variolis, aliquod virus, vel intra vasa contentum, vel eorum circuitum obeuns, vel summæ cuti adherens, eliminatum.

The diseases which are arranged under the different classes seem to us, in general, to be accurately described.—The style of the work, though perhaps sufficiently clear and intelligible to the learned physician, will probably be found not altogether so easy by the student. In short, we cannot but commend the intention of the author, in attempting an improvement in his profession, although

although we think his plan much too extensive, and perhaps in particular parts in some respects defective.

ART. XIV. *The Medical Spectator.* 8vo. Vol. I. 441 Pages. Pr. 7s. in boards. Pridden, 1792.

WHEN we first took up the volume before us, we were in expectation of finding the trade or quackery of the profession lashed with an exemplary severity. In this, however, we have been disappointed; for, instead of holding up the abuses of the unprincipled part of the practitioners of the art to a just and merited contempt, the *Medical Spectator* has scarcely ventured to touch upon the subject. Indeed more than one half of the work is taken up with an attempt to introduce Dr. Harrington's theory of the atmosphere to notice. In the remaining part, the *Medical Spectator* gives an account of himself and his intentions, and makes a few observations on medical subjects, &c., in which, however, we have not remarked any thing new or important.

A. R.

ART. XV. *The Plan adopted by the Governors of the Middlesex Hospital for the Relief of Persons afflicted with Cancer: with Notes and Observations.* By John Howard, Surgeon. 8vo. 81 p. pr. 2s. sewed. Sold for the benefit of the hospital, by Debrett, 1792.

THIS pamphlet presents the public with the plan of an institution, that originated in the munificence of an individual, the primary object of which is the relief of those who are afflicted with cancerous complaints; it is also the farther design of the founder, to render this institution subservient to the improvement of the history and treatment of that dreadful disease.

Mr. John Howard of Argyle-street was authorised by a gentleman whose name is not mentioned, to offer certain proposals to the governors of the Middlesex-hospital relative to the execution of these benevolent intentions. 'The donor proposed to place so much money in the 3 per cent. consols. in the names of Wm. Drake, jun. Esq. Thos. Edwards Freeman, Esq. John Hale, Esq. and Mr. John Howard, of Argyle-street, as trustees, as should furnish an annual income of 120l. and also that he would pay the expence of fitting up and furnishing the ward for the reception of ten or twelve patients, afflicted with cancer.' p. 12.

The objects of this institution are thus defined: p. 14. 'That patients labouring under cases of cancer requiring operation; spreading ulcerated cancers; and cancers returning after operation, shall remain an unlimited time, until relieved by art, or released by death, unless it should be necessary to discharge them for ill behaviour.'

Mr. H. has enriched this pamphlet with a few large notes, which contain many good observations on the cancer, and do credit to the author's surgical erudition, as well as prove his attention to the present subject. Although the hints he has suggested have no direct claim to originality, yet we believe they will

will afford assistance to those who have enjoyed few opportunities of studying the disease.

We are surprised, that the author should suppose it was necessary for him to offer a vindication of himself and the medical gentlemen belonging to the Middlesex-hospital, on account of the measures pursued in promoting this laudable institution. Mr. H. certainly appears in the most honourable character, as the confidential friend of the liberal founder of this excellent establishment; and, as long as the professional gentlemen conform to the spirit of the institution, they will stand superior to every illiberal censure, or malicious imputation.

ART. XVI. *A singular Case of Reproduction of the Sphincter Ani, and three other Cases annexed; which illustrate the Use of a fresh Porter Fomentation, and Seed Poultrice, in the Cure of Mortification: addressed to J. Heavyside, Esq. Surgeon Extraordinary to his Majesty.* By Richard Griffith. 8vo. 36 p. pr. 1s. 6d. Murray. 1792.

THIS pamphlet contains an account of four cases of mortification, which, in the author's language, were 'cured by a fresh porter fomentation, and seed poultrice.' 'I directed [says Mr. G.] Sem. Cymin. Baccar. Juniper. Sem. Anisi, Fœnicul. ā ʒi. to be bruised and boiled in three quarts of fresh porter, with which the limb was well fomented, and the ingredients being made into a poultrice with Farina Sem. Lini, applied thrice in the day; at the same time porter was given for drink.' p. 13. This was certainly good practice, and as it appears from the preface, that Mr. G. is not a surgeon, we think it was fortunate for his patients that he happened to adopt this mode of treatment. It may be proper, however, to inform the author, that the method he pursued was neither new nor uncommon. The application of poultices composed of linseed-meal, or oatmeal, mixed with a due proportion of aromatic powders, and porter, is the constant and daily practice of every surgeon who has learnt his profession; and although aromatic herbs *boiled in porter* may not be generally directed, yet it is very common to add spirit of wine, &c., to aqueous decoctions of aromatic herbs. The world is really overstocked with such singular improvements, and notable inventions, as this pamphlet exhibits; and we therefore heartily wish, that men would desist from proclaiming those things as rare discoveries, which are new to nobody but themselves. We can also assure the author, that the case of Eliz. Symonds contains nothing wonderful in itself, or extraordinary in the mode of its termination: but as Mr. G. is no doubt of a very different opinion, we shall present the description of it to our readers in the very words of the narrative. 'Examination beheld a wonderful destruction of all the parts affected: the mons veneris—the labia pudenda, clitoris, a portion of the vagina, the perinæum, anus, with the sphincter, were entirely gone. The rectum appeared like a pipe of an inch diameter, surrounded with the fatty substance nature has provided for its enveloping bed, and presented exactly the transverse section of a fine thin-coated, hollow tube, surrounded with yellow fat; beyond it, on each side, there was

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considerable loss of substance to some depth.' p. 22. Many parallel instances might be adduced, where a mortification of these parts from 'a venereal cause' has been attended with effects equally extensive: but the wonderful part of the story consists in this, that the sphincter ani sloughed off, and was afterwards reproduced by the '*vires medicatrices et recreandæ*.' All this may be very true, but we are of opinion that these assertions are not supported by any satisfactory evidence. It is plain; that the rectum was separated from the parts to which it is naturally connected; but it was still 'surrounded with yellow fat.' The author ought, therefore, to have informed his readers what there was beneath that 'fatty substance;' or they may be inclined to suspect that the sphincter ani was concealed under it. That the rectum should lose its power of retention during the time that its inferior portion was in a pendulous state, cannot prove that the sphincter was destroyed; for where the perinæum is lacerated, that muscle, having lost part of its natural support, generally performs its office very imperfectly. Nature hath often been charged with showing caprice in her operations, and we think that Mr. G. has produced a notorious instance of this: for while (according to his account) she was so obliging as to reproduce two new sphincters, and a portion of the vagina, she absolutely refused to contribute a single fibre towards the reproduction of the labia pudendi, nymphæ, or clitoris. p. 26, A. F.

## CHEMISTRY.

ART. XVII. *On the Properties of Matter, the Principles of Chemistry, and the Nature and Construction of Aeriform Fluids, or Gases, In which the Absurdities of the Theories hitherto advanced, and generally received, respecting those Substances are fully exposed; and such an Explanation of them given as Reason naturally points out, and every Observation fully confirms.* By E. Peart, M. D. and Corresponding Member of the Medical Society of London, 8vo. 114 pages. pr. 2s. 6d. Gainsborough, Mosely and Co. London, Miller, 1792.

In a former volume of our work, we had occasion to take notice of a publication by this author, under the title of the *Elementary Principles of Nature*\*. We then expressed our disapprobation of that method of philosophising which consists of the arrangement of positions simply hypothetical, instead of the analytical deduction of the laws of nature from the phenomena as far as they can be traced. A very concise view of Dr. P.'s principles may be seen by referring to our review of that work. The present performance is founded upon the same principles, applied to the phenomena mentioned in the title page. After saying thus much, we hope we may, without any impeachment of that candour we wish to support, avoid entering any further into the merits or demerits of this philosophical fiction. The

\* Analytical Review, Vol. IV. p. 453.

man of science who may not have opportunity of referring to our former account, need only be informed that Dr. P. divides matter into two kinds of particles, the one fixed or inert, and the other active by a kind of excitation produced whenever they come into contact with the fixed particles; that this unexplained property of excitability causes the active particles to arrange themselves in radii diverging from the fixed particles, and otherwise modifies them according to the necessities of his hypothesis;—and we think he will see, that it is no part of our duty to enter farther into the system of this author.

v.

## NATURAL HISTORY.

ART. XVIII. *The Animal Kingdom, or Zoological System, of the celebrated Sir Charles Linnæus: Class I. Mammalia: containing a complete Systematic Description, Arrangement, and Nomenclature of all the known Species and Varieties of the Mammalia, or Animals which give Suck to their Young; being a Translation of that Part of the Systema Naturæ, as lately published, with great Improvements, by Professor Gmelin, of Goettingen. Together with numerous Additions from more recent Zoological Writers, and illustrated with Copper-plates. By Robert Kerr, F. R. and A. S. S. E. &c. 4to. p. 304. 5 Plates. price 10s. 6d. in boards. Murray. 1792.*

OF Linnæus's original work, which has been so long in the hands of the public, and has gone through so many editions, it is unnecessary to say any thing; and the contents of the translation are sufficiently apparent from the ample title-page given above. We have no doubt but that the work now before us will be a very acceptable present to the numerous students in natural history, who have little or no acquaintance with the Latin language; and even they who possess that accomplishment will be glad to have this celebrated work, with all the modern improvements and additions by Gmelin, Buffon, Pennant, and others, printed in a handsome manner.

The learned translator informs us in his preface, that it is his intention, if he meet with due encouragement from the public, to translate the whole of Linnæus's Animal System, containing the *quadrupeds, birds, amphibious animals, reptiles, serpents, fishes, insects, and worms.* At any rate however he pledges himself to the public, that the class of mammalia shall be completed; that, even if the work should not eventually be continued, this first part may not remain a mutilated and useless fragment.

The half volume now published contains the primates or chiefs, bruta, feræ, glires, and a small portion of the pecora; together with a systematic catalogue, and characters of all the mammalia. The work now submitted to the public is not, however, to be considered as a mere translation; for, although every thing that is contained in Dr. Gmelin's edition of the *Systema Naturæ* be retained with the most scrupulous exactness, very large additions have been made, from zoological writers of eminence, whose works the last learned editor had then no opportunity to consult.

As the publication of so extensive a work must necessarily be attended with considerable expence, the mode of subscription has been adopted

adopted; and the conditions, as now finally settled, are these:—the work, as nearly as can be calculated, will consist of four volumes; to be published in successive half volumes, as fast as the necessary attention to correctness will allow: each half volume will be illustrated with several plates, and will be delivered in boards, to subscribers, at half a guinea: a general introduction, giving a view of the subject, and of the various sources from which the additional information has been derived, together with proper title pages, will be delivered along with the last half volume; and copious indexes will be affixed to each class.

The plates are—1. at p. 54. Several apes and monkeys.—2. p. 102. Three-toed sloth—five-toed or ursine sloth, numbered by mistake in the text 140 for 139. Two-toed and great ant-eater, and phatagin.—3. Two-horned rhinoceros, and sukotyro.—4. Two dogs, Abyssinian hyæna, and zerda.—5. Elk and ox.

Of the engravings we cannot say much in commendation. In every other respect the work is executed in such a manner, that we think it can scarcely fail to secure the patronage of a liberal public so effectually, as to encourage the learned editor to publish the whole of this celebrated work in the English language. We heartily wish him success, because we think he deserves it.

That our readers may judge for themselves of the execution of this work, we shall present them with the following extract.

P. 114. 'Two-horned rhinoceros inhabits Africa.—The bones of this animal, as we are lately assured by Pallas, are often found buried even in the north of Russia. This species or variety, is formerly mentioned by Pausanias and Martial, is represented on the Prenestine pavement, and on a coin of the Roman Emperor Domitian, and is described by Cosmas Ægyptius, who travelled into Ethiopia, in the sixth century, under the reign of Justinian. The difference between this and the one-horned rhinoceros can hardly be attributed to age or sex: though Dr. Gmelin seems hardly to consider them as different species. The flesh resembles that of the hog; and the viscera are similar to those of the horse; it has no gall-bladder, and no fore-teeth; the second horn is situated above the first, or nasal horn, nearer the forehead. A variety of this species, having three horns, occurs very rarely; the third horn being only a kind of excrescence from one of the other two.

If both Sparrman and Bruce are faithful in their representations of the rhinoceros with two horns, the animals they describe are by no means of the same species: the figure given by Mr. Bruce exactly corresponds with the description already given of the one-horned rhinoceros in every thing but the additional horn, so that, *mutatis mutandis*, it may serve for either; on the contrary, the figure given by Sparrman differs totally from that of the one-horned species, for the remarkable folds on the skin are entirely wanting: Sparrman has the good fortune to have the authenticity of his representation not a little strengthened by the figures of two rhinoceroses, each with two horns, one on the Prenestine pavement, and another on a medal of Domitian, in both of which the skin is smooth. I am therefore forced to believe that the Abyssinian rhinoceros, as represented by Mr. Bruce, is only a variety of the Asiatic, or one-horned kind, while that of Sparrman is a distinctly different species.'



ART. XIX. *Medical Botany*, &c. By William Woodville, M. D.  
Vol. II. pr. 15s. plain, or 1l. 16s. coloured, in boards. Phillips.  
1792.

WE have already announced the publication of the first volume of this very useful work, in the tenth volume of our Review, p. 60, and we there bore testimony to its worth. The second volume is conducted equally well with respect to the descriptions of the plants, the selection that is made of their virtues and application in medicine, and the execution of the plates.

The plants which are treated of and figured in the second volume now before us, are—1. *Mimosa catechu*; from which an Indian drug, long since vulgarly known by the name of *terra japonica*, is prepared. 2. *Mimosa nilotica*, which yields the gum arabic. 3. *Rubia tinctorum*, or *madder*. 4. *Rumex acetosa*, common *sorrel*. 5. *Arbutus uva ursi*; trailing *arbutus* or *bearberry*. 6. *Styrax officinale*, yielding the gum-resin commonly called *storax*. 7. *Styrax benzoin*, yielding the *benzoe* or *benzoin* resin, vulgarly called *gum benjamin*. 8. *Apium petroselinum*, common *parsley*. 9. *Ribes rubrum*, red *currant*. 10. *Ribes nigrum*, black *currant*. 11. *Quassia fimaruba*, yielding the bark named *cortex fimarubæ*, and known in Jamaica by the names of *mountain damson*, *bitter damson*, and *stave wood*. 12. *Quassia amara*. 13. *Sambucus nigra*, common black *elder*. 14. *Pyrus cydonia*, common *quince tree*. 15. *Dianthus caryophyllus*, clove *pink*. 16. *Viola odorata*, sweet *violet*. 17. *Cissampelos pareira*. 18. *Amygdalus communis*, the *almond tree*. 19. *Prunus spinosa*, *sloe tree*. 20. *Prunus domestica*, common *prune*, or *plum tree*. 21. *Asarum europæum*, *asarabacca*. 22. *Rosmarinus officinalis*, *rosemary*. 23. *Fumaria officinalis*, common *fumitory*. 24. *Spartium scoparium*, common *broom*. 25. *Orchis mascula*, male *orchis*; from which *falep* is made. 26. *Cistus creticus*; from which the officinal *ladanum* is collected. 27. *Anchusa tinctoria*, *dyer's bugloss* or *alkanet*; the root of which dyes a fine red. 28. *Polygala Senega*; the root of which is supposed to be a specific against the bite of the rattle-snake, and is therefore commonly called *rattle-snake root*. 29. *Juniperus fabina*, common *juniper*. 30. *Juniperus communis*, common *juniper*. 31. *Valeriana officinalis*, officinal *valerian*. 32. *Marrubium vulgare*, common *white borehound*. 33. *Astragalus tragacantha*, goat's-thorn *milk-wetch*, yielding gum *tragacanth*. 34. *Panax quinquefolium*, *ginseng*. 35. *Veratrum album*, white *bellebore*. 36. *Lilium candidum*, white *lily*. 37. *Eryngium maritimum*, sea *eryngo*, or sea *holly*. 38. *Anthemis nobilis*, common *camomile*. 39. *Anthemis pyrethrum*, *pellitory of Spain*. 40. *Spigelia marilandica*, perennial *worm-grass*, or *Indian pink*. 41. *Aristolochia serpentaria*, *snake-root birthwort*. 42. *Aristolochia longa*, long-rooted *birthwort*. 43. *Inula helenium*, *elecampane*. 44. *Thymus vulgaris*, common *garden thyme*. 45. *Thymus serpyllum*, wild or mother of *thyme*. 46. *Linum usitatissimum*, common *flax*. 47. *Geoffroya inermis*, *bastard cabbage tree*. 48. *Pastinaca opopanax*, which yields the gum-resin called *opopanax*. 49. *Rhamnus catharticus*, *purging buckthorn*. 50. *Tanacetum vulgare*, common *tansy*. 51. *Dictamnus albus*, white *fraxinella*, or *bastard dittany*. 52. *Canella alba*, laurel-leaved *canella*, the bark of which is the officinal *canella alba*. 53. *Scilla maritima*, officinal *squill*, or sea *onion*. 54. *Artemisia abrotanum*, common *southernwood*. 55. *Artemisia absinthium*, common *wormwood*. 56. *Artemisia*

*Artemisia vulgaris*, mug-wort. 57. *Artemisia maritima*, sea thrift-wood. 58. *Artemisia fantonica*, Tartarian southernwood. 59. *Datura stramonium*, common thorn-apple. 60. *Verbascum thapsus*, great broad-leaved mullein. 61. *Quercus robur*, common oak. 62. *Juglans regia*, walnut-tree. 63. *Æsculus hippocastanum*, horse chestnut. 64. *Morus nigra*, common mulberry tree. 65. *Ficus carica*, common fig-tree. 66. *Amomum repens* s. *cardamomum*, officinal cardamom. 67. *Curcuma longa*, long-rooted turmeric. 68. *Kæmpferia rotunda*, redoxy. 69. *Myristica moschata*, nutmeg-tree. 70. *Caryophyllus aromaticus*, clove-tree.

The pages and plates do not recommence in this volume, but are numbered from 183 to 368, and from 66 to 135.

The third volume, we understand, is to complete this excellent work.

**ART. XX.** *An Account of the Sugar Maple-Tree, of the United States, and of the Methods of obtaining Sugar from it, together with Observations upon the Advantages, both public and private, of the Sugar, in a Letter to Thomas Jefferson, Esq; Secretary of State to the United States, and one of the Vice-Presidents of the American Philosophical Society. Read in the American Philosophical Society, on the 19th of August, 1791, and extracted from the third Volume of their Transactions now in the Press.* By Benjamin Rush, M. D. Professor of the Institutes, and of Clinical Medicine in the University of Pennsylvania. Philadelphia, printed. London, reprinted; by J. Phillips. 8vo. 24 pages. 1792.

THOUGH by the separation of the North American states from the dominions of Britain we are no longer interested nationally in their welfare, yet every generous Briton must rejoice at any thing that contributes to the prosperity or comfort of that rising empire, where the same religion with his own is professed, and the same language used.

Sugar now approaches so near to a necessary of life, by long habit and custom, that it must be a very considerable advantage to a state, if this article can be obtained in it by the efforts of individuals, with almost as much facility, as beer can be had in private families with us.

Not more knowledge [says Dr. R.] is necessary for making this sugar than is required for making soap, cyder, beer, sour crout, &c. and yet one or all of these are made in most of the farm houses of the United States.

The *acer saccharinum*, or sugar maple-tree, grows in great quantities in the western countries of all the middle states of the American union. In New York and Pennsylvania, they yield sugar in a greater quantity, than on the waters of Ohio. They sometimes appear in groves covering five or six acres, but they are more commonly interspersed with other forest trees. From thirty to fifty trees are generally found upon an acre. The small branches are so much impregnated with sugar, as to afford support to the cattle of the first settlers during the winter. The tree is supposed to arrive at its full growth in the woods in twenty years.

It is not injured by tapping. A single tree not only survived, but flourished after forty-two annual tapplings. A tree of an ordinary size yields from twenty to thirty gallons of sap, from which are made from five to six pounds of sugar. Twenty pounds and one ounce have been made

made from a single tree. From transplanted trees a pound of sugar has been obtained from every three gallons of the sap.

The season for tapping is in February, March, and April, according to the weather. Warm days and frosty nights are most favourable to a plentiful discharge.

The perforation is made with an axe or an auger. The latter is preferred. The auger is introduced three-quarters of an inch, in an ascending direction, and is deepened gradually to two inches. A spout is put about half an inch into the hole, and projects from three to twelve inches. The tree is first tapped on the south side, and when the discharge there begins to lessen, on the north side. The sap flows from four to six weeks. Troughs large enough to contain three or four gallons are placed under the spout, to receive the sap, which is carried every day to a large receiver, from whence it is conveyed, after being strained, to the boiler.

The three methods of reducing the sap to sugar are, by freezing, by spontaneous evaporation, and by boiling. Of all the articles used to clarify the sugar in boiling, the author prefers milk. The methods of graining, claying, and refining, are conducted as in the West-Indies.

Dr. Rush is of opinion, that the most productive method, both in quantity and profit, of obtaining this sugar, will be by the labour of private families.

Many families have made from two hundred to four hundred pounds in a year; and one man sold six hundred pounds, all made with his own hands, in one season.\*

On a comparative view of maple sugar, with that which is obtained from the cane, in respect of *quality*, *price*, and *quantity*; the doctor decides in favour of the former, and gives his reasons.

The excellence of sugar, both as an aliment and a medicine, is set forth at length: but this having nothing to do with the maple-sugar in particular, we shall pass it over; this article having already grown to too great a length.

He advises protecting these trees by law, for the benefit of posterity: and in order to recommend the preservation of them, he calculates the profit of them on a farm.

The pamphlet concludes with the method of cultivating a sugar plantation, and manufacturing sugar, in the East-Indies, from a report of the committee of the British privy-council for trade. M. T.

POETRY. THE DRAMA.

ART. XXI. *The Metres of Boethius on the Consolation of Philosophy*. 8vo. 217 pages. Price 5s. in boards. Robinsons. 1792.

THERE is a vein of plaintive sentiment and pensive morality running through these elegies\* of the unfortunate Boethius, that renders them well worth the notice of every classical scholar. The latinity also (considering the age in which he lived) is extremely chaste and elegant.

\* We call them elegies, for they are strictly so in point of sentiment, cast of thought, and composition; though many of them are not written in the common elegiac measure of hexameter and pentameter verse.

The reflections are such as would naturally flow from a mind sick of the oppression and depravity of the world, but neither bewildered in scepticism, nor deprived of its powers.

A translation, therefore, of the present work, if well executed, would have been a valuable acquisition to the English scholar; but we are sorry to remark, that we have found none of the characteristic beauties of the original in our author's performance. His versification is very little superior in point of poetry to the metres of Hopkins and Sternhold, nor does it possess the merit even of being tolerably literal.

We subjoin Metre 111. Book 2. with the English translation as a specimen. P. 24.

*Cum polo Phæbus roseis quadrigis  
Lucem spargere cæperit,  
Pallet albenteis hebetata vultus  
Flammis stella prementibus,  
Cum nemus flatu Zephyri tepentis  
Vernis irruvuit rosis.  
Spiret insanum nebulosus Ausser,  
Jam spinis abeat decus:  
Sæpe tranquillo radiat sereno  
Immotis mari fluctibus:  
Sæpe ferventeis Aquilo procellas  
Verso concitat æquore.  
Rara si constat sua forma mundo,  
Si tantas variat vices,  
Crede fortunis hominum caducis,  
Bonis crede fugacibus.  
Constat, æterna positumque lege est,  
Ut constet genitum nihil.*

P. 29. ' When Phæbus, rosy God of light,  
From th' eastern gate begins to shine,  
The stars, though radiantly bright,  
Yield to a lustre more divine.

When the trees blush a roseate bloom,  
By Zephyr kiss'd in early May,  
Full oft will madd'ning Ausser come,  
And drive the blossoms far away.

Oft too you may behold the sea,  
Resplendent in a calm, serene,  
And a squall rising suddenly  
Confuse and blacken all the scene.

If then throughout this earthly frame  
Such instability you find,  
You must expect to meet the same  
In the good fortune of mankind.

'Tis fix'd, believe, 'tis fix'd as fate,  
'Stablish'd on law eternally,  
That all things, in this mortal state,  
Decay, and suffer change, and die."

The long preface of Peter Berty in Latin, with an English translation, giving some account of Boethius, his work, and family, occupies half the volume.

ART. XXII. *A Pair of Lyric Epistles to Lord Macartney and his Ship.*  
By Peter Pindar, Esq. 4to. 22 pages. Price 1s. 6d. Symonds.  
1792.

It was not to be supposed, that the purveyor to Peter Pindar's muse would neglect such precious game, as was to be found at the camp on Bagshot-heath. Of the incidents which he has collected, the poet, as usual, makes a goodly show. He calls upon lord Macartney, ambassador to the court of China, to tell the emperor Kien Long of the bustle and prowess of the invincible duke—of the heath on fire—the royal visit—the man of straw blown from the mine, and other mighty things. Of 'Richmond's mighty chief,' he charges the ambassador to p. 7.

'Say, how he gallop'd wild, up hill, down dale;  
Frighten'd each village, turn'd each hovel pale;  
Struck all the birds with terror, save the crows,  
Who, spying such commotion in the land,  
Concluded some great matter was in hand,  
Much blood and carnage 'midst contending foes.  
Say, how the world his deeds with wonder saw;  
Say, that the Bagshot-bushes bow'd with awe;  
And say, his phiz such valour did inspire,  
That, lo, the very ground he trod caught fire.'

From Bagshot-heath, the poet turns to the ambassador's ship, and draws a picture of the future disappointment of the ambassador and his suite at Pekin, attended with circumstances too disgraceful to be repeated; and at the close of the exhibition, he makes 'the solemn emperor say'

'Tis thus we kings of China fully pay;  
Now, children, ye may all go home again.'

ART. XXIII. *Sedition, an Ode. Occasioned by his Majesty's late Proclamation. Dedicated by Permission, to his Royal Highness the Prince of Wales.* By J. Delap, D. D. 4to. 7 pa. pr. 6d. Lewes, Lee. London, Rivingtons. 1792.

PANIC-STRUCK at the fancied approach of a 'terrible spectre, clouded with noisome vapour, and waving a flaming brand, with which she commands a motley band of moody murmurers,' the burden of whose song is, that

Cobler and king are Adam's heirs;  
this poet exults in the wondrous power of royal proclamations to annihilate clubs, and triumphantly reposes his hopes on 'the kingdom's heir, the people's guardian and their friend.'

ART. XXIV. *Cross Partners. A Comedy in five Acts. As performed at the Theatre Royal in the Haymarket.* By a Lady. 8vo. 110 p. pr. 1s. 6d. Kearsley. 1792.

As a natural representation of characters and manners in the true language of conversation, and as an interesting exhibition of incidents, well contrived and disposed to excite curiosity and fix attention, this play has considerable merit.

The principal characters are general Touchwood and lady Diana Dupely, who, having entered into a marriage contract at a very early age, meet, after a separation of twenty years,

with their affections transferred to other more agreeable objects, and with a secret resolution to persuade each other to give up the contract. The object of Touchwood's passion is Louisa Fairfax, whose aunt has put her under the protection of the general, but who is beloved by Cleveland, a military man, with whom lady D. is enamoured, and whom she is determined to marry immediately. Maria Sydney, a young friend of lady D., who lives with her in a house which lady D., at the request of the general, had purchased for him, had, when very young, been kept ignorant of her birth and fortune, and passed for the daughter of a farmer, under the name of Sophia Hobson. At that time her affections had been won by captain Herbert, by whom she was afterwards forsaken, and who now, returning home with the general, regrets his inconstancy, and sends his servant in search of his Sophia; while, in the mean time, he meets her as Maria Sydney, and, without knowing her to be the same person, becomes her admirer. The business of the play chiefly consists in the unsuccessful attempts of the General and lady D., to accomplish their respective plans; and in the contrivances of Maria to try the fidelity of Herbert, and restore his heart to his supposed Sophia. Cleveland and Louisa are brought to reside in the house, the former as the nephew of lady D., the latter as the general's niece. At the same time Maria Sydney's guardian, sir Charles Cullender, a man of infinite curiosity, but also of unbounded goodness, humorously busies himself in the concerns of all the parties, and generously becomes the real protector of Louisa, contrives means to rescue her from the general, and restore her to her lover, and provides an employment for him in India. In the result, lady D. and the General discover each other's plots; lady D. has the mortification to receive from Cleveland a polite refusal of her hand, and the General, to be informed that Louisa is married to Cleveland; and Herbert becomes possessed of his constant Sophia in Maria Sydney.

Several of the characters are distinctly marked, and well supported. If the play be not enlivened by frequent strokes of real wit, it is not rendered disgusting by the affectation of it. It is by no means destitute of humour, as will appear from the following scene between the General and lady D., where they meet each other with a mutual determination to dissolve the marriage contract. P. 90.

*General Touchwood and lady Diana Dupely discovered.*

' *Lady Diana.* Not a word more of the India scheme, if you love me, General; at least I intreat you'll never mention it before Cleveland again—you see it wou'd distress him to refuse you any thing.

' *General.* Certainly not, lady Diana, if it wou'd distress him.—Young people have their feelings, for which reason I wou'd not wish you ever to hint at an idea of Louisa going to a boarding school again.

' *Lady Diana.* Your request is sufficient to me, General, in all things. (*Aside*) Now if I cou'd but wheedle him out of the contract.

*General.* I am not at all surpriz'd to find you so wrapt up in your nephew, Lady Diana,—he is really a charming young man.  
—(*Aside*) I wish I cou'd coax her into a complying humour.

*Dady Diana.* How is it possible to help loving him?

*General.* One would not wish it if they could.—After all, Lady Diana, youth is a captivating thing.

*Lady Diana.* I know nothing half so interesting—it animates

*General.* It revives—I declare to you, when I behold my niece I don't feel above five and twenty.

*Lady Diana.* And when my nephew comes smiling up to me, I am a perfect child—I could play with my doll again.

*General.* The poor dear children! they will deserve all our attention, all our love.

*Lady Diana.* And they shall have it, General,—for my part I shall concern myself no more about any thing in this world, than that of establishing my nephew. (*Aside*) That is, after I have broken our wearisome engagement.

*General.* You are very sensible—As to me, I will own to you I have but one pursuit; and ~~that~~ is the settling poor Louisa well in the world. (*Aside*) If I cou'd but get her now to resign the old contract, I shou'd be happy.

*Lady Diana.* And as to our little settlement, General.

*General.* Oh as to that, come of it what may—

*Lady Diana.* Nay, if it shou'd never come to any thing.

*General.* Why there are some people wou'd pretend to tell us it wou'd be no great misfortune.

*Lady Diana.* Misfortune! certainly, if it did not prove an equal happiness to us both.

*General.* Why there's the uncertainty, you see—nothing is certain. Except that we are no longer very young.

*Lady Diana.* Nor very charming.—Our passion is much cool'd—it was once very violent.

*General.* It has worn itself out—quite to a thread—matrimony wou'd snap it in a moment.

*Lady Diana.* And then perhaps, indifference might ensue.

*General.* And indifference wou'd surely turn to hate.

*Lady Diana.* Oh hideous! to hate! after such love as ours!

*General.* I wou'd not risk it for the world—

*Lady Diana.* Nor I for all the universe.—

*General.* Rather let us lay aside all thoughts of marrying—You see I could only think of it for the sake of a nurse—and my niece will serve me for that—

*Lady Diana.* Oh surely, when your fits of the asthma come heavy upon you—

*General.* O she'll be a great comfort,

*Lady Diana.* A very great comfort—and as to my Nephew, he is the only prop I shall look to for the rest of my life; but I was thinking what a foolish thing that engagement was that you and I form'd so long ago.

*General.* Suppose we agree to break it, for fear it shou'd bring us into a scrape—it is the way of the world, one settles and unsettles, and settles again.

' *Lady Diana*. And very amusing it is—Lord, if one went on in a jog trot uniform course, life wou'd be insupportable.

' *General*. Men wou'd hang themselves, even oftener, than they do. (*takes a paper from his pocket*.) Here it is, if I mistake not, this is the very contract we were speaking of.

' *Lady Diana*. It is indeed—and I do believe I have yours in my pocket. (*Takes out a paper*.)

' *General*. Hah! how singular! well, and what shall we do, with these childish papers, that serve only to remind us of our past youth.

' *Lady Diana*. Nay, I'll be directed by you—Hem! (*offering to tear*) shall we.

' *General*. Hem!—will you?

' *Lady Diana* (*tearing*.) Do you see?

' *General* (*tearing*.) Look at me.

' *Lady Diana*. Courage.

' *General*. Steady.

' *Lady Diana*. I have done it!

' *General*. We are free—

' *Lady Diana*. I am as light as a feather.

' *General*. I tread in air.

' *Lady Diana*. I find I am a true Woman—I doat upon freedom.

' *General*. And I a true born Briton, for I love liberty better than life. (*aside*) How I long to see Louisa now,—good bye for a while, my dear Lady Diana.—A little business calls me away from you.

' *Lady Diana*. No ceremony my good old friend—I am yours.

' *General*. For life, if you stand on the ground of friendship. [*Exit*.]

' *Lady Diana*. Sure no girl of fifteen ever felt such gay delight at gaining a new lover, as I do, at getting rid of an old one.'

ART XXV. *The Enchanted Wood, a Legendary Drama, in three Acts, as Performed at the Theatre Royal, Hay-Market.* 8vo. 56 pa. pr. 1s. 6d. Debrétt. 1792.

THE author of this piece informs the public, that it was originally written, at an early age, as a legendary poem in dialogue, but has since been accommodated to the prevailing taste by introducing several lighter parts. As a fancy piece, the performance is not without merit, though it is not difficult to trace a pretty close imitation of some of Shakespear's fairy scenes.

The comic parts, though not ill adapted to raise a laugh, do not well harmonize with the rest. The following lines are a favourable specimen of the author's poetical talents. P. 41.

' The day is nearly spent, and the tir'd ploughman,  
His labour o'er, hath wip'd his sweating brow,  
And from the traces loos'd the wearied ox.  
The careful husbandman pens up his flock  
Within the sheep-cot, and the cottager  
Sits down contented to his coarse made supper.—  
Hark! thro' the air we hear the shepherd's pipe  
Woo the calm evening's breeze, whilst he bewails



Th' approaching dark, as in his ears the bat  
Hums out the peal of night. Within their palace  
The burden-vested bees count o'er their earnings,  
And sing o'er their day's labour; or some centinel  
Seizes by th' wing the lazy, thievish drone,  
And executes the traitor. The muttering surge  
Just chafes and foams against the sudden shore,  
Venting its grumbling sorrow for some wreck;  
While list'ning Neptune strikes his silent trident,  
And checks the hurrying waves. The sleepy echo  
Listlessly from his low resounding cave  
Returns the lover's whisper on the wind.  
O, fair and spotless Even!—'

ART. XXVI. *L'Amant Timide. Comédie, En trois Actes, et en Prose. Par B. Frere de Cberens; Auteur du Héros Moderne, 8vo. 73 pages. Price 1s. 6d. Hereford, Parker. London, Evans. 1792.*

THE character which this comedy is chiefly designed to expose is that of the travelled coxcomb, who returns home a finished compound of foppery, conceit, and impertinence. In order to heighten the ridicule which the author throws upon this character, it is contrasted with that of a bashful lover. The plot, though simple, is interesting; the love-scenes are drawn with humour; and the whole piece is written with ease and spirit, and adapted to produce the moral impression intended by the author.

#### M E T A P H Y S I C S.

ART. XXVII. *Thoughts on Moral Government and Agency, and on the Origin of Moral Evil; in opposition to the Doctrine of Absolute, Moral, Christian, and Philosophical Necessity. Also Strictures on Dr. Priestley's Correspondence with Dr. Price on the same Subject. By L. Butterworth, Author of a Treatise on Natural and Revealed Religion. 8vo. 357 pages. Price 5s. sewed. Evesham, Agg. London, Whieldon and Butterworth. 1792.*

IN the controversy concerning liberty and necessity, Mr. Butterworth appears as an advocate for liberty, but encounters the necessarians with more diffidence than their late antagonist Dr. Gregory. The present disputant acknowledges the subject to be the most intricate in the whole compass of ethics and theology, and expresses a doubt, whether any man possess sufficient ability, so to solve the question in dispute, as to leave no room for further objection or investigation. He is desirous, however, of contributing something towards bringing the matter to such an issue, as may serve to fix the wavering minds of men on the solid basis of truth. The discussion is continued to a considerable length, but suggests few arguments which are not already well known. We shall give a summary view of the author's reasoning, in the following analysis.

The supreme moral Governor is in his nature perfectly good, holy, and just, possessed of infinite intelligence, and immutable in all his perfections. The subjects of moral government must be moral agents, that is, beings possessed of intelligence and a moral sense, and in a state

which leaves them at liberty to act for themselves, without having their actions pre-determined by any foreign agent, without being irresistibly impelled by force or by motive, to this or the other mode of operation. A moral agent must be a self-moving agent; having within himself the principle which determines him to action. No being can be a moral or accountable agent, whose will is infallibly determined by those circumstances, which the Divine appointment has unalterably fixed. The soul in willing acts from itself, and needs no foreign agency to give it motion. When, for example, a man desires, and wills to take the necessary measures to obtain, an estate, the impulsive motive is not in the estate, but in the mind that covets it: the agency which determines the will is in the man himself; it is *self-love*.

The divine Being governs his creatures by immediate agency, by instinct, and by law. The latter of these alone is moral government, the subjects of which are left at liberty to act for themselves, and follow the dictates of reason, or inclination.—While God rules mankind by equitable laws, he exercises a sovereign authority of control over all actions and agents; by his providence *suffering* sinful actions to take place, and, in various ways, over-ruling them for the good of his creation, but never becoming the efficient cause of sin.

Moral evil consists in depravity of innate disposition, and discovers itself in correspondent external actions. It is evil, on account of the natural evil of which it is productive. It cannot be produced with a good design, because it occasions final and eternal misery. God, therefore, cannot be the author of moral evil. Its introduction into the world must be referred to that moral agent, who first transgressed the divine law. A moral probationary creature must be peccable, and when he transgresses, the fault is in himself, because he had a power of continuing obedient.

Necessity is either *natural*, from some internal or external cause purely physical; or *moral*, from the inclinations and habits of the agents. *Motives* are either *external*, or *internal*. External motives are such objects as possess properties capable of attracting the notice of the mind, and inclining its will: but their power depends wholly upon the state of the mind at the time when the external impression is made. External circumstances are not active causes; they only furnish occasions of acting: the cause of choosing exists in the disposition of the mind. Internal motives are the reasons of volition within the mind itself; and these principally originate in self-love, which is the *primum mobile* of every man's actions. Our choice of objects depends upon the perception of their suitableness to gratify self-love; and it is because the understanding is defective, that men often choose evil under the notion of good.

Objections against moral agency have been drawn from the divine decrees; and it has been asserted, that all events which come to pass are decreed by God, even the conduct of moral agents: but nothing further can be maintained, consistently with the idea of moral government, than that God has decreed those events which are produced by his own voluntary agency, and has also decreed to suffer those sinful events, which are produced by the voluntary agency of his rational creatures, and to over-rule even these events for good. Nothing further can be necessary to the moral government of mankind, than that God should decree his own conduct respecting them; it is absurd to  
imagine,

imagine, that he has decreed that conduct which is always mutable, and often sinful. The doctrine of divine prescience affords no argument in favour of absolute moral necessity; for God may foreknow more than is positively decreed. Being acquainted with the springs of action in the minds of his creatures, he must be able to foresee what they will do when left to the freedom of their will.

Some passages of scripture have been supposed favourable to the doctrine of absolute necessity, but these are to be explained only as asserting the divine wisdom in permitting, or his sovereignty in overruling, sinful actions. On the contrary, various proofs of the doctrine of moral agency may be drawn from the scriptures, particularly from the exhortations to duty, and the promises and threatnings with which they abound, from the history of the Israelites, and from the scripture-doctrine of atonement.

To the train of argument, of which we have given the preceding summary, the author adds some strictures on Dr. Priestley's correspondence with Dr. Price; the chief object of which is, to assert, in opposition to Dr. Priestley, the existence of a self-moving power in the human mind. Mr. B. judges this to be sufficiently manifest in the vital principle of animals; in the mental powers of apprehension, reflection, contemplation, and judgment; in the desire of absent good; in the cravings of animal nature; and in the abilities of man to search for reasons and motives of action, and either to bend his attention to any subject, or stop any train of thought at pleasure.

Our author apprehends fatal consequences to the cause of virtue and religion from the spread of the doctrine of necessity; consequences, however, which the necessarian by no means admits. But we do not undertake to terminate this controversy: we think it sufficient to have given such a view of the leading arguments in the dissertation before us, as may enable the reader, with a small expence of time and attention, to judge whether this writer be sufficiently accurate in the use of terms, strict in his method of reasoning, and attentive to the main points in the controversy, to promise satisfaction from an entire perusal of the work.

#### T H E O L O G Y.

ART. XXVIII. *Observations on the miraculous Conception, and the Testimonies of Ignatius and Justin Martyr on that Subject: In a Series of Letters to the Rev. Mr. Nisbett; Occasioned by his Appeal to the Public, and his Observations on Dr. Priestley. To which are added, Remarks on Mr. Wakefield's Opinion concerning Matt. xxvii. 5.* By John Pope, Tutor in the Belles Lettres and Classical Literature, at the New College, Hackney. 8vo. 390 pages. Price 5s. in boards. Johnson, 1792.

THIS work, though the result of a controversy with Mr. Nisbett, contains much general disquisition, well deserving the attention of those who are engaged in theological inquiries.

Of the personal part a particular account is unnecessary; the dispute arose from the circumstance, already communicated to the public, of a private letter, written by Mr. Pope to Mr. Nisbett, containing remarks on his treatise on the Miraculous Conception, and published by him

him without the writer's permission. Mr. P. here states the whole transaction with his grounds of complaint: and in reply to Mr. Nisbett's 'Appeal to the Public,' undertakes to show, that his representation of Dr. Priestley's argument is incomplete and inaccurate. He produces several instances of arguments, of great importance in the question, adduced by Dr. Priestley, which Mr. N. has passed by without the smallest notice; and treats these omissions and partial statements, as an unfair suppression of evidence.

Treating on the general question of the miraculous conception, Mr. P. maintains, that the account did not occur in the earliest copy of the gospel. In confirmation of this assertion, he urges several arguments, and quotes several authorities to prove, that the Gospel of St. Matthew and the Nazarene or Ebionite gospel were originally the same, and that it was without that part which relates to the miraculous conception. To this argument, which is ably supported by citations from the Christian fathers, is added another drawn from the improbability, that the apostles, had they believed the miraculous conception would have suffered the numerous body of Nazarene christians to lie under an error in a point of so much importance. It is, moreover, alleged, that the Gnostics, who entertained high notions of Christ's nature, rejected the doctrine of the miraculous conception; that the omission of this fact by Mark and John is a strong presumption against the authenticity of this part of the history; that there is no need to change even a single word in either of the gospels of Matthew and Luke, in order to find proper beginnings to them, when the story of the miraculous conception is taken away; and that, if the story of the miraculous conception be true, it is impossible to account for the vast chasm in the gospel history, between the time of Christ's birth and his baptism. Various remarks are added on Mr. Nisbett's arguments in favour of the miraculous conception, in order to show, that there is nothing in the history of Christ or his religion, which rendered such a miracle necessary; nay, that this event is wholly inconsistent with John's declaration, that *he did not know Jesus* at the time when he came to his baptism, and with the account which is given of the offence which the jews took at the mention of Christ's birth. Mr. P. is of opinion, that all attempts to reconcile the accounts, which Matthew and Luke give of the miraculous conception, must necessarily be unsuccessful; and that these two accounts, considered on the same principles as any common narrative would be, will be found to have every mark of forgery and imposture, and none of those characters which belong to authentic histories, and which appear conspicuous in other parts of these gospels.

An ingenious and learned disquisition next follows on the genuineness of Ignatius's lesser Epistles, which are quoted by Mr. Nisbett, as an evidence of the belief in the miraculous conception in the first century. Supposing them genuine, Mr. P. disputes the propriety of appealing to the authority of epistles which contain numerous absurdities. But he asserts, that these epistles are not, in their present form, the authentic writings of the apostles; and that, if they contain any thing genuine, it is very little, and that not easily separable from the vast quantity of forgery and imposture with which they are thoroughly impregnated.—A disquisition of this kind, depending chiefly upon authorities, does not easily admit of abridgement. We can only inform our readers, that the objections here urged against the authenticity of these epistles are drawn from their pompous and affected style; from the  
allusions

allusions which they make to the Valentinian and Docætan heresies, which sprung up after the time of Ignatius; from the impatient desire of martyrdom which they make Ignatius to express; from the declaration that he saw Jesus Christ, which is improbable; from their being unknown to all the ancient writers before Eusebius; and from other circumstances.

With respect to the testimony of Justin Martyr to the history of the miraculous conception, many proofs of his extreme weakness and credulity are adduced, from which it is inferred, that little stress is to be laid on the arguments drawn from the appeal which he makes to the Roman registers concerning the census, supposed to be taken at the birth of Christ. To this presumptive argument, Mr. P. adds a distinct examination of the passages in Justin.

In conclusion, the author mentions several passages in the present copies of the New Testament, which, though they have the concurrent suffrage of manuscripts, he thinks to be interpolations; and gives an able, and in our judgment satisfactory, vindication of the common interpretation of Matt. xxvii. 5, in reply to Mr. Wakefield's criticism on the passage.

Whatever may be thought concerning the principal subject of these observations, it fully appears from this work, that the author is well read in those branches of learning which are connected with the subject, and that he has pursued his inquiry with diligence, ingenuity, and candour.

**ART. XXIX.** *Remarks on Mr. Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship.* By George Burgess, A. B. Curate of Whittlesey, in the Isle of Ely, with an Appendix. 8vo. p. 59. p. 18. 6d. Evans. 1792.

THIS vindication of public worship is wholly grounded upon its expediency and utility. The effects of public forms in enlightening, and impressing the minds of the common people, and the necessity of an external ceremonial to preserve the influence of religious principles, are the topics principally insisted upon. The author, besides, maintains the excellence and usefulness of the institutions of the established church, but chiefly in quotations from Hooker, Bisse, Ogden, and Paley. He acknowledges the impropriety of the frequent repetition of the Lord's prayer in the same service. He also concedes to Mr. Wakefield the unreasonableness of offering up particular requests for temporal blessings; but endeavours to show, that the language of the liturgy is no other than the language of true evangelical resignation. The present prevailing indifference with respect to religion Mr. B. imputes, not to any impropriety in our religious forms and ceremonies, but to the refinement of our manners. With some bluntness of expression there is much truth in his remarks on this subject.

P. 37. 'The manners of the great, by no very imperceptible association, are become a standard to the manners of the age; the indifference and impiety of the gay and thoughtless, spread a baneful influence over every class of the community; and the simple, but amiable heart of the poor man, is ensnared and corrupted by the joyless, childish depravities of the rich. Refinement seems to have done that for us, which reason may in vain attempt to undo—it has adulterated every

every noble feeling, which the Almighty, when he created man in his own image, was pleased to endow him with—the duties of social life; those duties which cement us one to another, and without which, property would be precarious and existence a burthen, it has so modified and condensed, that even the very libertine may set up for a teacher of morality; while the meek spirit of devotion itself, which one should suppose *the fool* only who *hath said in his heart, there is no God*, could think of making a mock at; it has coolly put down in the list of *possible* virtues, or traduced as the offspring of sanctified hypocrisy!

Mankind in proportion as they are less removed from the plain manners of sense and nature, are, I think, more prone to be guided, in the general tenor of their conduct, by the dictates of reason.—Refinement with us has long ago risen to its apex of utility: when it gave a kind and genial polish to the homely expressions of honesty, its tendency was so far agreeable, and so far it was worthy of adoption; but when, deserting the sacred cause of truth, it bestowed a false lustre on the snare of the sycophant, and administered to the designs of knavery and artifice, it lost that hold upon the mind it might otherwise have retained, and became an abomination. In fact, the manners of the present day cannot boast of any abundant superiority over those of the generations which are past and gone. Where the reasonable soul is degraded to the state of a mere automaton, and the man is in danger of being overlooked amid the fashion and finery of his habiliments—where the lip cannot be opened but to pour forth a nauseous torrent of unmeaning professions, and where the right hand of fellowship is mutually and unhesitatingly interchanged between

Men, that would blush at being *thought* sincere,  
And feign, for glory, the few faults they want \*,

something must needs be suspected amiss in the prevailing mode of education.

The appendix contains extracts from Hooker, Sparrow, Woolaston, Scott, Sharp, Nourse, Paley, Hort, Porteus, &c. in favour of public worship.

ART. xxx. *The Christian Miscellany; or, Religious and Moral Magazine, from January to August, inclusive, 1792.* 8vo. p. 330. pr. 4s. 6d. sewed. Stalker. 1792.

THE laudable object of this periodical publication was, to promote religious knowledge and virtuous practice, by supplying persons in the lower classes of life, at an easy price, with miscellaneous instruction on religious and moral subjects. The whole field of theology and morals, theoretical and practical, as far as it could be laid open to the unlearned, was comprehended within the plan. Communications were solicited from the friends of virtue and religion; it was proposed to admit pieces adapted to impress the imagination, and interest the heart, as well as such as should be more immediately calculated to inform the understanding; a part of each number was allotted to poetry; an account was to be given of publications within the province of the miscellany; and the whole was published under the direction,

and with the responsibility of a respectable editor, the reverend B. Kingsbury.

It was not unreasonable to expect, that a plan of this kind would meet with encouragement: yet, after a trial of eight months, the publication is discontinued, because the sale has not been equal to the expence. Whatever may have been the cause of the failure of this scheme, the volume to which it has given birth, contains several pieces well deserving of preservation. Of these the principal are; Observations on the evidences of the truth of christianity; A view of the persecutions which have been suffered by conscientious persons of different persuasions; An essay on catechising; An account of the four Evangelists; Christianity proved to be in its consequences beneficial to mankind; Religious objections to the practice of inoculation answered; and Remarks on the duty and necessity of religious inquiry.—The first of these articles is particularly excellent. It states with uncommon clearness and force the leading heads of the evidence for christianity, appealing to our common mode of reasoning and believing on similar occasions. We should be glad to copy the ingenious writer's observations on the possibility of affording sufficient historical proof of a miracle, but for want of room must refer to the work itself.

Among the more entertaining articles of this miscellany (without taking notice of the poetry, the original pieces of which are of inferior merit) are, Franklin's Parable against persecution; A chapter of modern apocrypha, respecting an unsuccessful application of the dissenters to parliament in 1773; A fragment on sensibility; The temple of wealth, a vision; and a pathetic piece in behalf of slaves, entitled, The Negro.

ART. XXXI. *Sermons upon Various Subjects, in Two Volumes.* By the Rev. John Penn, LL. B. Vicar of Roughton, Norfolk. 8vo. p. 525. pr. 12s. in boards. Bury, Gedge; London, Deighton. 1792.

THOUGH these sermons are for the most part of the practical kind, they are far from being written in the cool didactic style of moral essays. Instead of entering into a distinct examination of the nature and obligation of moral duties, the preacher declaims with more vehemence than precision, and with more familiarity than elegance, upon general topics. The freedom of his language is often so very remote from any thing, which in the present age of refinement is usually heard from the pulpits of the regular clergy, that it is impossible to convey an adequate idea of it, in any general terms of description. A specimen will better answer the purpose. A sermon from Psalm cvii. 43, *Who is wise, will ponder these things*—opens thus.

Vol. II. p. 25. 'Who is wise! a paltry compliment to pay the present affected race of mortals. Do not all possess wisdom, or do not all pretend to it? The whole world are wise in their own conceit: every fool thinks himself such. Imagination blows up the coals of vanity; by a singularity of presumption their insignificance presses into something, and at last they confidently set themselves up as shining lights, though never seen but by themselves: each man mounts his hobby-horse, and with the bridle of arrogance, by the dim light of ignorance,

ignorance, takes each his road, and rides post to the devil. Wisdom then is courted by every body, and known only to a very few. The false species of it appears in a coat of many colours, which is covered by so many patches and scraps, that it is scarce discernible from the garb of real folly. "Whofo is wife," says the psalmist: had he lived in these times, every one would have been forward to have slapped his face, and called him a rude, unpolite, unfashionable vulgar fellow: the degenerate throng would have crowded upon the truth, and have voted the doubt out of the letter of scripture."

In other parts of these sermons, we meet with similar beauties, e. g. 'from whose heart flow the *purling* streams of sympathy and love.'—After the fall, 'the bright face of heaven was obscured by the black smoke of hell; the silent whisperings of the deity, stunned by the hoarse murmurs of the devil.'—'In vain are all forms, unless the heart *sucks up the very quintessence* of true religion.'—'Where is the pleasure of the dead? he hears it not. Where is his honour? he leaves his riches to others. Where is his profits? it cannot redeem his soul, nor raise his body from the grave. He lies undistinguished, insensible to the *glorious buzz*.'—'What is our life? at the longest how short! and at the strongest, how frail! at the sweetest how bitter, and at the purest, how full of alloy! it is even a vapour, a bubble, that is *washing* by the blast of the breath of God's displeasure.'—'He can in an instant *annihilate the nothingness* of our arrogant presumption.'

Whatever innovations this writer may have hazarded in language, we must however do him the justice to own, that he is perfectly free from the crime of innovation in doctrine. The fundamental articles of the orthodox faith he strenuously asserts, and enters his zealous protest against schismatics, very few of whom, he thinks, will be favoured with acceptance of God.

ART. XXXII. *The unpurchased Love of God in the Redemption of the World by Jesus Christ, a great Argument for Christian Benevolence, illustrated in Three Discourses: to which are added, Remarks on the Discourses of the late Caleb Evans, D. D. entitled, 'Christ Crucified,' and a Letter to the Reverend David Bogue, of Gosport, on his Sermon entitled, 'The great Importance of having right Sentiments in Religion.'* By D. B. Jardine, Minister at the Unitarian Chapel, Bath. Small 8vo. p. 206. price 2s. 6d. sewed. Bath, Cruttwell; London, Johnson. 1792.

THE public attention is here again called to those theological subjects which have of late been so frequently discussed, the doctrines of the atonement, and the divinity of Christ. Mr. J.'s apology is, that there are certain local circumstances, of which a writer even of moderate talents may avail himself advantageously, as the means of producing, in his own neighbourhood, that discussion of important subjects, which the far more perfect and valuable writings of persons at a distance might not have been able to effect.—Without determining upon the utility, or propriety, of making provincial districts distinct theatres of theological controversy by means of local publications, we allow these discourses, and the subsequent pieces, the merit of stating with perspicuity and force the grounds of some leading tenets in the Unitarian system.



In the three discourses it is maintained, that the commonly received doctrine of the atonement is repugnant to what is taught us by nature and revelation concerning the divine mercy, and that it implies one of these three absurdities; that God gives to himself the satisfaction which he demands; or that he was satisfied by something given to him, which was equally his own before; or, that there are in the universe two independent infinite beings, one demanding infinite satisfaction, the other affording it. The mission of Christ as a propitiation for sin, or a mean of assuring men of the pardon of sin, and eternal life, upon the condition of repentance, is shown to be a remarkable display of the divine goodness; and it is inferred, that this instance of divine love ought to induce christians to love one another.—The manner in which these points are treated is plain, sensible, and not without some degree of animation.

The Remarks on Dr. Evans's four discourses, intended to correct what the author judges to be erroneous notions concerning the death of Christ, are chiefly employed in ascertaining the meaning of those passages of scripture, which Dr. E. has brought in support of the doctrine of atonement; and in examining the arguments for this doctrine, drawn from the history of Christ's sufferings, from the sacrifices of the Heathens and Jews, and from the dignity of Christ's person.

Several of the texts which have been thought decisive in proof of the pre-existence and proper divinity of Christ are explained, chiefly according to the interpretations usually given by Socinian writers. The letter to Mr. Bogue is intended rather to correct misrepresentation, and chastise abuse, than to suggest any new arguments on the points in dispute.

**ART. XXXIII.** *A Sermon preached in Lambeth Chapel, at the Consecration of the Right Reverend Spencer Madan, D. D. Lord Bishop of Bristol, on Trinity Sunday, June 3, 1792. By the Rev. Spencer Madan, A. M. Chaplain in Ordinary to His Majesty. Published by command of his Grace, the Lord Archbishop of Canterbury. 8vo. 27 pages. 1s. Faulder. 1792.*

THE substance of this discourse may be given in a very few words.—The 'oracles of God' are an inestimable treasure of religious and moral doctrines. It is the glory of the Church of England, that it embraces the mysteries contained in these oracles, without attempting to bring them to the measure of human reason, or seeking to be wise 'above that which is written.' The unhappy prevalence of schism among christians, and the frequency of disputes on abstruse questions, unimportant forms, or immaterial prejudices, are deeply to be lamented. Nevertheless, it is the indispensable duty of the ministers of religion to contend earnestly for the faith, and to defend with fairness and candour the mysteries of which they are appointed stewards.

When Mr. M. pathetically laments the effects of theological controversy, in inflaming the human heart with the most unchristian passions, with passions which spare not in their mad career, to ruin the peace of individuals, destroy the happiness of families, and poison the rich comforts of society; may it not without offence be  
asked,

asked, whether the blame of all this is not ultimately to be referred to those churches, which make uniformity of faith and practice, in 'abstruse questions, and unimportant forms,' the indispensable terms of their communion, and thus *give occasion* to disputes and separations on points merely speculative and ceremonial, which would otherwise soon be neglected and forgotten?

**ART. XXXIV.** *A Sermon preached at the opening of the New Ebury Chapel, near Sloane Square, Chelsea.* By the Rev. Richard Sandilands, LL. B. Chaplain to the Right Honourable the Viscountess Dowager Hereford. 8vo. 24 pages. Price 1s. Cadell. 1792.

A BRIEF historical view is taken, in this sermon, of the use of edifices for religious worship, Pagan, Jewish, and Christian; and the audience is exhorted to repair to the house of God with reverence, and perform its duties with fervent devotion, and universal charity. The discourse is neatly written.

**ART. XXXV.** *Active Benevolence the Test of Vital Principle: a Charity Sermon, preached before the Corporation of Hertford, in the Parish Church of All-Saints, on Sunday, August 12, 1792.* By the Rev. Sir Adam Gordon, Bart, M. A. late of Christ Church, Oxford, and Rector of Hinxworth, Herts. Printed for the Benefit of the Poor Children, belonging to the said Parish. 8vo. 34 pages. Price 1s. Stockdale. 1792.

AFTER celebrating, in an uncommon strain of eloquence, the praises of active benevolence, as the offspring of the vital principle of divine or universal love, sir A. G. thinks it necessary to introduce, however foreign from his subject, the French revolution. The light in which he considers it is that of a divine visitation for the sins of the people. p. 20.

‘Is it possible, then, even in the character of fellow creatures, that we can avoid occasional sympathy for the actual and still impending distresses of a neighbouring kingdom? Is it not most truly an important object of religious contemplation? And does it not impel us to oppose every possible means, which, in the deportment of individuals, or as a collective body, may subject us to the same judgments, and involve us in the same calamities? Who can forbear shuddering at the miseries of civil war, or to disclaim the savage tokens of unmerciful resentment which discriminate a barbarous, from a truly brave and polished people? The ferocity of cannibals has stigmatised some acts which would falsely plead their vindication in the love of liberty; but that noble flame inspires a very different procedure. To understand its blessings, and learn its equal and salutary maxims, we must revert to that unrivalled form of government we happily enjoy, which is peculiarly friendly to rational and Christian liberty, in the fullest extent it can be indulged with safety, to all ranks of people. Can we be too thankful for our very different situation? Here every man may sit in quiet under his own vine and fig-tree, and assure the fruits of his regular industry. We are governed by the most wise

wife and equitable laws ; the property of the poorest man is as secure, by an appeal against all tyrannical encroachments, as the possession of the richest. Happy people, if we knew when to be contented ! Now, as it is scarce possible, in the nature of things, that sudden revolutions should gain ground to such a degree of unprecedented description ; that all the influence of established power, hereditary property and consequence, should almost instantly be annulled ; we must resolve such dire commotions into the decrees of the Supreme direction ; we must view these discordant parties as instruments in the hands of an offended Deity.—An erroneous and superstitious worship, imposing on the credulous ignorance of human nature ; the licentious manners of the people at large, and the abuse of talents and education in the propagating infidelity in the world !—These, for ages, have been the characteristics of that unhappy land of levity ; and in a serious view account for heavy visitations.'

How strange is it, that those very events which some are acknowledging as national blessings of the first magnitude, others are deploring as heavy judgments inflicted by an offended deity !

Sir A. goes on to assert, what certainly will not be universally admitted, that in this kingdom ' we have been long rescued from the subjection of all priestcraft, and do not experience any manner of oppression to move the voice of murmur.'—But we shall not pursue this orator further in his political ramble.

ART. XXXVI. *Two Sermons preached in the Cathedral Church at Worcester, before my Lords the Judges of Assize, on the 11th of March and the 22d of July, 1792.* By the Rev. Robert Lucas, B. D. Rector of Ripple. 8vo. 69 pa. Pr. 1s. 6d. Robson. 1792.

THE text prefixed to these discourses is, *Fear God, Honour the King*. The leading topics are, The necessity of religion and law to the preservation of the peace of society, and the excellence of the English constitution in church and state.

In the first sermon, the present state of France is brought as an example of the mischievous effects of the dissolution of legal government ; and it is asserted, that those who have assumed the *imperium* of the country, instead of securing public liberty, have opened the flood-gates of political and moral licentiousness.

P. 22. ' After having rashly dissolved the chain of power, they would now menace with what they before contemned. But, they lift the sceptre of authority in vain. They have taught others to despise order and controul, as well as themselves ; and none regards their decrees more than suits his own humour or convenience.

' It seems impossible that a government, so ill-conducted and so powerless, can continue long. Lifted suddenly, by a fortuitous concurrence of circumstances, into new and lofty situations, the present rulers (if there be any rulers at all,) unused to their occupations, are embarrassed by the folly and the frenzy of their own decisions. We lament and shudder at the portentous horrors, which hang over their indiscretions: They have presumed too much (a common error) on the sudden munificence

of fortune. Prodigals and spendthrifts, they have done nothing with foresight or moderation. The new-found spring of liberty was too strong a temptation for their insatiable thirst; and they have drunk too deeply of the pleasurable draught to stand their ground.' This strain of generous lamentation over the ruin of order in France is continued to the close of the first discourse.

The second sermon contrasts the preceding gloomy picture, by an elaborate eulogy on the ecclesiastical and civil establishments of this country. The benefits arising from a legal provision for religious instruction are displayed. In reply to those who urge that Christianity flourished for three centuries unconnected with the civil power, it is remarked, that the condition which Christianity attained under Constantine, had been the very object of all the struggles and sufferings of Christians in the preceding period, who could have no higher wish, than to see its enemies and persecutors become its friends and patrons. The provision of a regular ministry, without the interference of popular elections, is extolled as the wisest expedient for 'preventing the people from falling into the hands of enthusiasts, philosophical, political, ignorant or visionary;' an effect which, we must remark, can never be produced without annihilating toleration, and reviving all the horrors of persecution.

The gradual progress and final completion of our civil constitution are thus figuratively described: p. 55.

'Thus, our liberty is not the production of anarchy and uproar. It was not obtained by bursting the bands of society; by a total disruption of all legal restraint, all political order. Our ancestors may be compared to skilful statuary. They proceeded slowly but scientifically in their design. The noble figure of our constitution took gradually its form under their patient and persevering labours. Every limb and every feature received its just proportion, symmetry, and expression; and, at length, was finished and upreared the powerful and protecting idol of our political adoration. They wisely dreaded any hasty error, any false stroke, in what they were about; and were not like those arrogant and imperious artists, who, wanting the skill and patience of their craft, think to strike out their *palladium* by dashing to pieces the materials, of which it is to be formed.'

Much more to the same purpose, and in a similar strain of eloquence, is suggested in the remainder of this sermon. At the same time, however, that Mr. L. expresses such high admiration of the British constitution, he acknowledges, that the existence of our liberties depends upon the *unbroken and undiminished powers* of each branch of the government. 'If,' says he, 'encroachments be made on the prerogative of the one, or on the rights and privileges of the other, so in proportion are our political freedom and happiness endangered.'—A concession which the friends of reform will think abundantly sufficient to justify them in their endeavours, to restore the people to the constitutional possession of their rights in an equal and uninfluenced representation.

ART. XXXVII. *Two Sermons preached to a Congregation of Protestant Dissenters at Blackney, in the County of Lancaster. 1. Shibboleth, a Discourse on Bigotry. 11. St. Paul's Farewel to the Corinthians.* By John Pope, Tutor in the Belles Lettres and Classial Literature, in the New College, Hackney. 8vo. 77 pages. Price 1s. 6d. Whites. 1792.

LESSONS of candour and unanimity can never be unseasonable, but have seldom been more needed than at present. They are in these sermons taught upon truly catholic principles, and in a liberal strain which none but the most narrow minded bigots can censure.

On the subject of bigotry, from the conduct of the Gileadites, who detected the Ephraimite by his incapacity to pronounce the word shibboleth (Judges xii. 5.), Mr. P. takes occasion to describe the character of a bigot, and shows the injustice of condemning our fellow creatures for any difference in the accidental circumstances of country, profession, or religion. He is an advocate for the utmost freedom in the profession of opinions, upon the ground that there is no religious system whatever, regarded as a whole, which does not make sufficient provision for the practice of moral duties. What he offers upon this subject is particularly deserving of attention. p. 35.

'We are to form our opinions of the faith of our fellow-Christians, not from the ideas which our own prejudices, or those of others, present to us; but from knowledge, derived from information supplied to us by the very persons who entertain them. For the question here, is not, what are the absurdities, or even immoralities, which follow necessarily, in the way of argument, from the opinions entertained: but, what consequences are admitted by the persons themselves who entertain these opinions. For it does not unfrequently happen, that an opinion is imbibed, from which the direct conclusion would be the subversion of all morality and religion; and yet this conclusion is neither perceived nor allowed by those who hold the opinion itself. Though, therefore, we have a right, in the course of just argumentation, to shew the fatal consequences in the clearest manner we can, yet we can plead none to the charging the persons with these consequences; consequences, at which they are themselves shocked, and abhor the very idea of. If, for instance, we argue against the doctrine of the efficacy of faith without works to obtain salvation, we do right, in shewing the tendency of such a doctrine to unhinge the whole system of moral practice; but if, at the same time, we say of the persons by whom the doctrine is held, that they are either immoral in their practice, or encourage immoralities in others, we do them the most manifest injustice: because, these consequences they neither see nor admit, but declare in the most positive terms, that though faith alone is what procures future salvation, no faith is complete or efficacious, which does not produce holiness and virtue.

'The same may be said with respect to the other opinion. Priestly absolution, considered in itself, and traced to its proper consequences

consequences, necessarily establishes this principle, that if any man satisfies the wishes of his spiritual director, by performing the rites, and submitting to the penances which this director imposes, his salvation is sure, whatever may be the enormities of which he still continues to be guilty. This, I say, is a fair, and an obvious conclusion; a conclusion which we have a right to press upon those who embrace the erroneous tenet from which it is deducible. But shall we say that the persons who hold such tenets, admit the conclusion also? Far from it. The most bigotted of the Romish sect would revolt at the idea, that he was designedly an encourager of wickedness; he will tell you that he esteems and practises morality; that no religion is complete without it; and declares, in the strongest terms, that the principles which he embraces, are taken up by him with this very purpose, to advance himself in those virtues which Christ's gospel has an eminent tendency to recommend and enforce.

Thus we see, that in all religions, how false and absurd soever, there are such provisions made for the establishment of the great and fundamental principles of Christ's religion, at least for those in which the essence of this religion consists, the practical and moral duties, as fully entitle the advocates of every system, to our compassion, esteem, love, and confidence.

The second sermon is a practical and affectionate farewell address to a society, with which the author had been connected twenty five years.

**ART. XXXVIII.** *The Nature and Necessity of the New Creature.* A Sermon, preached at Bridport, May 16th, 1792, at the Western Calvinistic Association. By Samuel Blatchford. Published at the Request of the Ministers and others who heard it. 8vo. 41 pa. Pr. 1s. Exeter, Bree; Lond. Johnson. 1792.

THE doctrines maintained in this discourse are, that every man, since the fall, is destitute of original righteousness; that there is in us, as soon as we are, a natural propensity to that which is evil, which, before the new creation, has the government of the soul; and that the new creation, which consists in a change of the whole man from that which is evil to that which is good, wrought by the operations of the holy spirit, is necessary to salvation.

**ART. XXXIX.** *The Order, Qualifications, and Duty of a Christian Minister.* A Sermon preached at the Visitation of the Archdeacon of Surrey, on the Twentieth of September, 1791, at the Church of St. Saviour's, Southwark. By David Gilson, M. A. Curate of St. Saviour's, Southwark, and St. Magnus, London-Bridge. Published at the Request of the Clergy present. 8vo. 44 p. pr. 1s. Rivington. 1792.

THE text of this discourse is our Saviour's precept to his apostles, to be wise as serpents and harmless as doves; it contains nothing more than some general and loose declamation on the necessity there is, that a minister of Christ should be a good scholar, a sound divine, and a good man.

**ART. XL.** *The Moral Law not injured by the Everlasting Gospel. A Sermon, preached in Substance at Providence Chapel; and humbly addressed to the Rev. Rowland Hill, M. A. By William Huntington, s. s. Minister of the Gospel, at Providence Chapel; at Monkwell-street Meeting; and at Horsleydown. 8vo. 84 p. pr. 1s. 6d. Terry. 1792.*

THIS publication appears to have arisen from some personal altercation between the author and the gentleman to whom it is addressed. Mr. H. thinks it hard, that he may not advance what he pleases in the pulpit, without being called upon by Mr. Rowland Hill to put on a fool's cap; and that he cannot publish his opinions to the world, without being called an Antinomian, a fellow, a devil-sent minister, a spiritual b—k—g—d. And in truth, we partly think so too; for we know no provocation that can justify the calling of foul names; but why Mr. H. should be angry with Mr. R. H. for calling him an antinomian, we cannot comprehend, when the main drift of the present publication, and of all his writings, is to represent the imputed righteousness of Christ as the 'royal raiment of needle-work brought from the king's wardrobe,' and the moral righteousness of man as 'a poor patched up, pitiful, linsley-woolsey garment, fetched from Rag-fair.'

**ART. XLI.** *Code de la Raison, &c. The Code of Reason, dedicated to the French. By Mr. Bemetzrieder. 12mo. 19 p. pr. 1s. To be had of the Author, No. 36, High-street, Mary-le-bone. 1792.*

THE whole of this little work breathes a spirit of beneficence and humanity, and inculcates a pure, liberal, and rational devotion. We wish every degree of success to the author.

#### POLITICO-THEOLOGY.

**ART. XLII.** *Ecclesiastical Reform. The present State of the Clergy of the Established Church considered. In three parts. I. Of the various Abuses occasioned by the Conduct of our Prelates. II. Of the Oppression of the Incumbents, the Pluralists, towards their Substitutes. III. Of the miserable State of the Curates, whose Salaries are so very disproportionate to the Value of the Benefices of their Employers. By a beneficed Clergyman, of the University of Cambridge. 8vo. 130 p. pr. 2s. 6d. Williams, 1792.*

THIS piece is not the hasty ebullition of discontent or vanity, but a forcible appeal to facts. These we shall briefly state in the order in which they are mentioned by the author. The work is divided into three parts. The first part treats of the various abuses in the established church, owing to the conduct of the bishops.

Unqualified and improper persons, the dregs and refuse of every other profession or occupation, are without due preparation often admitted into the church, and instantly put upon a level with those who have had an university education, and this at a time when there is a superabundance of expectants, distressed for want of appointments in the church. Dispensations are granted to hold two benefices at a time: by a prerogative at first usurped by the

pope, and since continued in the metropolitan. A privilege called option, is exercised by the archbishops, which consists in making choice, upon the consecration of a suffragan bishop, of the most valuable piece of preferment in that diocese. Livings are permitted to be held in *commendam*, not according to the original design, as a temporary charge without profit, but as an expedient for loading an individual with valuable preferment. The bishops absent themselves the greater part of the year from their dioceses, where they might be useful in regulating the affairs of the clergy, to attend in parliament, where they do nothing for the advancement of religion, and are only of use to sanction the measures of administration. They have frequently been highly culpable in interfering in contested elections, contrary to the laws of the constitution. In the distribution of church preferment the recommendation of a great man, or the nod of a minister, is often more attended to than abilities, proficiency in learning, personal merit, faithful services, or pressing exigencies. Great encouragement is given to pluralities, and the non-residence of the opulent clergy is connived at, whence the emoluments of the church are enjoyed by those who have little share in performing its offices. Little care is taken by the bishops to inquire into the abilities, characters, and circumstances of the curates. These evils would be in a great measure remedied, were the plan of the bishop of Landaff adopted; were the bishoprics put more upon a footing of equality, and were there fewer opportunities and inducements for translations.

The second part treats of the incumbents.

The beneficed clergy too commonly treat their curates as servants. No persons make harder bargains with their substitutes; they stipulate with them to officiate at the lowest stipend possible. It is a practice in various parts of the kingdom for two beneficed pluralists to join together to procure a person to serve both churches at twenty or twenty-five pounds a year, when each of the benefices singly might well enable the incumbent to pay an assistant liberally. This is called *consolidating* curacies. The parishioners are often curtailed of the afternoons service, in order to have the church served at a cheaper rate. The dignified pluralists when they annually visit their parishioners may give them a sermon, but scarcely ever deign to perform divine service. In order to avoid residence among country parishioners it is a common practice either to obtain leave of absence from the bishop, or to procure a chaplaincy to some nobleman, under the protection of which the shepherd deserts his flock, and leaves it to the care of an hireling. *Titles for orders* are sometimes sold to young candidates, either for a sum of money, or upon condition of their serving the church for which the title is given without a salary for a stipulated time. Church benefices are purchased as openly as temporal property; whence any person who has command of money, however ill qualified or immoral, may enjoy a considerable share of the revenue of the church, even without performance of duty. These simoniacal contracts are necessarily attended with perjury, as a clergyman upon institution swears, 'that he gives not the least consideration whatever, either himself directly or  
indj-



indirectly, nor any person for him, with his privity, knowledge, or consent.' A clergyman, by marrying the niece or daughter of a bishop, sometimes becomes a pluralist of large income, his lady being portioned out of the revenue of the church. This is styled pericoteat simony. Collusive resignations are also generally attended with simony and perjury. The incumbents of livings should be obliged to reside upon their benefices, or, where they are for any good reason excused personal service, they should be required to allow their substitutes a salary in some degree proportioned to the value of their livings.

The third part treats of that denomination of people styled curates.

Upon the inferior part of the clergy, or curates, as matters are now conducted, devolves almost the whole administration of religion in the church of England. These useful subalterns in the church seem to be excluded from the regard of the legislature; for even in those very statutes which are enacted for the maintenance of the poor clergy, the distressed curates are never considered. Every *beneficed curate*, who has something *certain* to depend upon, promises himself some little further advantage from queen Anne's bounty; but the poor curate has nothing to depend upon but the will of a master, who pays him as he pleases, treats him as he thinks proper, and dismisses him according to his pleasure and caprice. The only statute law that has been provided in favour of curates, as a terror against their oppressors, has been limited in its bounds, and evaded in its execution. In *general*, whatever presents the officiating curate receives above the stated fees, he is under the strictest stipulation to refund to his employer. The curates in the metropolis and large towns, to avoid contempt, make the best appearance their scanty allowances will admit of, which often occasions very disagreeable embarrassments and difficulties. *Commune id vitium est, hic vivimus ambitiosa Paupertate omnes.*

Such is the long list of clerical abuses, which this writer enumerates, and illustrates by facts. Exclusive of all consideration of errors or defects in the doctrine and worship of the church of England, these abuses are surely sufficient to prove the necessity of an ECCLESIASTICAL REFORM.

M. D.

#### P O L I T I C S.

ART. XLIII. *Authentic Copies of the Declaration of M. de Bulbakow, Envoy from Russia; delivered at Warsaw, May 18th, 1792. With the Answer of the Republic of Poland, to M. de Bulbakow's Declaration, dated June 1, 1782. [1792.] 8vo. 34 p. Pr. 1s. Debrett. 1792.*

THE two state papers, of which the present pamphlet contains a translation, afford an ample subject for reflection to the politician and the philosopher. We shall here present our readers with the substance of both.

#### *Declaration of Mr. de Bulbakow.*

The minister of Russia begins by *gravely* stating, that the liberty and independence of Poland have at all times attracted the attention and concern of her neighbours, but of none more than her imperial majesty, who has endeavoured in a particular

manner, to watch over the inviolable preservation of these two precious attributes of her political existence.

Unluckily however, certain magistrates, not satisfied with the share of authority assigned to them, have aspired at a greater extent of power, at the expence of the laws themselves. To accomplish this, they have neglected nothing on the one hand, on purpose to defeat the active vigilance of the empress, and the integral rights of the illustrious Polish nation; and on the other, to defame the purity and munificence of her intentions, by placing them, on every occasion, in the most odious points of view.

After representing the act by which Russia guarantees the lawful constitution of the empire as a cumbersome and humiliating yoke, those who had long meditated the degradation and ruin of the ancient liberty of the republic grew bolder and bolder when they beheld Russia attacked by her enemies.

We shall here enumerate the specific complaints of the ambassador of her imperial majesty.

I. The instructions which the delegates had received from their waywods fixed the diet of Warsaw as a **FREE AND ORDINARY DIET**, but it was all at once transformed into a **CONFEDERATE DIET**, without any known good reasons, under pretence of maintaining the free republican government, continuing the magistrates in their functions and actual limits, and *preserving* to the citizens their rights and property. It is also objected, that the above diet has prolonged its duration for above three years and a half (a duration of which the Polish annals do not offer a single instance of, and finally crowned all its ruinous enterprizes, by totally subverting, on the 3d of May, 1791, the edifice of government, under which the republic was happy for so many years.

II. The injustice exercised towards Russia, by opposing the establishment of magazines within the territory of the republic, and by imposing duties on all provisions, &c. that might cross the Dnieister.

The cruelty practised against many of the subjects of her imperial majesty, who were put to the torture, in order to force them to disclose the particulars of an insurrection of which they were falsely accused, and the violation of a chapel belonging to her ambassador at Warsaw, which was forced by Polish soldiers, who seized the minister at the altar, and dragged him before an incompetent tribunal. And

IV. A want of respect to the person, and the exalted rank of the empress, in the speeches of many members of the diet.

‘The least of these grievances [we are told in this extraordinary memorial], without mentioning those which are voluntarily suppressed for the sake of brevity, would already justify, in the face of God and man, the resolution of her majesty to take signal vengeance.’

In order to avoid this, the nation is required to convoke a new diet for the redress of all grievances; and to form *a lawful confederation*, as the only effectual remedy for the misfortunes which

which the *illegal* one has brought upon Poland. By way of fulfilling her intentions, her majesty has ordered part of her troops to enter the territory of the republic, on purpose to co-operate in the re-establishment of its rights and prerogatives, and her extraordinary ambassador and minister plenipotentiary, has permission to notify these resolutions, and to invite the illustrious Polish nation to place an unlimited confidence in the generosity and disinterestedness which induce her imperial majesty to take this step.

*Answer of the republic of Poland to the above declaration.*

It is here stated by way of replication, that the impulse by which the rescript of her imperial majesty has been dictated is foreign to her known magnanimity.

The liberty and independence of Poland, these two essential attributes of her political existence, instead of being violated, are said to be recognized by the diet; and it is asserted, that the confirmation of them has been the guide and the limit of all the wishes and efforts of that august body. Far from having been infringed or sacrificed to the ambitious views of a ruling faction, the national liberties have received the most powerful safeguards against all usurpation. Convoked under the happy auspices of the public attachment, the present diet commenced its operations with all the fervour of national opinion in its favour. This circumstance pointed out the epoch of useful reforms, and it was seized upon with ardour; but to be efficacious, such an enterprize was ill adapted to the duration and the forms of an ordinary diet; the necessity was accordingly soon felt of converting it into a confederate diet, a mode known, and usual, even on less important occasions.

The happy effects of this measure soon demonstrated its propriety. The harmony, the active progress of the deliberation, a spirit of fraternity daily more and more apparent, announced a revolution happily effected in the national ideas and dispositions. The public voice, applauding the patriotism that centered all efforts in the public good, encouraged the legislators to give to their labours a greater degree of latitude, than the tenor of the act of confederation, prepared on the first fermentation of indefinite ideas of amelioration, seemed to embrace.

From the natural connexion of the different parts of the administration, a partial reform could have produced only results incomplete or incoherent. The administration of justice, the finances, the police, the public force, all equally demanded the enlightened eye of examination, and were fully investigated. The general approbation followed close upon, and justified every reform that was made. A second choice of representatives, founded on the expiration of the *biennial* term, impressed a sanction of the national will, still more imposing, on the labours already accomplished, and authorised further proceedings. The consequence was a plan of constitution which was sanctioned on the third day of May, and which is only the abstract of a plan of reform of government ordained by the diet, and submitted to its deliberation nine months before.

It is asserted, that, in making the crown hereditary, Poland was fully justified by the long and unfortunate experience of the troubles  
inseparable

inseparable from the vacancies of the throne; and that, in doing this, she served not only her own, but the interests of neighbouring powers, by the suppression of an abuse, which often interfered with, and interrupted the tranquillity of other states.

In regard to the evacuation of the Russian magazines, and the punishment of certain individuals, the republic found itself under the necessity of taking these steps, by the intended revolt among the peasants of the Greek communion, which had been fomented by the suttlers and other Russian subjects.

As to the accident that occurred in the Greek chapel in the suburbs of Warsaw, it was occasioned by the inadvertency of a subaltern officer, and some soldiers who were deceived by the external appearance of the house, and this fault had been sufficiently repaired by the discharge of the one, and the rigorous punishment of the others.

After a variety of observations on the arts made use of to surprise the conviction of her imperial majesty, the answer concludes as follows:

‘ But if, contrary to all expectations, these intentions directed by the love of peace and justice, having no object but the safety and internal peace of Poland, should be still misunderstood; if the reclamations of some individuals, dissatisfied with order, should prevail in the mind of her imperial majesty, over the wish of the nation; and if the republic should find herself in the melancholy situation of seeing her sovereignty and her legal authority disputed; the Polish nation, jealous of the esteem of Europe, jealous of the esteem of a sovereign who knows how to estimate noble sentiments, will not hesitate in its choice between a degrading surrender, and the honourable perils of a necessary defence.’

ART. XLIV. *Observations du Chevalier de la Bintinaye, sur un Article inseré dans le Morning Chronicle, &c. Observations by the Chevalier de la Bintinaye, upon an Article inserted in the Morning Chronicle, in which the Author pretends to describe the Situation of France, previous to the Revolution, and to develop the Causes and the Motives which produced that Event.* 8vo. 110 pages. Price 2s. 6d. De Boffe. 1792.

We have already taken notice of a ‘ Declaration’ by the chevalier de la B. on the resignation of his commission and pension. [See Analytical Review, Vol. x. page 453.] The present pamphlet, which is less violent than the former, may be considered as an apology for the ancient government of France.

In respect to the exclusive privileges of the nobility, the author confesses they were many, but he at the same time asserts, that they were neither so numerous, nor so odious as has been represented. The command of regiments was indeed in a manner confined to certain families: this he acknowledges to have been an obstacle to the honourable ambition of those men whose talents destined them to excel in the military art, but in many countries in Europe, and even in England itself, it is not unusual, he says, to see old officers commanded by striplings. We are told, that the feudal rights, which have of late become the subject of so much complaint, were highly *advantageous* to the vassals; that the *game laws* were less severe than those of Great Britain.

Britain, and that they were nowhere rigorously enforced, except in the neighbourhood of Paris, and in the district called 'les Plaisirs du Roi.' 'After all,' adds he, 'it is not impolitic, either in France or in England, to prohibit the lower classes of the people from shooting and hunting, as it prevents idleness, disorder, and an infinite number of crimes.'

As to the clergy, we learn that they also have been grossly calumniated: It cannot be denied, but that in such a numerous body there might be some who did no honour to their profession; this, however, proceeded, according to the chevalier, from the relaxation of ecclesiastical discipline, a misfortune which had been produced by the custom of appealing to lay tribunals. 'Did the clergy assembled in the states general endeavour to justify, or to countenance any abuse, or to prevent any reform? They have not even been accused of it. Their property has been seized under pretence of the public good, and in order to support that base and fraudulent invention of paper money, (*assignats*) which has ruined the kingdom. I know [adds he], that a great number of our bishops resided constantly in their dioceses, and made it a law never to leave them, but when they repaired to the assemblies of the clergy, or the states of their respective provinces, Their private interest was never a motive with them. Those who were not so very regular in this part of their duty passed nearly one half of their lives there. All our bishops, without exception, gave away immense sums in alms. France was covered with public establishments, such as seminaries, colleges, and hospitals, which sprung from their munificence. The church was never more liberal of its wealth in any age or country. If I were forced to give shining examples of this truth, I should nominate the cardinal de la Rochefoucault, archbishop of Rouen, and president of the clergy of the states general. This prelate enjoyed a revenue of about 15000*l.* sterling, four of which he expended in house-keeping; the rest was distributed in works of charity. The archbishop of Paris, in the severe winter of 1788, expended more than his annual revenue, in order to feed his flock, and even contracted debts for this purpose. This very flock pelted him with stones in the month of June, 1789. The revolution has not exhibited the triumphs of gratitude: the populace and the courtiers have contended which should be most ungrateful.'

In regard to the law, the intrepid conduct of the parliaments, he says, has called forth praise even from the mouths of their enemies. He denies, that the *mistresses* of the judges received *bribes*, but he allows that they themselves, as well as their secretaries, accepted *fees*, and admitted the plaintiffs and defendants to an audience in the presence of their advocates.

After a variety of observations on the administrations of Mr. Necker and the archbishop of Sens, who, according to him, were the real authors of the revolution, the chevalier de B. continues thus: 'In the circumstances which I have detailed, are to be found the real causes of this event, and not in the obscure metaphysics of the abbé Sieyès, the sophistical subtleties of Thouret, the furious verbosity of Mirabeau, the brutal nonsense of Lameth, of Menou, and Roberfpierre, in the bacchanal fallies of the vicomte de Noailles, the insipid babbling of Target, the low, the mean extravagances of d'André, the judaica

judaic tricks of the bishop of Autun, or in the simplicity and enthusiasm of the ridiculous and servile general Lafayette.

Much praise, he says, is due to Mr. Burke, for the *exactness* with which he has stated the facts, that prove the innocence of the victims to the revolution, and the crimes of its authors. He lays the *solemn homage* of the gratitude of the clergy, the nobility, and the magistrates of France at his feet; and adds, that, if their wishes to re-establish peace and order in their unhappy country be not gratified, they shall at least be consoled with the hope of seeing their honour descend untouched to posterity, under the guardianship of his genius.

**ART. XLV.** *Almanach du Pere Gérard, &c. Father Gerard's Almanack, for the Year 1792, the Third of Liberty: A Work which procured the Prize (of Twenty-five Louis d'ors) offered by the Society of the Friends of the Constitution, sitting at the late Convent of the Jacobins in Paris.* By J. M. Collot d'Herbois, a Member of the Society. Paris; Buisson. Imported by de Boffe. 1792.

THIS almanack has been printed and published in every possible shape and size; sold at every price from two shillings to a penny, and distributed, as we have been informed, to the number of eighty thousand copies throughout France, and indeed over all Europe. Those intended for Spain, Portugal, and Italy, are small enough to be concealed with ease in the pocket, usually destined for the reception of a watch.

The following short and popular introduction conveys a just idea of a work, composed expressly for the instruction of the bulk, that is to say, the unlettered, and untutored part of the community.

' You all know father Gérard, that venerable old man, that peasant of Lower Britanny, who was a deputy to the national assembly in 1789.

' He is a man of exquisite good sense, and he has the same doctrine in his heart as that professed by the ancient patriarchs. At the dissolution of the constituent assembly he returned to his cottage, and to the bosom of his family, who reside in a village in the department of *l'Ille et Vilaine*. You may easily imagine, that he was received with great joy; every body blessed him; for one always blesses those men, who have *loyally* fulfilled the functions that have been confided to them by the people.

' Imagine to yourselves then, that you behold him surrounded by his friends and fellow-citizens, crowded, caressed, and above all things well questioned and interrogated. Perhaps I shall not always be able to recollect the natural expressions which he made use of, but assuredly you will always recognize the intentions, and the principles of this good old man. I have composed twelve dialogues, and I hope that the whole will form a series of instruction, or an almanack, useful for the inhabitants of the country.'

The first twenty-six pages are occupied with an account of the eclipses, saints' days, &c.

The first conversation, or dialogue, is concerning the constitution; in this, the word itself is defined, and the executive and legislative powers explained by means of the most simple and familiar allusions.

II. Of the Nation; III. Of the Law; IV. Of the King; V. Of Property; VI. Of Religion: we shall translate the whole of this dialogue, as every liberal mind must reverse the sentiments it contains.

' Father

• Father Gerard. I told you, that we should speak to day of religion; but (looking around) it will be proper to wait until our brethren the protestants shall arrive.

• A peasant. What? is it also on their account that you intend to speak?

• Father Gerard. Most assuredly! Religion signifies nothing more than a belief in God. The manner *only* of adoring him, is different with us and the protestants; but the manner does not constitute the belief; God may now be worshipped in France, in a variety of ways.

• A peasant. Ah! but for all that, I would not change my religion.

• Father Gerard. There are many worthy people who think as you do, that they ought to die in the religion in which they were brought up. They say: "a consoling and faithful wife, who hath long solaced us in the midst of the evils and vexations of life, ought not all at once to be repudiated;" and our religion is that wife.

• But when we have agreed upon this point, that we ought to render homage to the eternal Author of all things, we are all of one and the same religion.

• Those who love their neighbours, who fulfil the duties of charity and of humanity, are all christians!

• A peasant. God also, I perceive, hath gained something by the revolution? I am very happy at it. But why are these priests so obstinate as to refuse taking the oath? Is it because the oath prevents them from being good priests?

• Father Gerard. No more than your *civic oath* prevents you from being a good labourer, a good vine-dresser, a good mechanick; it is exactly the same thing.

• A peasant. But what is that about *spirituality* that they talk so much of?

• Father Gerard. Their *spirituality*, my friend, consists in the tithes, the manorial rights, and the statute labour, with which they overwhelmed us; they mean by it, the pleasure of devouring immense riches, without doing any thing in return for them: this is the *spirituality* that they so much regret.

• A peasant. I am no longer astonished that they are so wicked! From the moment that a priest approached them, we were never able to govern our wives!

• Father Gerard. The reason of this is, because it is not about religion that they talk to your wives; they fill their heads with chimeras; they frighten them by ridiculous menaces. It is always "eternal damnation" that they have in their mouths; for they ever *damn* those who are not of their own way of thinking. Hell assists them wonderfully in their wicked designs. It is into hell flames that they wish to throw all the patriots; it is in hell fire that they wish to burn the constitution; they always pretend that the devil is on their side.

• But be not affrighted, for the God of justice, and of goodness, who protects all nations, and who loves and defends liberty, is on our side.

• Let those women who are good wives and good mothers, remain in tranquillity; if their hearts are pure, and their conduct irreproachable, they may depend upon enjoying all the felicities promised them in another world. The only demons they have to dread, are wicked priests:

priests; such men are unworthy of the name of christians; they are nothing more or less than fanatics, and fanatics have massacred whole nations, merely for their own pleasure. Rebels to the legitimate authorities upon earth, they act in disobedience to the founder of our religion, who always recommended mildness, patience, and submission to the laws.

‘Notwithstanding this, we ought not to render them persecution for persecution; we ought rather to pity them. If they remain obstinate, we ought to fly from, and leave off all communication with them; in fine, if they trouble the peace and order of society, we ought to *denounce* them, and permit the constituted authorities to act against the perturbators of the public repose.’ The protestants now arrive.

‘Father Gerard *to the protestants*. We have waited for you in order to knit more closely the ties of union and confraternity, and to embrace you: come, Mr. Rector, give the example, and begin by embracing your brother the minister.’

*The rector and protestant minister embrace.*

All the catholic and protestant peasants embrace also.

‘Father Gerard. We only make one family.’

‘*The rector and minister addressing father Gerard*. May you be long the head of it.’

The little children of the two religions now embrace in imitation of their parents.

‘Father Gerard, *with tears in his eyes*. Look, see, behold these little children! how lively and sincere their embraces are! Ah! what a happy generation is preparing for the world; they will never kill one another about the form of a litany!’

‘The protestant minister. God and a good conscience! my brother, that is the whole. He who is not sincere, whatever may be his worship, is nothing else than an hypocrite: fraternity, and the love of one’s country: these are the first ties of every religion.’

Father Gerard. ‘Let us connect them so closely, that they shall never be broken.’

The minister’s children now come and caress him.

The minister to the rector, *at the same time presenting his children to him*.

‘If I were desirous to inspire you, brother, with a new opinion, it would be merely to render you as happy as myself. Behold my wife, behold my sons and daughters. What happiness! and yet you are debarred from it!’

The rector. I am not sufficiently enlightened on that subject, in order to decide.’

‘The minister. Listen to the voice of nature: the counsel of a chaste and virtuous alliance, is the best advice that can be given to an honest man.’

Dial. VII. Treats of the public Taxes; VIII. Of the Courts of Justice; IX. Of the armed Force; X. Of the Rights and Duties of every Citizen; XI. Of the public Prosperity; and XII. Of domestic Happiness.

The success of this little work is perhaps unexampled in modern times; the author is a member of the national convention, and was the first citizen who moved for the abolition of royalty.



ART. XLVI. *A Letter addressed to the Addressers on the late Proclamation.* By Thomas Paine, Secretary for foreign Affairs to Congress in the American War, and Author of the Works entitled *Common Sense*, *Rights of Man*, &c. 8vo. 78 pages. Price 1s. 6d., also in 12mo. price 4d. or 3os. per hundred. Symonds. 1792.

However differently men may judge concerning the opinions of Mr. Paine, few, we apprehend, can doubt, whether the conduct of government have been prudent. If true policy have suggested a prosecution against him, it would have advised a more early commencement of it. By the measures now taken, government has defeated its own intentions: by an attempt to debase the Rights of Man, it hath extended its reputation: the author hath had increasing matter for triumph: and even reviewers, who are usually grave men, can scarcely avoid smiling, when they hear, that while this bold republican is under a prosecution in England for his political principles, he is called to assist in forming a republic in France: P. 1.

‘ Could I have commanded circumstances with a wish, I know not of any that would have more generally promoted the progress of knowledge, than the late proclamation, and the numerous rotten borough and corporation addresses thereon. They have not only served as advertisements, but they have excited a spirit of enquiry into principles of government, and a desire to read the RIGHTS OF MAN, in places, where that spirit and that work were before unknown.

‘ The people of England, wearied and stunned with parties, and alternately deceived by each, had almost resigned the prerogative of thinking. Even curiosity had expired, and a universal languor had spread itself over the land. The opposition was visibly no other than a contest for power, whilst the mass of the nation stood torpidly by as the prize.

In this hopeless state of things, the First Part of RIGHTS OF MAN made its appearance. It had to combat with a strange mixture of prejudice and indifference; it stood exposed to every species of newspaper abuse; and besides this, it had to remove the obstructions which Mr. Burke's rude and outrageous attack on the French revolution had artfully raised.

‘ But how easily does even the most illiterate reader distinguish the spontaneous sensations of the heart, from the laboured productions of the brain. Truth, whenever it can fully appear, is a thing so naturally familiar to the mind, that an acquaintance commences at first sight. No artificial light, yet discovered, can display all the properties of day-light; so neither can the best invented fiction fill the mind with every conviction which truth begets.

‘ To overthrow Mr. Burke's fallacious work was scarcely the operation of a day. Even the phalanx of placemen and pensioners, who had given the tone to the multitude, by clamouring forth his political fame, became suddenly silent; and the final event to himself has been, that as he rose like a rocket, he fell like the stick.’

P. 6. 'As most of the rotten borough-addressers are obscured in holes and corners throughout the country, and to whom a newspaper arrives as rarely as an almanac, they most probably have not had the opportunity of knowing how this part of the farce (the original prelude to all the addresses) has been acted. For *their* information, I will suspend a while the more serious purpose of my Letter, and entertain them with two or three speeches in the last session of parliament, which will serve them for politics till parliament meets again.

'You must know, gentleman, that the Second Part of RIGHTS OF MAN, (the book against which you have been presenting addresses, though it is most probable, that many of you did not know it) was to have come out precisely at the time that parliament last met. It happened not to be published till a few days after. But as it was very well known that the book would shortly appear, the parliamentary orators entered into a very cordial coalition to cry the book down, and they began their attack by crying up the  *blessings*  of the constitution.

'Had it been your fate to have been there, you could not but have been moved at the heart-and-pocket felt congratulations that passed between all the parties on this subject of  *blessings* ; for the *outs* enjoy places and pensions and sinecures as well as the *ins*, and are as devoutly attached to the firm of the house.

'One of the most conspicuous of this motley groupe, is the clerk of the court of King's Bench, who calls himself lord Stormont. He is also called justice general of Scotland, and keeper of Scoon (an opposition man) and he draws from the public for these nominal offices, not less, as I am informed, than six thousand pounds a year, and he is most probably, at the trouble of counting the money, and signing a receipt, to shew, perhaps, that he is qualified to be clerk as well as justice.' Then follow lord Stormont's and lord Grenville's speeches, as printed in the Morning Chronicle of the first of last February, and a speech of Mr. P.'s on the *excellence* of the English constitution.

After informing the addressers of what passed at the last meeting of parliament, our author remarks on the proceedings of the cabinet, and reflects on the conduct of government. He then considers the policy of government in promoting addresses. P. 19.

'With respect to the policy, it evidently carries with it every mark and feature of disguised fear. And it will hereafter be placed in the history of extraordinary things, that a pamphlet should be introduced by an individual, unconnected with any sect or party, and not seeking to make any, and almost a stranger in the land, that should completely frighten a whole government, and that in the midst of its most triumphant security. Such a circumstance cannot fail to prove, that either the pamphlet has irresistible powers, or the government very extraordinary defects, or both. The nation exhibits no signs of fear at the RIGHTS OF MAN, why then should the government, unless the interest of the two are really opposite to each other, and the secret is beginning to be known? That there are two distinct classes of men in the nation, those who pay taxes, and those who receive and live upon the taxes, is evident at first sight; and when

when taxation is carried to excess, it cannot fail to disunite those two, and something of this kind is now beginning to appear.'

Speaking of the good principles which the Rights of Man contains, for our author still maintains they are good, he accounts for the prosecution thus, P. 21.

'Why, then, some calm observer will ask, why is the work prosecuted, if these be the goodly matters it contains? I will tell thee, friend; it contains also a plan for the reduction of taxes, for lessening the immense expences of government, for abolishing sinecure places and pensions; and it proposes applying the redundant taxes, that shall be saved by these reforms, to the purposes mentioned in the former paragraph, instead of applying them to the support of idle and profligate placemen and pensioners.

'Is it then any wonder, that placemen and pensioners, and the whole train of court expectants, should become the promoters of addresses, proclamations, and prosecutions? or, is it any wonder, that corporations and rotten boroughs, which are attacked and exposed, both in the First and Second Parts of RIGHTS OF MAN, as unjust monopolies and public nuisances, should join in the cavalcade? Yet these are the sources from which addresses have sprung. Had not such persons come forward to oppose the RIGHTS OF MAN, I should have doubted the efficacy of my own writings: but those opposers have now proved to me, that the blow was well directed, and they have done it justice, by confessing the smart.

'The principal deception in this business of addresses has been, that the promoters of them have not come forward in their proper characters. They have assumed to pass themselves upon the public, as a part of the public bearing a share of the burthen of taxes, and acting for the public good; whereas, they are in general, that part of it that adds to the public burthen, by living on the produce of the public taxes. They are to the public what the locusts are to the tree: the burthen would be less, and the prosperity would be greater, if they were shaken off.

"I do not come here", said Onslow, at the Surry County meeting, "as lord lieutenant and custos rotulorum of the county, but I come here as a plain country gentleman." The fact is, that he came there as what he was, and as no other, and consequently he came as one of the beings I have been describing. If it be the character of a gentleman to be fed by the public, as a pauper is by the parish, Onslow has a fair claim to the title; and the same description will suit the duke of Richmond, who led the address at the Suffex meeting.—He also may set up for a gentleman.'

The proclamation and addresses he treats with contempt. On the success of the proclamation he observes, P. 23.

'The whole number of addresses presented at the time of writing this letter, is three hundred and twenty, (rotten boroughs and corporations included); and even admitting, on an average, one hundred addressers to each address, the whole number of addressers would be but thirty-two thousand, and nearly three months have been taken up in procuring this number. That the

success of the proclamation has been less than the success of the work it was intended to discourage, is a matter within my own knowledge; for a greater number of the cheap edition of the First and Second Parts of RIGHTS OF MAN has been sold in the space only of one month, than the whole number of addressers (admitting them to be thirty-two thousand) have amounted to in three months.'

The addressers called the English constitution the envy and admiration of the world! Our author still contends, in spite of addressers, answerers, and reviewers, that the English constitution does not exist, but allows that what is called the English constitution is good for courtiers.

P. 26. 'It is a good constitution for courtiers, placemen, pensioners, borough-holders, and the leaders of parties, and these are the men that have been the active leaders of addressers; but it is a bad constitution for at least ninety-nine parts of the nation out of an hundred, and this truth is every day making its way.

'It is bad, first, because it entails upon the nation the unnecessary expence of supporting three forms and systems of government at once, namely, the monarchical, the aristocratical, and the democratical.

'Secondly, Because it is impossible to unite such a discordant composition by any other means than perpetual corruption; and therefore the corruption so loudly and so universally complained of, is no other than the natural consequence of such an unnatural compound of governments; and in this consists that excellence which the numerous herd of placemen and pensioners so loudly extol, and which, at the same time, occasions that enormous load of taxes under which the rest of the nation groans.'

The three estates of king, lords, and commons, he burlesques, and observes, that the latter term, applied as it is, ought to be abolished, as a term unknown to free governments; and that, if government were now to begin in England, it would be impossible to cram such a farrago of imposition and absurdity down the throats of this, or any other nation, that was capable of reasoning upon its rights and its interests. He calls the projects of hereditary governors and legislators, a treasonable usurpation over the rights of posterity.

After making some remarks on the commencement of the prosecution, Mr. P. informs us, he was advised by several gentlemen to prosecute the publisher of the proclamation, as a publication tending to influence the jury. But this he declined, choosing rather to meet the proclamation and addressers on their own ground, and to publish a cheap edition of the first and second parts of the RIGHTS OF MAN, that the public might judge how far they were libellous.

The following passage will probably be admired by some readers.

P. 37. 'If, to expose the fraud and imposition of monarchy, and every species of hereditary government—to lessen the oppression of taxes—to propose plans for the education of helpless infancy, and the comfortable support of the aged and distressed—

distressed—to endeavour to conciliate nations to each other—to extirpate the horrid practice of war—to promote universal peace, civilization, and commerce—and to break the chains of political superstition, and raise degraded man to his proper rank; if these things be libellous, let me live the life of a libeller, and let the name of LIBELLER be engraven on my tomb.’

He afterwards proceeds to lay before his readers the arts practised at the bar, and on the bench, particularly in what relates to libels, which have lately engaged the attention of Mr. Horne Tooke, and lord Stanhope; and some interesting particulars on special juries, which have had a great influence in Mr. P.’s prosecution.

P. 46, he observes, ‘It must appear a strange inconsistency, that a government should keep one officer to commence prosecutions, and another officer to nominate the forty-eight persons from whom the jury is to be struck, both of whom are *officers of the civil list*, and yet continue to call this by the pompous name of *the glorious right of trial by jury*.’

After a few remarks on common juries, he makes some reflections on the contents of the information or prosecution, and Englishmens great boast, the bill of rights, which he calls a bill of wrongs and of insults.

The latter part of this work, which we take to be most interesting, presents a plan for a national convention. Here Mr. P. addresses the gentlemen, styled the friends of the people, meeting at the Freemasons Tavern, London. He conceives the object of this society, namely, a reform in parliament, by an application to parliament, to be a worn out hacknied subject, about which the nation is tired—that Mr. Grey has no specific plan, an objection started by Mr. Fox—and that to petition parliament for rights, would argue weakness in the petitioners, and an impeachment of government. A petition to parliament, in the present case, placed in proper form, would, he thinks, stand thus: P. 59.

‘*The representation in parliament is so very corrupt, that we can no longer confide in it—and, therefore, confiding in the justice and wisdom of parliament, we pray,*’ &c. He, however, believes Mr. Grey to be one of the most independent members of parliament, and presents him with the following hint. P. 57. ‘I wish that Mr. Grey, since he has embarked in the business, would take the whole of it into consideration. He will then see that the right of reforming the state of the representation does not reside in parliament, and that the only motion he could consistently make, would be, that parliament should *recommend* the election of a convention by all the people, because all pay taxes. But whether parliament recommend it or not, the right of the nation would neither be lessened nor increased thereby.’

In giving so particular an account of this short work, we have followed the course which the public curiosity seemed to require; for that the public curiosity has been already much awakened by it is unquestionable. We shall dismiss this address with a remark or two.

In the plan proposed by Mr. P. for getting the sense of the nation, by a national convention, it is evident, he loses sight of

what is called the English constitution, composed of three estates. Herein Mr. P.'s plan differs from that proposed by the late Dr. Jebb, the duke of Richmond, and major Cartwright, whose object was to get a fair and equal representation of the house of commons, together with annual parliaments; leaving the other two estates in possession of what has been called their constitutional rights. It may not, however, be improper to observe, that Dr. Jebb's plan went on a very extensive principle, viz. that even an improved arrangement of the present voters of this kingdom was in no farther degree worthy of the attention of the public, than as it was a preparatory step to that complete reformation, which might be effected by the peaceful efforts of THE PEOPLE, acting by their committees, and uniting in a GENERAL ASSOCIATION, to support their resolves\*. Mr. P., throughout his work, considers only a king and peers as burdens to the nation: and in his scheme of a national convention, if they acted at all, they could only act as individual citizens. To make a qualification for voting depend on years, and not on property, is certainly proper. Whether Mr. P.'s plan be an improvement on Dr. Jebb's and the duke of Richmond's, or, in fact, their scheme realized and brought to perfection, we shall not determine. Parliamentary reform is certainly the province of a national convention.

This letter is written in Mr. P.'s bold and popular manner, and contains many solid and judicious reflections. The author's enemies will probably amuse themselves with a few trifling inaccuracies, and his numerous class of friends will find much, and with reason, to admire.

A. Y.

ART. XLVII. *Remarks on Reformers and Reformations.* 8vo. 38 p. pr. 1s. Pridden. 1792.

THIS anonymous writer professes himself a friend to reformers and reformations. He expresses great dissatisfaction with the present state of the British government; he strenuously asserts the expedience of an immediate exclusion of placemen from the house of commons, and the necessity of a reformation in the mode of representation and the duration of parliament; he vindicates the associaters, whose object is to effect this reform, and acknowledges, that the people in general 'listen to the advice of the associaters with attention and veneration, and are of opinion, that the sooner the evils are removed the better; that the leak should be stopped before the vessel sinks to the bottom; the rafters should be propped before the building falls to the ground, and the medicine administered before the disease becomes incurable.' In the same spirit of freedom, he asserts the right of resisting an oppressive government. 'The voice of an unvenal parliament is certainly the voice of the people; and such of their acts as relate to the temporal concerns of the nation must be strictly obeyed: but when the parliament (like those at the re-

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\* See a Letter to the Chairman of the Meeting of the Freeholders of Middlesex, in Dr. Jebb's works.

formation) is a venal one; when unjustifiable means have been used to influence their resolutions; when they may be said to be the mere tools of the monarch; and, further, if the parliament go beyond the bounds of their jurisdiction, and enact laws, as did the reformers, *pro salute animi*; in such a case, disobedience to their laws cannot be considered as bearing the smallest mark of criminality.' With these liberal sentiments we find ourselves wholly incapable of reconciling the vehement indignation, which is expressed in other parts of this pamphlet, against those who are of opinion that the British constitution is capable of further improvement, and the ferocious spirit (for we cannot give it a better name) with which the writer advises, that certain sects may be denied the liberty of teaching speculative opinions, not on account of any evil of the opinions themselves, but because of their being associated with others of the most deleterious nature. 'Let us,' says he, 'immediately put in force the long neglected statutes—let us once more unsheath the sword of justice; and if the promised emigration shall take place, let us rejoice at it, as the salutary effects of an alterative, intended to expel every part of a poison, that threatens the total destruction of the body in which it is present.' This savage plan of *amputation* our state surgeons will, we have no doubt, have too much wisdom as well as justice to adopt.

ART. XLVIII. *Select Fables of Æsop; Addressed to every Man in the Kingdom.* 12mo. 12 p. pr. 2d. Rivington. 1792.

POOR old Æsop is here conjured up by political necromancy, to father the unpopular doctrine of passive obedience and non-resistance. Four short fables are put into his mouth, which are said by the editor to contain principles dictated by no party spirit whatever. If so, their meaning is sadly perverted in the *applications*, in which they are made to teach, that the condition of the poor cannot be mended by any change of government, and that those who attempt such changes are men of *execrable* principles, who ought to be opposed by all that have any traces of equity in their breasts, or any regard for the *rights* of mankind, and who, for fomenting sedition by their devilish tongues and pens, *deserve death*. The editor in his preface informs the public, that the late publications of factious writers have egregiously failed of the success which they expected, and been received with contempt by those whom they were intended to delude; and that their principles are held in abhorrence by every man, who has any regard to his own interest or to that of his country.

D. M.

ART. XLIX. *Cheap Coals; or a Countermine to the Minister and his three City Members.* By John Frost, Citizen of London. 8vo. 70 p. pr. 2s. Parsons. 1792.

THE writer of this sensible pamphlet has discovered, that the citizens of London have, for a series of years, been paying a tax on coals, which they have no right to pay. The 3s. duty on coals, as imposed by the 9th of Anne, c. 22., for a limited time,

was to all intents and purposes a local duty for building fifty new churches, in certain situations within the district where the said duty was intended to operate, and for no other purpose whatsoever, as the said act expressly declares. This duty, however, has by subsequent acts been charged with debts for the public use. He proves very clearly, that, from the commencement of the duty in 1716 to 1728, the amount of the duty received was about 743,370l.; a sum more than sufficient to discharge every incumbrance that appears to have been incurred on account of the churches which were actually built. After confirming this by facts that are undeniable, and reasoning which we cannot but consider as unanswerable, Mr. Frost determines, that, from the 24th of June 1728, the tax has been unnecessary, unjust, partial, and oppressive.

This pamphlet is worthy of the public attention. Few are aware, that the tax here complained of amounts to 5s. *per* chaldron.  
c. c.

ART. L. *Genuine Sense, or a Letter to the Right Honourable George English; including the Copy of a Letter from Samuel March to Robert Stickler, concerning the Advance of Journeymen's Wages.* 8vo. 15 p. pr. 6d. Brown. 1792.

THIS Sam. March appears from his letter to be a good honest lad, who has just sense enough to see that 'half a loaf is better than no bread.' He has heard it said, 'a bird in hand is worth two in the bush,' and 'all covet all lose;' and has been told that, if wages were raised, the price of goods must rise, or the articles be lowered in value, and so trade would be lost, and the greater part of workmen would want employment; and therefore he is determined to be content with whatever wages his master shall please to give him. But, perhaps, if his friend Bob Stickler be, as Sam says, a *cute chap*, he may tell him, that wages might be raised without making goods dearer, if the masters would not live quite so fast, and would be content with less profit. Combinations of workmen are certainly bad things, but combinations of masters are not much better.

#### EDUCATION. SCHOOL-BOOKS.

ART. LI. *The Barrister: or Strictures on the Education proper for the Bar.* In two Volumes. 12mo. pr. 6s. sewed. Deighton. 1792.

PERHAPS there is no class of young men who stand more in need of an experienced guide, than the young students in the inns of court. For want of a judicious and faithful monitor, to teach them the best method of employing their time, to point out to them the shoals and quicksands which they ought to avoid, and to direct them in the sure path to honourable success in their profession, they often commit irretrievable mistakes in the prosecution of their studies, or are betrayed into follies which cast a shade  
over



over the whole fortune of their future lives. This useful office the author of the present work undertakes to perform; and he appears in all respects well qualified for the undertaking. His observations are sensible, and easily applicable to practice; in short, such as might naturally be expected to arise from experience, and an intimate acquaintance with the law, and its professors.

In treating of the education for the bar, this writer discourages the plan of passing through an attorney's office, and is of opinion, that a young man's time will be much more advantageously employed in those general studies which will enlarge and enrich his mind, than in passing through the petty routine of practice. The university, in his judgment, offers the only proper continuation of that education which has been well founded in a public school.

At the university, our author advises the student, as the amusement of his leisure hours, to continue and extend his acquaintance with the Greek and Roman writers, particularly the orators, poets, and historians. His time, he thinks, may be as agreeably, and somewhat more profitably employed in these studies, than in fiddling and dancing, in attending the riding and sparring schools, or even in practising the art of design. He expresses in the strongest terms his disapprobation of *private theatricals*, 'the new invented turning-lath by which our young men of fashion are rounded till they seem all things to all men, and acquire a habit of putting on and off the characters of life with as much ease as they dress for their various parts.'

The barrister, having conducted his young student from the university to the metropolis, gives him a friendly warning of the hazard to which this great scene of dissipation will inevitably expose him. On the topics of economy, sobriety, industry, and other branches of morality, his advice is excellent. A brief historical view is taken of the rise, formation, and ancient state of the several inns of court, and it is much lamented, that scarcely any semblance of the ancient discipline, in these schools of law, remains. Vol. II. p. 57.

'In the time of Dugdale, previous to a call at the Inner Temple, the candidate was obliged to have argued twelve grand moots, or cases, and twenty-four petty moots, and to be examined by the whole bench. These exercises, he says, *had* been discontinued, but were *then* reviving, to the great advantage of the Students; and that the Barristers were then obliged to keep fix vacation commons, that they might have an opportunity of attending the law readers, in the different inns of chancery.

'The two temples, Lincoln's Inn, and Gray's Inn, all contained orders somewhat similar, for promoting the study and exercise of different parts of the profession; among which, arguing supposititious cases, or, as it was then called, mootings; and also attending to hear read, and in their turn reading lectures on different law topics, were the means proposed; that those means were not by themselves conducive to the end, and that the necessity of a learned education, on a more substantial foundation and a more comprehensive plan than the London university could give, was the cause of failure, is more than probable; the effect has been an

almost total disuse of all exercises, previous to a call, except that of the purse—the financiers of our inns of court well understanding the benefit derivable to their society from commutation; long before the idea struck the financiers of the state.

‘ However, if not before, yet after the call to the bar, some semblance of former discipline is preserved, at least by the society of the Inner Temple, if not by the other inns of court; that society electing from among its barristers, three readers to each of the inns of chancery which belong to it; these inns chuse one of the three, whose duty it is to read them lectures of instruction in the common law; but although it is the duty of the lecturer to read, there is no reciprocal duty in the young men of those inns to hear; and consequently, the lectures are given frequently to empty halls, and bare walls; or, if that is not quite the case, all memory of the instruction given, is immediately obliterated in a lethean libation of bad port.

‘ That such a relaxation of discipline must be attended with consequences derogatory to the credit of the profession, is as well apparent to the prophetic foresight of human reason, as deducible from the experience of many years: the pliable mind of youth, properly bent to a severe course of attention, by the habit of a studious education, should not at once be allowed to relax into a life of absolute idleness; nor be permitted, through a deficiency of proper obligations of study, to wanton in all the luxuriance of dissolute ideas, excited by the scenes of pleasure and uncontrolled debauchery, which the surrounding metropolis presents to his view: neither should it be permitted to compare, by the practice of commutation, the value of a paltry pecuniary fine, with the creditable habit of attention and study. Whatever is laudable of the ancient discipline of those societies, should in some degree be preserved, although their income might possibly feel a diminution; because the mind of the student, while in training to bear an application to the litigated interest of a multiplicity of clients, and to take an active part in the *ardua regni*, should not, for any length of time, be totally relaxed. An expert archer most certainly will tell you, that a bow should not be always bent, lest its elastic force suffer a diminution; but the same degree of experience in that fashionable exercise, will also inform you, that when it has been totally unstrung for a length of time, great caution is required to bring it to the string: some exercises, either as solemn arguments or short mootings, should still be insisted on, and the trifle which is required, should be seriously exacted.

‘ Not only on the general principle of fitness and propriety, is this idea calculated, but also on another ground of some importance; the clerks of attorneys, and the rabble of the bar, would be obliged by such an alteration in the course of their education, to know some principles of law; and there would be some ordeal to prove their professional fitness in the paths of science; in those of chicane, unless they have preferred idleness and dissipation, they may possibly already have run through a five years experience.’

Useful hints are next suggested, to assist the young student in making choice of that department of the law, which is best suited to

to his abilities, and to guide him in the prosecution of his studies ; with observations on the value of Blackstone's Commentaries, and the use which the law student should make of them.

These remarks are followed by much excellent advice on the use of preparatory exercises for public business ; on the manner in which the first attempts at the bar should be effected, and on the nature and importance of the eloquence of the bar, and the means by which it may be acquired. Instead of attempting a summary of these remarks, we recommend it to the law student to give them, and indeed the whole work, an attentive perusal : to young men of this class, these small volumes will afford a valuable manual of instruction and counsel.

D. M.

ART. LII. *A Selection of Greek Epigrams, or Inscriptions from Brunck's Anthologia: to which is annexed, a Translation in English Verse, with Notes. For the Use of Winchester School. 12mo. p. 144. price 2s. 6d. bound. Oxford, Cook; London, Rivingtons. 1792.*

THIS little volume contains a judicious selection of Greek epigrams, and the translation appears to have been the literary amusement of a man of taste. It is rather too paraphrastical, and, with modern names, it might occasionally be called rather an imitation of the original. The notes are well-chosen and learned, without pedantry or ostentation.

We subjoin EPIGRAM XL. on the gout, as a specimen.

Μισοπλῆχι θεᾶ, μὴ πλῆτε δαματῆρα  
Ἢ το καλῶς ζῆσαι παρτοῖ ἐπισταμένη,  
Εἰ δὲ καὶ ἀλλοτρίοις ἐπιζομένη ποσὶ χαιρεκ,  
Ὀπλοφορεῖν τ' οἶδας, καὶ μυρὰ σοὶ μελετᾶν,  
Τερπὴ καὶ γέφανος σι, καὶ αἰσὸν ποτα βαλῆν,  
Ταῦτα ποτα πτωχοῖς γινεται εὐδοτε.  
Τ' ἐνικα ἢ φρυγὸς ποτὶς τοῦ ἀχαλκίου ποτ,  
Τερπὴ δ' ἐπλῆτε ποτ ποτ εὐδοτε.

Goddeſs who ſhunn'ſt the cottage gate,  
Companion of the rich and great ;  
To feet of ſtrangers you confide ;  
Your arms a crutch on either ſide :  
Whiſt tottering round the gilded room,  
You ſling the coſtly rich perfume ;  
To you the table's ſumptuous fare  
And roſe-encircl'd wreath are dear ;  
For you the mantling bowl ſhall flow,  
(Joys, which the poor can never know)  
In whoſe ſad path, with thorns o'erſpread,  
Your pamper'd form ſhall never tread ;  
But to the purple couch ſhall go,  
Where lies in ſtate the great man's toe.

F.

ART. LIII. *Holy Writ familiarized to juvenile Conceptions. In a Series of pathetic Stories, and affecting Dialogues: comprising the Events of Time, as told in Scripture, from the Firſt of Things, to the Eſtabliſhment of Chriſtianity. An original Work, By the Rev. Mark Anthony Meilan.*

Meilan. 4 vols. 12mo. 1724 pages. Price 16s. sewed. Hookham and Co. 1791.

ROMANCES founded upon facts have ever appeared to us not so well calculated for the perusal of youth as moral fictions, because they must afterwards find it difficult to consider the narratives in their simple historical form. With respect to the scriptures this observation seems to require additional weight; for many of the most interesting incidents are told in the happiest language, which goes directly to the heart without vitiating the taste.

Of this voluminous work we shall, however, without any particular comment, give a specimen; yet, respecting as we do the industry of the author, we cannot recommend to the rising generation a laborious production, which tricks out the beautiful tales of holy writ with dramatic frippery, and confounds Milton's poetical dreams with Moses's concise account of the creation and fall.—For instance, Vol. 1. p. 5.

\* *Paradise Lost*, b. v. l. 363. *The Revolt in Heaven.—Before Christ 4004.—Scene—A spot adjacent to the former.—Raphael and Adam.*

\* *Adam.* Welcome, celestial visitor: and since you have vouchsafed once more to leave the abodes of paradise above, that you might honor this, be still more condescending; and, as always you are used, pass with us the remainder of the day, partaking what the garden will afford.

\* *Raphael.* Yes, Adam; and to do so, am I come. Lead then before me to your bower.

\* *Adam.* Not so, my lord; since here, where we are standing, can we entertain you; for behold, with how much diligence has my beloved Eve made preparation for us. (*To Eve, coming in.*) Oh, well done my fair one, my beloved! place here whatever you have brought: this turf shall be our table, and this mossy bank our seat. Once more, beloved Eve, well done! for till this moment, never did I notice in you such alacrity. Sit therefore now, great guest, and taste these fruits which God provides for our support. But that you have already been partaker with us, I should think our food were little suited to please heavenly palates, notwithstanding our great father gives all beings in the world whatever they enjoy.

\* *Raphael.* And therefore think not, but as frequently before I have partaken with you of the fruits that grow for your subsistence in this paradise, so now I taste with pleasure those good things your hospitable partner has brought forth. For so much hospitality, hail mother of mankind, from whom are to proceed those numerous generations that shall fill the world! See with what appetite I eat, not sparing the repast; for notwithstanding heaven has its peculiar fruits, yet those the earth produces are not unacceptable. Then wonder not if what the almighty has bestowed on you for food, I likewise take as such. The time may come, if only ye remain obedient, when your nature will become like ours: till then, be sensible of the Almighty's love, and gratefully partake of those good things your paradise affords.

\* *Adam.* Well have you cautioned us, great guest! But what might that condition mean—if only ye remain obedient? Can

We possibly prove disobedient to that God who hath bestowed so much upon us?

'Eve. Or not pay him even more obedience than he looks for at our hands?

'Raphael. Attend, and be instructed; for, at present to instruct you I am come.—That in this paradise you are so happy, is God's gift; that you continue happy, will depend upon yourselves. The service He expects is voluntary, and not forced; for what desert can any one make boast of, who does only what he must? The angelic host themselves would not be happy, were they disobedient. By obedience we all stand; though some, alas! are fallen.

'Adam. Is it possible? Have they renounced that faith they owe their maker? I, for my part, know we were created to obey or disobey, as we think fit; and were it not for these last words, should be assured I never could depart from my obedience; but these tidings raise some doubt within me.

'Eve. And some wish, if you but so far condescend, to know what could prevail upon them to revolt.

'Raphael. Your wish shall be vouchsafed; for to relate it I am come, sent hither at God's will to warn you of that enemy, who, having miserably lost himself, is plotting now your fall; that he may take revenge on the creator, who has cast him out for ever from his presence. Listen, then, while I proceed.

'Adam. We do.'

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ART. LIV. *Plain and affectionate Addresses to Youth.* By Robert Gentleman, Editor of Mr. Orton's Exposition of the Old Testament, with devotional and practical Reflections, for the Use of Families. 12mo. 369 Pages. Price 3s. sewed. Kidderminster, Gower; London, Robinsons. 1792.

THESE addresses cannot be more properly characterized than in the epithets which the author has affixed to them, *plain and affectionate*. They are evidently written under the strong influence of a benevolent and pious disposition; and though they suppose theological principles which will be contradicted by many, and lay more stress upon warmth of affection in religion than is perhaps necessary, their general strain is practical, and they are well adapted to fix good impressions upon young minds. Mr. G. hopes this volume may be introduced into Sunday and Charity schools. There would have been more reason to expect this, had the addresses entered more into the detail of particular virtues and vices, instead of repeating in various forms general exhortations to a religious life. The subjects are:—The advantages of early piety.—Rest and peace in Christ's service.—The difficulties and supports of religion compared.—Religion a matter of free choice.—Mary's choice of the good part.—Young people exhorted to be wise, from the joy it will give their parents.—Early piety recommended, from the tender concern of ministers to the rising generation.—Present attention to religion urged upon youth.—A caution against the enticements of sinners.—The danger of entering on a sinful course.—On the choice of company.—The sad remembrance of youthful sins.—God's gracious remembrance

remembrance of the kindness of our youth.—A regard to scripture recommended to youth.—Young persons exhorted to acknowledge God as the guide of their youth.—Peculiar obligations to serve God.—A hopeful youth falling short of heaven.—The advantage of early afflictions.—The character of Abijah recommended to youth.—The character of Obadiah recommended to youth.—Young men exhorted to remember their Creator.—Youth reminded of a future judgment.

**ART. LV.** *An Address to the Ingenious Youth of Great Britain. Together with a Body of Divinity in Miniature. To which is subjoined a Plan of Education, adapted to the Use of Schools, and which has been carried into Execution during a Course of near fifty Years.* By the Rev. John Ryland, A. M. 12mo. p. 143. pr. 1s. 6d. Symonds. 1792.

THE greater part of this volume, having been published many years ago, it is sufficient that we barely announce the republication. The supplement to the plan of education, which is new, contains descriptions of various kinds of cards for teaching the sciences in the way of amusement. Mr. R. speaks of this method of teaching, as the most easy, popular, pleasant, and successful, that can be used. To us it does not appear very probable, that boys would find either much instruction, or much diversion, in this kind of *play-work*.

**ART. LVI.** *Modele des jeunes Gens, &c. A Model for Youth.* 312 Pages. Price 3s. sewed. Winterthur, Steiner and Co. Imported by De Boffe. 1792.

WE are told in the preface, that this volume is intended as an introductory book to young men, on their entrance into the French class, and that it is not only meant to prepare them for reading the celebrated authors in that language, but also to form their hearts to a relish for the social virtues.

The editor acknowledges, that he has copied freely from the little work, entitled, 'Le Petit Grandison,' but, to our utter astonishment, he boasts of having adapted the facts, and the morality, to the situation, the fortune, and the duties of the children of the *notables* or *principal inhabitants* of a small city. This is a language which those unacquainted with the present government, and we may add degeneracy of Switzerland, would never have expected to have heard in the canton of Zurich!

#### MISCELLANIES.

**ART. LVII.** *Farrago. Containing Essays, moral, philosophical, political, and historical, on Shakespeare, Truth, Boxing, Kings, Religion, Government, Politeness, Ennui, Ingratitude, Fortune, Politics, &c. Abstracts and Selections on Various Subjects. In two Volumes. Published for the Benefit of the Society for the Discharge and Relief of Persons imprisoned for small Debts.* 2 vols. 8vo. p. 840. pr. 12s. in boards. Tewksbury, Dyde; London, Elmsley. 1792.

If the term *farrago* should convey to the reader's mind any low or ludicrous idea, this writer has not done justice to himself, in prefixing  
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it to his work; for this miscellany is of a grave and philosophical kind, and contains many valuable pieces.

The original part of the publication, which takes up about 230 pages of the first volume, consists of essays on the following subjects: *Shakespeare, boxing, friendship, government, civilized and savage state, public executions, commerce, politics and politicians, religion, politeness, ennuis, biography, marriage and gallantry, truth, kings, language, ingratitude, reveries, prudence and fortune, sensibility and benevolence, education, the English constitution.*

Several of these topics are very briefly touched upon, but seldom without affording some proof, that the writer has been habituated to reflection. If his remarks be not always such as forcibly carry with them conviction, they commonly discover ingenuity, and sometimes originality of thinking. The author appears to entertain no sanguine expectations from the modern improvements in the art of governing, and, without discovering any superstitious reverence for kings, places no great confidence in politicians and patriots. He questions, whether the evils attending the refinement and luxury introduced by extensive foreign commerce do not over-balance its advantages. On comparing the civilized and savage state, he allows, on the whole, no preference to the former.

P. 43. 'To say, that we ought to be more satisfied than the savage, is mere declamation; the assistance we derive from the aggregate of our ingenuity in society, to whatever it is applied, is always attended with a countervailing something of evil; so that in an exact ratio, the higher we carry our improvements to gratify our senses, the more we increase our inability to enjoy them: to some, the hope of procuring them is denied; whilst those on whom they are bestowed, are from the facility of gratification, too fastidious to be pleased with them; which is the reason that those persons are esteemed the wisest amongst us, who have brought themselves to have the fewest wants, or in other words, who in this sense approach the nearest to the state of the savage, or man contented with what he has.

'Rousseau, who from extreme sensibility, was incapable of properly sustaining the trifling incidents belonging to social intercourse, was inclined to prefer the pleasures arising from solitude; but how does the solitude of a disgusted brain-sick man apply to that of one in savage life, who is without care, but to satisfy his animal wants, and without reflection, but how to employ his bodily force to acquire them?

'Dr. Johnson, whose only enjoyment was in society, would have made no hesitation in deciding against the gross absurdity of comparing the two states; he would have called the under-valuing our powers of improvement a dereliction of the best quality of our nature; the content arising from idleness, and exemption from reflection, he would have branded with the title of the same atrocious perversion of God's benefits, which justly condemned the fallen angels to their state of misery.

'If we suppose a man to be taken from savage life, and to become civilized, the argument will be in no better state from his opinion; he would have exchanged one set of habits and prejudices for another, that's all. Omai had a tolerably fair trial of the difference between the two states, but he has given us no reason to conclude that what

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he found amongst us created any disgust in him to return to his former way of life; in captain Cooke's opinion, his acquirements of every kind would be more than counterbalanced by the evils that would attend them.

It was observable on the peace in 1763, after the Indian war carried on in North America by colonel Bouquet, that amongst the Indians were some young men, who had been made prisoners at a time of life capable of distinguishing between things needful and comfortable, and the want of them; who from a few years cohabitation with the Indians, returned to their parents arms with every expression of sorrow and distress at parting with savage life, seeming to prefer the happiness of their relations to their own in the conflict; and it was not doubted, that if their parents had not been present to receive them, they would not have quitted their last connections, to have returned to their former; it requires some pertinacity to refuse to admit these facts as an argument, if not decisive, to be, however, of very great weight in favour of savage life.

He that suffers the least misery is the most happy, and he the most miserable who feels the fewest pleasures: this is a distinction common to both the situations we are speaking of, and descriptive of our negative state of happiness in this world, which must be measured by the least quantity of evils suffered, to determine the preference: the uncultivated mind, or man in his natural state as it is called, has clearly the advantage; as most of our uneasinesses are derived from reflection, which is the effect of an increase of our ideas and sensibility.

The real world has its bounds, the imaginary one is infinite, which is a kind of epitome of the human mind in its naked and cultivated state. To place the question in half the points of view only that might be found apposite, would carry us much beyond our present purpose; we shall therefore dismiss it with this assertion, which appears to be the true state of the case: that we are all the children of habit, that man is doomed by his nature, in every condition, to carry a burden equal to his strength; the changes of situation, various as they are, from the savage to the highest perfection of civil life, are but a kind of shifting the load; so that the forlorn, unsophisticated inhabitant of Terra del Fuego, may be supposed to enjoy as large a portion of content, as the most accomplished courtier, in the most brilliant drawing-room in Europe.

Treating on religion, though he allows that, where any mode of religion is appointed by the state, it is the duty of every one to submit to it, so far as his conscience will permit, he apprehends no difficulty in supposing good order to be preserved in a state without any established religion.

P. 93. 'Where is the difficulty in supposing a nation to be without any particular mode of worship, and that the laws and power of the magistrate shall keep good order in the state, without any mysteries of religion? If we are not misinformed, the great empire of China answers such description exactly. Many are there found who to show their ingenuity, we may suppose, make an open profession of atheism; some follow Confucius, some the religion of the grand Lama; but as deep reasoning is not the produce of any soil or climate, we may conclude, that the greater part live in a total indifference on the subject of religion: we believe that in Holland, however famous  
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for toleration, that the preachers of the religion of the states, are under the subordination of the magistrate, and are very sedulously watched, as to the subjects of their discourses.

• They who contend that the people of this country have relaxed in their morals of late years, are wide of the mark in supposing it to be the effect of infidelity; the cause is to be found in a variety of circumstances that must ever accompany a great influx of riches into a country; infidelity is only a component part of the extraneous mass of corruption, that it drags along with it; we speak of that vulgar species of infidelity which is adopted to countenance vice; but as even that must be built on some argument and reflection, it can never be widely diffused amongst the lower order of people, who are vicious from habit, ignorance, and the want of care in the magistrate.

• An elegant writer of late times, has prescribed a certain period for the existence of the christian religion, as the principal system of worship in Europe; but as no objection can be brought against its moral part, it is likely to be very slow in its decline: if the arts and sciences should sink into oblivion, and chaos come again, it may then have to encounter a new system of mythology, and whether in such a conflict it shall rise superior, no one can pretend to guess.

• It appeared to the warm imagination of Rousseau, that the Tartars will infallibly conquer Europe at some distant period; and if he had continued his prophecy, he might have said that the christian religion would then give way to that of the grand Lama.

The established modes of education our author, in many particulars, highly disapproves. He is of opinion, that too much attention is paid to languages, and too little to disposition and manners; and prefers private to public tuition, on account of the superior advantages which the former affords for establishing good moral habits. His notions on this subject may be in part seen from the following extract.

P. 203. • The restraints and attentions required in education are sufficiently irksome to children: the gentlest means should therefore be employed, to engage assiduity; and if correction be necessary, it should be administered with the reluctant tenderness of a parent, and the kind expostulations of a friend, and not inflicted with the countenance of a fiend, and the lash of a hard-hearted task-master. If they have a due sense of their fault, there is no need of correction; and if they defy correction, little good is to be expected; and the more frequent the use of it, the more obstinate and hardened they become. There are but small hopes to be entertained of those children, who cannot bear indulgence; I mean by indulgence, an opposite behaviour to that eternal teasing and severity, so often practised.

• Education is useless where there is no confidence; children know better than any body when they deserve chastisement, and seldom deserve more than they fear; they know exactly if they are punished with propriety, and receive great damage from chastisement wrongfully inflicted. I have taken the trouble to examine into the causes of some disturbances in the very great schools, called rebellions; and I have always found them to originate in the master's improper behaviour.

• The benefits of education flow from the right proceedings of the instructor; from his knowledge of human nature; and his inculcating that knowledge which is the result of his experience in the affairs

affairs of the world. In this view it may be said, that "education forms the man."

'You remember the young \* \* \* \*, the eldest at eleven, the youngest at nine years of age. These boys had never been at school, and had been brought up with an unremitted tenderness and most unlimited indulgence. They had been taught to read by their mother; and, from a person who attended them three times in a week, for an hour only each time, they could, in about three years, render any French book into English at sight, in correct, good language. At this period they entered upon the use of the grammar rules, for the construction of the French tongue. They were taught Latin in the same way, beginning with Latin and English books after a slight knowledge of the declensions of nouns and conjugations of verbs, and in less than two years, they had read through the Georgics and every book of the *Æneid*; some Ovid and other books. The three first years at schools are thrown away on grammar; but by acquiring a trifling knowledge of the language, by sentences of easy construction, the application of the grammar rules become intelligible; whereas when administered in the usual method, they are beyond the reach of children, and tend rather to stupify than illuminate their conceptions. If any one doubts of this, let him read over his Lilly's grammar; there can be no reason why, in great schools, they are refused the use of Latin and English books to assist them in construction, but that they would acquire the language faster than the masters wish they should.'

Beside the original pieces already noticed, this miscellany contains the following abstracts, selections, or translations; An abridgment of Henault's history of France; An abstract of the first volume of Blackstone's Commentaries; Mr. de Pauw's view of some vicissitudes of our globe; Abstract of Gibbon's history of the enterprises and settlements of the Goths, Vandals, and other barbarian nations; Of the various extensive walls and entrenchments which have been constructed by the ancients; Selections from *Les Recherches Philosophiques sur les Américains, sur les Egyptiens et les Chinois, et sur les Grecs, par M. de PAUW*.

The abstracts from Blackstone, Henault, and Gibbon, are judiciously made; and the selections from the writings of Mr. de Pauw abound with curious facts, and original speculations.

In the piece on the vicissitudes of our globe, Mr. Pauw advances, as an hypothesis, that there exists a periodical motion in nature, as yet unknown, which occasions an alternate flowing of water from one pole to the other: he alledges many facts in support of this opinion, and concludes, that deluges are not uncertain events, but necessary effects of the construction of our globe. From the well known fact, that the greater part of the volcanos on our hemisphere are situated on islands, or very near the sea, Mr. Pauw conjectures, that the seawater is a necessary ingredient to produce the inflammation of sulphureous and ferruginous pyrites, which seem to be the principal aliment of all the known volcanos; and hence he concludes, that the reason why the furnaces placed at this day on the *terra firma* are extinct is, that the sea, having retreated from their neighbourhood, the fire has ceased, because the decomposition of the pyrites can no longer take place in the bowels of the earth, for want of a sufficient quantity

of salt water.—Eastern Tartary being, as appears from its rivers, the highest elevation of the globe, Mr. P. is of opinion, that we ought to look to this region of the earth for the most ancient people, and thinks it certain that this is in fact the case.

The extract from Mr. Pauw's Inquiry concerning America contains a view of the climate of America and its effects, and an enumeration of many particulars, in which the new world differs from the old. On the subjects of population and civilization he writes thus: Vol. II. p. 112.

‘ People, united in society, have existed on our hemisphere for time immemorial; who brought manners to perfection, cultivated the arts and sciences, and were acquainted with the benefits attending social intercourse; raised handsome cities, domesticated animals for use, and in every sense ornamented the whole surface of the earth: whilst in the opposite hemisphere, nature was savage, the air thick and unwholesome, forests without beginning or end; where the rays of the sun had never penetrated; waters for ever fixed; the surface of the earth, instead of lands smiling with corn and pastures, was strewed over with reptiles and insects; with men, weak in body and mind; without a knowledge of forging iron, though they knew of the mines.

‘ America contains about nine millions of square miles according to Templeman, and in this prodigious space, there were only two nations settled in political society: the rest were wanderers in small herds over forests, with scarcely enough of ingenuity to procure food.

‘ The difference between the hemispheres is total, as great as can be imagined. To pretend that the human race were new in America, is insupportable by argument. To say why there should have been so many ages one before the other in improvement, or that nature was obliged to do her work by intervals, or why she placed animals of a different kind there, and of a posterior date, would lead us into obscurity; since no new insect or animal is found, and that the germs of all things are apparently as old as the planet.

‘ It is equally difficult to say from whence the inhabitants came, for there is not even the vague light of tradition to guide us: but the same indeed is true of every other nation on the face of the earth. We know, if we admit fables, the case may be made out; for the first chapter in the annals of all nations is romance. It is possible that war and pestilence might make a populous country a desert; but from that we ought not to infer, that every desert has never been inhabited. In some countries the climate might keep down population, so as to admit of a constant scarcity of inhabitants.

‘ The first state of every nation with which history is furnished, is that of savage. Each nation has the seeds of capability in them, but grope their way without rule or model to fix their conduct: for which reason the institutions in civil life have been so various; being as often governed by climate, as by reason.

‘ Some have never emerged from their infant state. The Eskimaux and Greenlanders have never cultivated the land, or built a house: the negroes have always been the same as now.

‘ When a people are settled, they are half polished; this can be done by agriculture alone: from this springs notions of property, and whatever is necessary for civil life; and from this standard we can measure the different degrees of moral perfection.

‘ The cultivators are the first in order, because their existence is less

precarious, and their way of life less turbulent: they have leisure to invent and improve their instruments, to think and to reflect.

‘ The Nomades, or pastors of cattle follow next; they are obliged to tend their herds, and of course are never settled. The Tartars, Arabs, Moors, and Laplanders are of this kind; all of which are equidistant between the savage and the civil state.

‘ There are nations who nourish themselves with the fruits of the earth without culture; some of which, are more at their ease than the others; all living in huts, made of the boughs of trees, or taking their rest in trees.

‘ The fourth class subsist by fishing: these are not different from the Nomades, except that they have not their tamed herds. Their resource is in their dexterity, and at the hazard of their lives; but they are alike obliged to change their ground from time to time.

‘ The hunters are the last class, and the most savage: wanderers, and uncertain of their daily subsistence, they dread an union with, and an increase of their fellow creatures, because the game, whose fecundity is not like that of fish, decreases in proportion to the number of its enemies; every step he sets is to get away from social life; his hut is for retreat, not for a lodging; always at war with man and beast, his instinct is ferocious; he is in human nature what the carnivorous animal is to the graminivorous.

‘ America may possibly have undergone a later deluge, from some natural convulsion, than that on our own hemisphere; which observation may be countenanced by some monuments of destruction, and the natives from north to south having a tradition of a deluge. If this is admitted, the difference between the appearance of the two hemispheres may well exist, when we consider the effects of earthquakes and inundations.

‘ Our hemisphere, from the long exertion of the ingenuity and industry of mankind, may well have the appearance of greater antiquity. From what we see in a particular district, from an unwholesome situation, it is easy to conceive the physical evils that must befall a people dwelling in a corrupt air for ages. The effects from natural evaporation are slow, and at the same time unwholesome to animals and vegetables.

Montesquieu argued that it was the fertility of the soil that chained men down to savage life; whereas, it is the want of subsistence that keeps them from rising above it. The least reflection on the state of America when discovered, makes this quite plain: the natives were all fishers and hunters, and in no sense like those who sit at the foot of a tree and have only to reach out their hand for sustenance.

The object of the inquiry respecting the Egyptians and Chinese is to prove, from the numerous differences between them, that they are of different origin, the Egyptians from the higher country of Ethiopia, the Chinese from Scythia. Out of a great variety of curious matter, we select the following remarks on the state of painting and sculpture among the Egyptians, the Chinese, and the oriental nations in general. p. 106.

‘ Pliny mentions some paintings in Egypt, which were said to have existed ten thousand years. These were native colours, neither taken from animal or vegetable substances, and laid on the walls of grottos where the sun never came, in a country where scarcely ever rain falls.

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The walls are without the least appearance of nitre; and the colours of blue and red, are remarkably vivid. There are colours which have lasted to this time, in spite of the efforts of the Arabs, and to be seen in the royal sepulchres of Bibanel-moluc, which may be supposed to have been laid on before the pyramids were built.

The Egyptians had no idea of a mixture of colours to create that harmony in painting which we admire; a brightness resembling the colours of flowers, was all they aimed at. In all history there is no mention of one Egyptian who was celebrated as a good painter. Augustus, after the death of Cleopatra, received but one painting by Nicias the Greek, and one porcelain vessel, of the murrine kind, which was all that was judged worthy of appearing at Rome.

In hot countries men are affected with very opposite humours. The Spaniards even, are a very grave people, yet they love dancing passionately, insomuch they cannot keep without motion, if they hear the sound of a musical instrument. The Egyptians were inclined to an invincible melancholy; yet their imagination was very lively, which carried them from one extreme to another. In statuary they either made colossal or pigmy figures.

Some have fancied that the mummies had a Chinese phiziognomy; but this is owing to the damage done to the bridge of the nose, in extracting the brain through the nostrils; which was the practice in embalming. The present Copts who live in Egypt, descend from the ancient Egyptians indubitably, but have no feature like the Chinese, who are evidently of Tartar origin, and preserve the original character, having little beard, small eyes, and flat nose.

Ghirardini, an Italian painter who had seen every thing worth notice at Canton and Peking, where he painted the cupola of a church, says, that the Chinese had not the least idea of the fine arts. An Italian artist may be supposed to be easily disgusted, but the Tartars even could not bear the sight of their performances; and the four emperors since the conquest of the Tartar race, have always employed European painters. There is not a copper-plate engraver in all Asia; where they despise pictures too much to multiply the copies of them by means which call for more patience than the orientals are susceptible of. What they cut in wood for moulds to print their cottons, they do with an astonishing quickness.

The jesuits, in order to attract notice, painted the walls of their churches in China, under the reign of the emperor Can-hi, as is done in Europe frequently, to create a deception by the shading; and, though it was but indifferently performed, it had a wonderful effect; the emperor felt it with his hand, believing there was a depth in it. Ghirardini, who painted a colonade and some members of architecture at Peking, passed for a forcerer; who deceived the people by the means of Talismen. The savage admires nothing; the ignorant man wonders at every thing. Ghirardini, who was not flattered by such admirers, was glad to get to Europe, where he published this relation.

Le Comte says, that the Chinese have not yet acquired a thorough knowledge of perspective; whereas, the truth is, that they have not the least idea of its principles, though they are always painting landscapes, which have neither point of view, nor distance. They have not the least notion of rules to which the effects of light are subject; in vain they attempt to plant objects at a distance, by placing them in the

sky part of the picture, which has no such effect; for the horizontal plane being boundless, the illusion of the perspective is lost; besides, they neither know how to break, nor shade colours: one needs only look at a Chinese garden, represented by such painters, where artificial mountains, precipices, ditches, and serpentine walks, trees without symmetry, and winding canals, mixt with so many other confused things, that nothing but the most depraved imagination could bring forth. The author gives other reasons why the arts in China, as well as in other parts of Asia, have remained in their infant state: he thinks that most of those arts they pretend to have invented, were received by them from India. They make many artificial flowers which are sent to Europe; but there never was one, where the whole, as to stem, leaves, calix, and the other parts of fructification, was ever executed to the satisfaction of a botanist.

The sculptors have the superiority, when compared with the painters in China; which has been the same all over the world, not excepting Greece. When statuary was at its zenith there, the famous painter Polygnotes, constantly erred against the rules of perspective: in fact the painter has more to do; if his drawing is as correct as it should be, he has only half done his business. There are no statues in China older than the age of Confucius, who was contemporary with Herodotus, who had seen statues in Egypt many thousand years old.

The arts cultivated by the Egyptians, such as cutting fine stones and making glass, were those which the Chinese knew nothing of; and yet, contrary to the Egyptians, the Chinese make great use of seals. A fact of the last importance is, that the finest porcelaine, the best wrought and painted, and varnished, or lacquered works, at Peking and all the great cities in China, are all brought from Japan, where they are superior in all ingenious manufactures.

After what has been said, it is easy to imagine that which the author has proved, that the Chinese are as deficient in architecture as in painting; and as far from a resemblance to the Egyptians as is possible. The Chinese, though their country is full of quarries of marble and stone, use only wood. The Egyptian architecture is indestructible; whereas the Chinese is fragile in all respects. The varnish and *papier maché* they use about their columns, render them highly inflammable: they have never known how to construct a stone edifice of two or three stories; they do not undertake it in wood: for which reason their cities take up so much ground. A pleasure house built for the emperor Can-hi, stood on as much ground as the city Dijon in France.

It is not so easy to find out the object which served as a model to the Egyptian architecture; but there is no mistaking that of the Chinese, which is a tent\*, which is very conformable with their Tartar origin. Their houses would stand if you took away the walls; for they do not support the roof, but only surround it. Mr. Bougainville, in speaking of the Chinese establishment near Batavia, calls it, the Chinese camp.

The famous flying bridge that has been so frequently described, did never exist as it is described; and the inventor, who meant to exalt the ingenuity of the Chinese, had not common sense; for it is

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\* A pagoda, of no matter how many stages, is only tent above tent.\*

easy to see that no such bridge could be formed by means of a Roman or Gothic arch, which is most commonly used in China. Probably the arch might rest on some rock, laid upon soft mould by accident, which was taken afterwards from the sides to give it this wonderful appearance: examples of which may be seen in the Alps. The arches of their bridges are so high and sharp pointed, that carriages cannot pass up and down the steps which are necessary to go over them; they say it is that the boats may pass with their masts; which might be avoided if they had the ingenuity to lower their masts to pass under bridges, which might be useful to carriages to pass over.

\* The famous royal canal, which is a stupendous work, was not made by the Chinese, who never knew how to take the necessary levels, but by the Mongol Tartars, about the year 1280 after our era, and would have been in ruins, but for the Mandhuis Tartars, who repaired it in 1640.

\* Obelisks and pyramids, the wonders of Egypt, are works totally unknown to the Chinese, who have no idea of building for duration; which is a difference in taste, precluding all appearance of connection between the two people.

\* It is supposed by some, that the trunk of the palm-tree was the model of the Egyptian column \*.

\* The roofs of the Egyptian temples and houses were flat; derived from the early habit of dwelling in caverns in the mountains of Ethiopia. Hence too, the passion of the priests for subterraneous chambers: some found 160 feet under ground. The custom of dwelling and studying in those gloomy mansions, gave birth to the Egyptian mysteries, and to the obscure communications of their notions in religion and philosophy.

\* The Chinese surround the tombs of their emperors and great men with extensive plantations: the Egyptians prohibited interments where ever a tree could grow.

\* The pyramids as well as the obelisks were erected in honour of the Being which enlightens the universe; and this determined the priests to make the faces of the pyramids correspond with the four cardinal points, by which we can prove, to a certainty, that the poles of the earth have not changed in the course of at least 4000 years; which is an obligation we owe to the Egyptians: for in vain should we search over the surface of the globe for such testimony. Of obelisks, there were four-score of the first grandeur; such as has been described. Very false ideas have been entertained relative to Chaldea. There are no monuments or statues remaining, whilst all the cabinets of Europe have at all times been stored with Egyptian antiques.

In the last piece, the character of the ancient Spartans is placed in a point of view, very different from that in which it has commonly been beheld; and great ability, ingenuity, and learning, are employed to prove, that they never emerged from ignorance and barbarism, that their character formed a perfect contrast to that of the enlightened

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\* \* Savary thus describes the most celebrated Egyptian column: It is of red granite, the capital Corinthian, nine feet high. The shaft and upper member of the base of one piece, ninety feet long, and nine in diameter. The whole 114 feet high; the most beautiful monument on the face of the earth.

Athenians, and that the enthusiastic admiration, which has been bestowed upon this people for so many ages, has arisen from a total misapprehension of their history. But for the particulars of this ingenious discussion the reader must be referred to the work.

The charitable application which the author makes of the profits of this work, ought not to be overlooked, and cannot be mentioned without applause.

D. M.

ART. LVIII. *A Narrative of the Proceedings relative to the Suspension of the French King, on the 10th of August, 1792.* By J. B. D'Aumont. 8vo. 58 pages. Price 1s. 6d. Manchester, Falkner and Co. London, Johnson. 1792.

THIS narrative was communicated to Mr. Cooper of Manchester, for the express purpose of affording the people of England a true idea of the late revolution in France, and it appears to be more copious and satisfactory than any publication on that subject, which has hitherto come under our inspection.

Mr. D'A. thinks it necessary to recur to that period when the patriotic ministers, who enjoyed the confidence of the people, gave in their resignations, in consequence of the king's refusal to sanction the decrees for the transportation of the refractory priests, and the formation of a camp near Paris.

The letter of Mr. Roland, published soon after this event, opened the eyes of the nation to the duplicity of Lewis, and from that moment their confidence in the executive power gradually diminished, and at length became totally annihilated. The 'infamous proclamation' of the 20th of June; the suspension of Petion the mayor, & Manuel, the *procurcur de la commune* of Paris; the retreat of Luckner's army from Brabant; the burning of part of the town of Courtrai; the shutting up, and hostile preparations, in the palace of the Thuilleries; the stipendiary allowance to the disbanded body-guards; the retention of the Swiss, in express opposition to a decree of the assembly; the equivocal conduct of Fayette; the hostile aspect of the king of Sardinia; the movements of the Prussian and Austrian armies—exhibited a combination of circumstances, which first irritated and at length enflamed the inhabitants of the capital, and indeed of the whole kingdom, to a pitch little short of madness.

Their indignation no longer knew any bounds, when a general, supported by all the influence of the court, and accused of having proposed the most odious and most treasonable measures to marshal Luckner, was absolved from prosecution, on the 8th of August, by a majority of 400 against 224 members of the legislative assembly.

The people only waited for the result of next day's deliberation, relative to the deposition of the executive power, in order to make a general insurrection. Accordingly, on the evening of the 9th, the primary assemblies of Paris took proper measures to secure the person of the king, who was known to have fortified himself in the Thuilleries, they at the same time proclaimed, that no violence or injury should be offered to the representatives



rives of the people, and openly declared, that if any one degraded so glorious a cause, by attempting to rob or pillage, he should instantly be put to death,

The command of the federates, of the national cannoneers, and of the *sans culottes*, was confided to Mr. Weistermann, a native of Alsace, who had served many years in the army with the rank of colonel, and was distinguished equally by his bravery and his ardent love of liberty. At midnight the alarm bell was sounded, and the *générale beat*: on this the federates assembled in a body, and the armed citizens repaired, for the most part, to their respective guard houses.

The royal party were not unconcerned spectators of these preparations. The palace was filled with a thousand Swiss, from 2 to 3000 of the *ci-devant* body guards, and the *chevaliers du poignard*; beside this they had secured the assistance of *Mandat*, the commandant of the national guards, and treacherously detained the mayor of Paris, as a prisoner, having invited him to court, under pretence of consulting with the king.

A *fausse patrole*, unacquainted with the watch word, was surprised at an early hour by the federates; and being found to be intirely composed of noted aristocratic writers, nobles, and clergy, was taken into custody. Seven of the most notorious of these were selected by the people, and were decapitated in the *Place Vendôme*.

In the mean time, Lewis, after concerting measures with his satellites, began to review his troops, whom he repeatedly conjured to remain true to his person.

The aristocratic grenadiers received him with loud acclamations, and escorted him back to his apartments, amidst repeated shouts of 'vive le roi,' but the patriotic battalions could not be brought, either by the intreaties, threats, or example of the courtiers, to cry anything else than *vive la nation*, and seeing now plainly for what purpose they were placed there, they retired with their cannon and joined the federates and other citizens immediately after he had reviewed them. It has on all occasions been observed, that the cannoneers have been the most faithful friends of the people, and the most zealous defenders of liberty: probably the superior instruction which their employment necessitates, opens and expands their minds, and makes them more sensible of their real interests.

The federates and different companies of the national guards, formed into a hollow square upon the Place de Caroufel, with the open front towards the Thuilleries, at half past six o'clock, they might amount in all to about 3000 men, not including the *sans culottes* of the fauxbourg St. Marcel, who made up the rear, armed with pikes. By some misunderstanding the pikemen of St. Antoine did not arrive till after the commencement of the action. The citizens thus drawn up, were supported by about twenty pieces of cannon, distributed at equal distances, of which only the two they had taken on the Pont Neuf were twenty-five pounders, and the rest were field pieces, and were flanked by a body of the *gendarmérie nationale cheval*, or national horse.

A detachment of national guards, with six pieces of cannon, was placed on the Pont Royal, to command the end of the Chateau; another numerous body of them, supported by the national horse, occupied the Place Louis XV. and commanded the entrance of the garden on that side; the Cour des Feuillans, and the Cour de la Manège, both leading to the National Assembly, were each defended by a company with three or four pieces of cannon; two pieces of cannon were also placed upon the end of the terrass of the Feuillans, next the palace, this being the only part of the garden which the people yet chose to enter; thus all the avenues to the palace and garden were guarded, excepting the gallery of the Louvre, and the Hotel de Brienne at the opposite end.

Such were the preparations made by the citizens; the court, on the other hand, had not been idle.

The apartments were filled with Swiss, disposed at all the windows, and on all sides to the greatest advantage; they were ranged also in the courts, and in the front of the palace, so as to maintain a cross fire upon the patriots as they entered, both with their fire-arms and their cannon. They were to be supported by the national grenadiers of Filles St. Thomas, and the Petits Peres, upon whom much dependence was placed. The chevaliers du Poignard, armed some of them with guns, others with pikes, others with swords, daggers, and pistols, formed as motley a groupe as the Sans Culottes of the opposite side; these were intended to be a kind of light troops, who were to march wherever danger called them, and wherever their assistance was most necessary; all renewed the ancient oath of chivalry upon their swords, to die in defence of their sovereign lord; but as to the Swiss, who were unacquainted with the refinements of honour, it was necessary to work up their courage with a plentiful distribution of wine, brandy, and money, and promises of the most extravagant nature.

About 9 o'clock on the morning of August 10th, the engagement began; it was long, obstinate, and bloody; the assailants were several times repulsed; the brave Weistermann, after receiving five wounds, was felled to the ground; but the patriots at length proved victorious; the palace gates were forced; and such was the carnage, that the hall, the great staircase, the chapel, and all the apartments were strewed with the dying and the dead.

The people, triumphant every where, disdained to plunder: jewels, money, bonds, *assignats*, were brought, and deposited at the bar of the assembly. That body, inspired by the scene around them, instantly suspended the king from his functions; recalled the ministers who possessed the confidence of the nation; convoked a constituent assembly; and thus confirmed 'the most glorious revolution which ever honoured human nature, or rather the only one which had an object worthy of mankind; that of establishing political society upon the immortal principles of equality—of justice—of reason.'

ART. LIX. *The Jockey Club; or a Sketch of the Manners of the Age.* Part III. 8vo. 210 pages. Price 4s. sewed. Symonds, 1792.

We have already taken some notice of parts I. and II. of the present work (see Analytical Review, Vol. XII. p. 529. Vol. XIII.

p. 324.), and are astonished to find, that this *literary rough rider* (not having the fear of heaven and the attorney general before his eyes) should dare, in the beginning of this volume, to start two royal jockeys for the amusement of the public, and even be wicked enough to affirm, that one of them has been dismounted in consequence of his own bad horsemanship.

We shall pass over the 'immortal heroine of Mr. Burke's romance,' 'the grand apostate, and others,' and give an extract from the life of the duke of Marlborough, observing, at the same time, that we trust the picture is greatly overcharged.

'Never did there exist a more imperious, unfeeling, selfish, aristocracy, than is to be found in this *land of freedom*; never did any class of men advance more lofty pretensions, and never did their manners reflect more scandal and disgrace! Nevertheless, although appearances at present announce a speedy and effectual change, the submission of the public has hitherto kept pace with their usurpations.

If we lived in that pure age, when the extensive benevolence of the great anticipated and relieved the distresses of the poor,—when frankness and generosity distinguished the man of birth, we might with some propriety consent to offer our respect before the dignity of rank; but now, when greedy, rapacious courtiers are ever on the watch for the *douceurs* and plunder of government, when no limits are fixed to their insatiate rapacity, when they never confer a service, unless with a view to their own interest,—now when an impenetrable apathy is the ignoble characteristic of English nobility, we are bound to deplore the fatal example; but at the same time it is rational to believe, when a great country long accustomed to give the tone to Europe in frivolous occurrences of life, has annihilated all those gothic prejudices which tended only to vitiate and enrich one description of persons, while they enslaved and impoverished the other, that a system originating in feudal barbarism will not much longer hold its sway in other enlightened nations. Can it be imagined, if the example prospers, that England will long continue her reverence to the antiquity of musty parchments, or to the virtues of buried ancestors?

'It is not however in the nature of men like these to be reclaimed by example; it must come home to themselves. They will persevere as in France till the post is no longer tenable, and force a revolution that they would not yield to prevent by reformation. They resist every assertion of plebeian rights, while they are most delicately tender and jealous of aristocratic privileges. Without an attempt at argument, they express their horror and indignation at the change of government and manners that has taken place amongst our neighbours, while they *affect* to regard their own usurpations, as removed far beyond the reach of danger. They never search into the intrinsic merit of any individual; the sole question is, whether he be a man of birth or fortune: if he be not, or at least one of those who will condescend to lick the dust from off their feet, all the talents, all the virtues, all the accomplishments of Cicero, Cato and Cæsar united, would be of no avail.

As we have recapitulated the arguments, the comments, the abuse, the accusations, and the calumnies, contained in upwards of thirty pamphlets written expressly on purpose to overturn the opinions and  
villory

vilify the author of the 'Rights of Man,' we shall here, by way of indemnification, present our readers with the following character of him, extracted from the publication at present before us.

'THOMAS PAINE.'

'We are now to treat of a real great man, a *noble of nature*; one whose mind is enlarged, and wholly free from prejudice;—one, who having maturely considered those evils under which the inhabitants of Europe labour from tyrannical governments, has most usefully and honourably devoted his pen, to support the glorious cause of general liberty, and the rights of man. He has even dared to point his keen arrows at the *inviolability* of the British constitution. In his reply to B.'s miserable rhapsody in favour of oppression, popery, and tyrants, he has urged the most lucid arguments, and has brought forwards truths the most convincing. Like a powerful magician, he touches with his wand the hills of error, and they smoke;—the mountains of inhumanity, and they pass away.

'Of the wonderful effect which this man's reasoning has produced, the late revolutions of America and France are magnificent examples; and the unqualified abuse heaped upon him in this country by despots of every opinion,—from the profligate peer, down to the very lowest trading justice of the peace, establishes his reputation and exalts his character.

'Of the publication called the life of Thomas Paine, which has appeared under the lying signature of Oldys, we have little to say; for little can be said of a work, which in default of argument, descends to the foulest and most vulgar abuse; breathing at the same time the dastardly malevolence of a treasury hireling. We therefore shall not attempt to justify Mr. Paine from the *heinous* charge of having been *low born* (Oh that we could inoculate and transfuse some of his pure democratic blood into the tainted veins of our pampered rotten nobility!) and originally an industrious mechanic. His writings are the best comment on such a text.'

s.

ART. LX. *Curtius rescued from the Gulph; or the Retort Courteous to the Rev. Dr. Parr, in Answer to his learned Pamphlet intitled 'A Sequel, &c.' 8vo. 43 pages. Price 1s. 6d. Hookham and Co. 1792.*

'THIS champion, no stripling in erudition, has the courage to encounter a modern Goliath at his own weapons; and he gives full proof both of his skill and prowess. Without at all discussing the private arguments, or the public questions, of Dr. Parr's Sequel, Curtius retorts upon him, with more keenness than courtesy, a shower of arrows from the old quivers of Greece and Rome, not scrupling at the same time occasionally to dart a javelin, which he has taken down from the everlasting armoury of Shakespear. The pamphlet is elegantly, as well as smartly written; and, if it were lawful to find amusement in seeing wit and learning wasted in altercation, between men who are capable of being so much better employed, we could be much amused with the cutting raillery of this reply.

But we lament that perversion of superior talents and extensive erudition, which makes them the instruments of personal invective; and

we see much good sense in the remark, which concludes this well-written pamphlet: P. 43.

A margin may be filled at a very easy rate, and you who are so well qualified to write what others may quote, should have disdained to charge with any weapons but your own. When you exchange your golden armour for the rusty worn-out leavings of the ancients, you make as bad a bargain as *Glaucus* did with *Diomed*; nay, you do worse, instead of standing foremost in the fight, you become a mere follower of the camp, a pillager of the field of battle, a gleaner of the fragments and splinters, which the nobler combatants have left as plunder to the idlers in the rear.

D. M.

ART. LXI. *An Appeal to the Public, by Rhynewick Williams, containing Observations and Facts, relative to his very extraordinary and melancholy Case: humbly deemed worthy a candid Consideration of those who disdain the adoption of Opinion, founded merely on popular Prejudice; but possess the Virtue and Greatness of thinking and judging for themselves.* 8vo. 47 p. pr. 1s. Symonds. 1792.

MR. WILLIAMS grounds this appeal on a revulsion of his trial, and of the circumstances which preceded and attended it. This he manages with considerable acuteness, but seems to wish principally to influence the public in his favour by a solemn affidavit made before a magistrate, in which he swears that he never committed, or caused to be committed, any of those offences for which he is sentenced to a long and miserable confinement. 'If what he swears be false, he *solicits* that 'his Almighty Father may consign him to everlasting perdition and endless torture.'—On the nature of this defence, it would be improper for us to make any remark. The opinion of the public as to the existence of a *monster* has never been unanimous, and this appeal will not contribute to remove the perplexity of jarring sentiments.

C. C.

ART. LXII. *A Letter from the Rev. William Embury Edwards, Minister of Westbury upon Trym, to the occasional Preachers at Portland-chapel, on King's Down, Bristol, lately opened in that Parish.* 12mo. 20 p. Bristol. 1792.

ART. LXIII. *An Answer to the Rev. W. Embury Edwards's Letter to the occasional Preachers at Portland-Chapel.* By Samuel Bradburn, one of those Preachers. 12mo. 32 pages. 1792.

MR. EDWARDS complains of the occasional preachers in the Wesleyan connexion, for having been guilty of an unwarrantable usurpation, in presuming, in a chapel erected by them for the accommodation of his parishioners, to make use of the Liturgy of the church of England, with omissions and variations, and to wear the clerical gown and surplice. The letter is written too much in the spirit of priestly domination: and his respondent, Mr. Bradburn, is certainly to be justified in maintaining the rights, and vindicating the conduct of his brethren, though by no means in making use of low and indecent language. See p. 30th of his letter.

D. M.

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. ROYAL ACADEMY OF SCIENCES AT PARIS.

April 18. The prize for the best essay on the theory of the satellites of Jupiter [see our Rev. Vol. VII. p. 345] was adjudged to Mr. de Lambre; and for that on the construction of sluices [ib. Vol. IV. p. 481] to Mr. Girard, engineer at Poitiers. The question proposed for 1793 is *the theory of steam-engines*; and that for 1794, *an investigation of the comet of 1770, whereby the observation, from which that comet appears to have a period of five years, though it has been seen neither before nor since, shall be examined and determined*. The prize is 2000l. [83l. 6s. 8d.]

The question respecting ascertaining the latitude at sea [ib. Vol. XI. p. 465], and that on cleaning wells, &c., without danger [ib. Vol. IV. p. 482], are renewed for 1783, and the prizes doubled.

ART. II. Amsterdam. Mr. J. Munnikboff, late surgeon of this city, who died June 23, 1787, left by his will a sum of money, the interest of which was to defray the expence of an annual gold medal, of the value of 300 fl. [27l.], to be given to the author of the best answer to a question relative to herniæ, as long as that subject would furnish them, and afterwards to any other anatomical or surgical subject. The following is the first question proposed in consequence of this legacy. *What are herniæ? What differences are possible both in simple and complicated ones? and what anatomical and surgical observations, made on the dead body, or during operations for herniæ, support such distinctions, which ought to constitute the basis of the science necessary to form an able rupture surgeon, so that he may retrace them in his mind in an operation, and direct his practice accordingly?* The answers are to be written in Latin, French, German, or Dutch, without any name, but with some motto, which is also to be put on a sealed packet containing the writer's address. They must be sent, post-free, to Mr. A. Bonn, prof. of anatomy and surgery, at the *Ecole Illustre*, or to Mr. F. E. Willet, physician and inspector of the college of medicine, before the first of March, 1794.

ART. III. Copenhagen. *Historische Abhandlungen der Königlichen Gesellschaft der Wissenschaften, &c.* Historical Essays of the Royal Academy of Sciences at Copenhagen, translated from the Danish, with occasional Additions and Corrections by their authors, and Remarks by the Translator: by Val. Aug. Heinze, Dr. and Prof. in ordinary of Philosophy at Kiel. Vol. IV. 358 p. 2 plates. Vol. V. 331 p. 1 plate. 1789-91.

The fourth volume of this valuable selection is wholly occupied by an essay on the true ideas and knowledge which the ancient Greeks and Romans had of the Northern countries, particularly of what they called Scandinavia; by the late Gerhard Schöning: which is continued in the fifth volume, in an essay on the ideas and knowledge which people had of the Northern countries, from the time of Ptolemy to the

middle ages; by the same. They are illustrated by a map of Europe, a map of the North according to Ptolemy, and another according to Jordanes.

*Jen. Allg. Lit. Zeit.*

## THEOLOGY.

**ART. IV. Cambridge.** There is now printing, in two volumes large octavo, the first part of Michaelis's Introduction to the New Testament, translated from the fourth edition of the German, and considerably augmented with notes explanatory and supplemental, by Herbert Marsh, B. D., Fellow of St John's College. The German original, from which the translation is made, was published at Gottingen in 1788, in two volumes 4to, and has so many additions and improvements, as to render it a totally distinct work from the first edition, which was published at Gottingen, in 1750, in one octavo volume, and translated into English in 1761. The present translation is confined to the first part or volume of the German original, which includes general dissertations on the following subjects: the authenticity of the New Testament, its inspiration, and language, the quotations from the Old Testament, the various readings, ancient versions, Greek manuscripts, quotations from the Greek Testament in the works of the fathers, critical and theological conjecture, the editions of the Greek Testament, and lastly the marks of distinction, with the ancient and modern divisions that have been made in the sacred text. The translation of this part, together with the translator's notes, which are added at the end so as not to interfere with the original itself, forms the two volumes, which are now printing, and which will be ready for delivery about the end of January. When these are finished it is Mr. Marsh's intention to return to Germany to finish the second part, which will probably take two years before it will be ready for the press, if conducted on the same plan as the first part. But this first part would lose nothing of its value, even if the second part should never be published; for though they both contain information that is necessary for every man, who would acquire a thorough knowledge of theology, yet they relate to subjects that are wholly independent of each other.

## SURGERY.

**ART. V. Gottingen.** *J. Arnemanns, D. Prof., &c., Bemerkungen über die Durchbohrung des Processus mastoideus, &c.* Remarks on the Perforation of the Mastoid Process in certain Cases of Deafness: by Just. Arnemann, Prof. of Med. &c. 8vo. 62 p. 3 plates. 1792.

The operation here treated on has of late years excited much attention. Prof. A., before he describes it, gives a concise view of the diseases of the organ of hearing, and then points out those in which it is to be recommended. He concludes with five cases from different authors. The unfortunate case of Mr. von Berger, of Copenhagen, the prof. but slightly mentions. We think the kinds of deafness in which this operation is likely to succeed are better discriminated by Herhold and Callisen, in Tode's Annals of Medicine (*Arzneihund. Annalen, Heft XII*), and the Memoirs of the Danish Medical Society, (*Acta Soc. Reg. Med. Haun. Vol. III*). On a comparison of the cells of the mastoid process in fifty-six subjects, the prof. found scarcely two alike; and he observed, that in venereal persons they were frequently obliterated, and filled up with a chalky concretion.

*Jen. Allg. Lit. Zeit.*

**ART.**

## PHYSIOLOGY.

ART. VI. *Lettre de M. Valli, &c.* Letter from Mr. Valli, *m. d.*,  
 &c., on Animal Electricity. *Journal de Physique.*

We have already given the substance of two letters of Dr. V. on this interesting subject [see our Rev. Vol. XIII. p. 470], and we shall now proceed to abridge five more, which we have before us.

Dr. V. begins with avowing a mistake he had made, in saying, that the coats of the nerves had need of a coating to give a free passage to the electric matter. The coating is indeed necessary; but for another purpose. In fact, movement is obtained, whether it be the nerve, or the muscle itself, that is coated. Still, however, it appears, that the membranes of the nerves are bad conductors. If the nerve be tied close to the muscle, the experiment will not succeed: the electric fluid, finding in the muscle a better conductor than in the nerve, quits the latter, and consequently deviates from the path which it ought to take to excite the irritability of the muscular fibre whence motion is produced. On the contrary, when the nerve is tied at a distance from the muscle, the electric fluid, having no other road to take, pursues its course without being dissipated, and motion ensues. Motion is obtained, not only when the curved metallic conducting rod, or exciter, is passed from the muscle to the nerve, but when it is passed from muscle to muscle, or from nerve to nerve. It is unnecessary to observe, that in these cases one of the parts must be coated.

If both nerve and muscle be coated with the same metal, some signs of electricity may be obtained by means of a conductor of a different metal: but when the vitality of the animal part is nearly extinct, no farther sign of it is obtained. Different metals employed for the coating, or as exciters, exhibit singular phenomena. With silver and gold, for instance, the animal gives very slight marks of vitality, if any.—When Dr. V. had found, that the fluid might be made to circulate by means of coating the muscle alone, he tried the experiment without denuding the muscle. It did not always succeed; though it generally did, if two coatings were used.—On himself the Dr. tried the experiment several times, but without success.—The movements produced by these artificial means, differ from those which the animal produces by volition: or rather the two movements are effected in totally different manners.—Dr. V. stripped the thigh of a living frog of all its muscles, without injuring the crural nerve, which he coated near the spine. This coating he touched with one of the extremities of the exciter; and the bare nerve, of the muscles of the leg, with the other. The leg remained unmoved; though the animal occasionally moved this very limb which would not yield to the experiment. At other times, on the contrary, the frog made no spontaneous movement, whilst violent ones were excited by the conductor.—On the application of opium to a nerve, the animal lost the power of moving the parts to which it was distributed; yet the conductor excited motion in them.—Vitriolic and nitrous acids applied to the heart destroyed its movement; applied to the muscles and nerves of other parts, they did not destroy theirs.—Frogs killed in water at different degrees of heat, from 36° to 83° of Reaumur, afforded signs of vitality, though weak, to the exciter: killed in frozen water they lost little or nothing.—Dr. V. opened a mouse just dead, coated the fore legs, and touched



the coating and the muscle. No motion took place in the limbs; but the hair bristled up at the approach of the conductor, and seemed as if agitated by a gentle wind. In another mouse, fixed to a table alive, strong emotions were excited. In a rat no motion took place, and no agitation of the hair was perceivable.—Having coated the four paws of a tortoise, they all moved strongly, though slowly, and with a motion similar to that which is peculiar to the animal. The experiment was continued for two hours at different periods; but Dr. V. found himself at last obliged to allow the animal intervals of rest of some minutes, before it would exhibit fresh signs of electricity.—The same phenomena may be observed in all other animals.—Dr. V. conjectures, that the nerve may be continually drawing the electric fluid from the interior surface of the muscle, which is thus deprived of a portion of its electricity, whilst the external surface remains always in the same state. To establish this hypothesis, he conceived some experiments, of which the following is the principal. He opened the abdomen of a living frog to lay bare the crural nerves. One he cut, the other he left untouched: he divided also the muscles of both thighs. Having coated each of the nerves, he made the discharge with the exciter alternately in the two limbs. The limb of which the nerve was cut preserved its vitality longer than the other. In this experiment, however, the effect was not always uniform.

Dr. V. made many experiments to determine whether the blood-vessels and other parts were conductors, or not; and from them he infers, that they are conductors, but that the nerves alone are capable of exciting motion in the muscles. The bones are not conductors when dissected of the periosteum.

In experiments made with chicken, several curious circumstances occurred. Dr. V. laid bare the nerves of the wings. His scissors passed underneath served as a coating, and a crown piece for the exciter. The motions were very brisk. During these electric discharges the animal appeared perfectly tranquil. For some moments the wing remained at rest in spite of the exciter. The Dr. had then recourse to a coating of lead, and an exciter of copper, but the wing still remained motionless. To find whether this were owing to the insensibility, or the inert state of the nerve, or rather from the muscular fibres being fatigued, he pricked and stimulated the coated nerve: at this the chicken uttered sharp cries of complaint, and shook the wing briskly four or five times. Having thus stimulated it, he tried again a silver conductor, but without effect. In the mean time he coated other nervous filaments which were distributed through the same wing, and from them obtained motions in the ordinary way. Some time after the same obstacles as above offered themselves; which appeared the more singular, as the animal moved its wing from time to time, and motion could be excited in it by mechanical stimuli. ‘These facts,’ says the Dr., ‘deserve attention, as perhaps they may overturn the theory, which I have admitted, of the identity of the nervous and electric fluids. The rest, however, the inertness, of which I have been speaking, are not constant; for my electrical conductors produced their effects, sometimes in a quarter of an hour, at others in half an hour.

Dr. V. drowned some chickens, and afterwards excited their electricity in their wings, which he had previously prepared: the muscles of some of them remained motionless; those of others were strongly agitated; and

and two, which were to all appearance dead, were restored to life. Chickens killed in nitrous, mephitic, or inflammable air, always gave very feeble shocks, and none of them were restored to life.

From some experiments which Dr. V. has made with frogs, he infers, that the animal electricity is capable of moving through a part in opposite directions at the same time, though the two currents in some measure impede each other, and one may totally stop the other if its force be considerably superior. Thus the will moves a part which is at the same time conveying to the common sensorium the sensation of pain; and thus violent motion deadens pain, and violent pain prevents motion.

Chickens killed by a mortification of the intestines, brought on by means of a ligature on them, gave no signs of electricity. Chickens and rabbits starved to death had the usual experiments tried on them equally in vain.

ART. VII. *Extrait d'une Lettre, &c.* Extract of a Letter from Mr. Leopold Vacca Berlinghieri, on Animal Electricity. *Journ. de Phys.*

The experiments of Mr. Galvani [see our Rev. Vol. XIII. p. 470] have been repeated by many natural philosophers in Italy: amongst others, Mr. Pignotti, Mr. B., and his brother. These gentlemen have observed, 1. that to produce a contraction of the animal, it is sufficient to establish a communication between the hook and the crural nerves before they enter the thighs. 2. It is not necessary to thrust the hook into the spinal marrow, the brain, or any other part. It is sufficient to take away that portion of the spine which is between the origin of the crural nerves, and their insertion in the pelvis, and to take away the viscera from the abdomen. The head and remainder of the trunk may be left, and the hook fixed to any part of it you please, and by making a communication in the usual way convulsions will be produced. It is sufficient even to tie one of the fore paws with an iron wire, and to make a communication between this wire, and the crural nerves, or the thighs, 3. Take a frog, and having cut off the head, extracted the abdominal viscera, and laid bare the crural nerves, without dissecting them, and without removing the spine, thrust an iron hook into any part you please, and you will obtain no contractions, if you make the communication between the hook and the thighs: but you will have very strong ones, if you touch the hook with one extremity of the bent wire, and, at the same time, the crural nerves with the other extremity. 4. There is a singular experiment made by Mr. Volta. It is as follows. Take a crown-piece, put it on your tongue, and examine the sensation it gives. Take a leaf of tinfoil, and do the same with it. Then place the crown under your tongue, and the tinfoil upon it. They ought both to touch the tongue, but not each other in any part. Approach the part of the tinfoil which comes out of the mouth to the crown-piece; and the instant they touch, you will have a very remarkable and very singular sensation in the tongue. This sensation will continue as long as they remain in contact. To see whether this phenomenon had any thing in common with that of the frog, they made the following experiment. Having cut off the head of a frog, they took out all the abdominal viscera: then, without dividing the spine, they passed a leaf of tinfoil be-

twice

tween the spine and the crural nerves, so that these nerves rested on the tin. They next applied a silver needle on the nerves, so that the nerves were between the needle and the tin, but the tin was no where in contact with the needle. Whilst the apparatus remained thus fixed, the frog did not contract: but if the needle were brought into contact with the tin, in any way whatever, very strong convulsions instantly followed. This is a nice experiment; it was therefore repeated a great number of times; and it always succeeded when proper care was taken.

The phenomena in question are not confined to frogs, as Mr. Galvani has observed them in warmblooded animals; but with these another mode of proceeding is requisite. The crural nerve, or some other large one, must be dissected out, and cut off at the upper part; it must then be coated, by surrounding the top with tinfoil. The communication must be made in the usual way, by touching the coating with one end of the bent wire, and the muscle in which the nerve loses itself with the other. This has succeeded in many animals, and even in man. Experiments of this kind have been successfully made at Bologna on arms and legs that had been amputated.

## CHEMISTRY.

ART. VIII. *Parti.* We learn, that Mr. Lavoisier is publishing a new edition of his *Elements of Chemistry* [see our Rev. Vol. IV. p. 52.], with considerable additions.

## NATURAL KNOWLEDGE.

ART. IX. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc, on the Origin of the Sands on the Surface of the Earth, of our Continents, of Vegetation on those Continents, and of the Additions made to them by the Flux of the Ocean. *Journal de Physique.*

Having in some preceding letters answered objections made to certain propositions he had advanced, Mr. de L. now resumes his geological system. He had already proceeded with the formation of our strata on the bed of the ocean to the time when, by the continuance of revolutions which had so often deranged that bed, the carcases of land animals had been buried under new strata [See our Rev. Vol. X. p. 231]. The last product of precipitation, in that ocean which covered our continents, appears to have been the sand so generally diffused over the surface of the earth in every part of the globe. In different parts of the countries of Bremen and Lunenburg, the soil of the heaths is a sand, in which small concretions form at a little depth; and this is only to be prevented by continual culture. In some chests of plants lately brought from Botany Bay, a soil exactly similar was found.

Thus we are arrived at the seventh and last period in this system. When the bed of the ocean was arrived at the point described, a revolution, that had no doubt been long preparing, took place on a sudden, or at least in a very short time. Owing to the breaking of partitions in the internal part of the globe, the liquid entered into caverns which were covered by the first continents, and thus penetrated porous and disunited substances which had not yet subsided: hence those caverns

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Vol. III.

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became deeper, and the supports of that part of the shell were undermined. Thus then a period arrived when these first continents sunk to a level beneath that of the bed of the first ocean, the water of which, rushing into this basin as it formed, left our continents dry. After this catastrophe, the liquid remained a considerable time in that state in which it was whilst it covered its former bed with the sand, which was the subject of the first part of this letter, till at length it was reduced to the water of our sea, in which every grand chemical operation productive of mineral strata has terminated.

This sudden retreat of the water of the ancient ocean from our continents is a striking feature in the geological system of Mr. de L., and so intimately connected with its principal phenomena, that he doubts whether the establishment of their gradual formation would not completely overturn it. In proof of this circumstance, therefore, he urges the following considerations. There were in the former ocean islands formed by the summits of eminences in its bed; which have since become our mountains. It appears, that these islands were inhabited by quadrupeds, since we find their remains in our strata. Now these quadrupeds prove, that the mountains they inhabited must have been covered with vegetables, the seeds of which floated on the water, and in the air, when our continents were set dry. The land newly uncovered received these seeds, some of which the winds conveyed from the tops of mountains, whilst the birds lent wings to others. Thus vegetation was first established on the loose strata the best fitted for the purpose. Wherever vegetation establishes itself spontaneously, and is disturbed only by the feeding of animals, the annual spoils of plants accumulate in the form of a blackish powder, which fertilizes the soil, and on which the plants arise by degrees, fixing in it their roots: thus they shelter it from the winds, and we do not even see its surface, as it is constantly covered with moss, or with those dead leaves which are about to become to it an addition. If we cut through this vegetable mould in places which have never been cultivated, we shall find in its thickness the accumulation of the fixed particles of the vegetables which have succeeded each other on the original soil, from the time that it first became the seat of vegetation. Had the sea, then, retired very slowly from our continents, this mould would have been thicker on high places than on low ones. Now Mr. de L. has examined it in various places, and has traced a soil covered with the same kind of vegetation, and on the same sand, from the border of the sea, through different inflections of considerable extent, up to little mountains, and could never discover any difference connected with its height above the level of the sea.

To the same consequences leads necessarily another phenomenon, totally independent of this, and on which there can arise no doubt. This is the addition made to the land along the sea-coast. These additions are easily distinguishable from the original continent against which they are formed, and every where they appear at the same level. They are formed by the action of the waves, driving the materials of which they are composed against the shore, and there letting them subside. At first they are left dry at low water; and by degrees they accumulate, till they are overflowed only at extraordinarily high tides. In time they settle, dry, harden, and become firm land, fit for cultivation;

cultivation; but are still liable to be overflowed, when several causes concur to raise the sea to an uncommon height. To prevent this they are enclosed with dikes. If, however, this be done too soon, the new land sinks below the level of the sea at low water, and the sluices are unable to discharge the water accumulating in rains, unless it be raised by machines. This is the case in some parts of the Netherlands.

## NATURAL PHILOSOPHY.

**ART. X.** *Lettre de M. van Marum, Sc.* Letter from Mr. van Marum to Mr. J. Ingenhoufz, containing some Experiments and Reflections on the Action of the Vessels of Plants which produces the Ascent and Motion of their Sap. *Journal de Physique.*

That some plants possess irritable fibres is very evident; but it is no easy matter to show, that the vessels of plants are endued with irritability, though we know no other adequate causes for the ascent of the sap in them. These vessels are not sufficiently large to admit of those experiments which have proved the irritability of those of animals; but a curious one made by Mr. Coulon may be explained on similar principles. Mr. C. divided three equal branches of an euphorbia myrsinites: the wound of one he touched with a weak solution of alum; that of a second, with a weak solution of vitriolated iron; that of the third he left to itself. The first soon ceased to emit its milky juice, as did the second soon after; from the third it continued to flow several hours. Here Mr. C. supposes the two styptic solutions to have acted by stimulating the vessels, as in restraining hemorrhage in animals. But this experiment, tried by Mr. van M. on other plants, not succeeding, he bethought himself of another test of the irritability of their vessels. He had found, by repeated experiments on eels, that an electric shock of sufficient strength, passed through the muscular fibres, destroyed their irritability, and prevented the contraction of the blood-vessels, which is its consequence. Hence he inferred, that, if the vessels of plants were in like manner irritable, the effect on them would be the same. To determine this, he caused a pretty strong current of electric fluid to pass through several branches of plants for twenty or thirty seconds, and found, on cutting them off, that the sap did not exude from the wound. This Mr. van M. considers as a strong confirmation of the hypothesis of the irritability of the vessels of plants.

**ART. XI.** *Mémoire sur la grand Probabilité, Sc.* Memoir on the great Probability there is, that carbonic Acid Air is decomposed by Plants in the Act of Vegetation: by Mr. Sennebicr. *Journ. de Phys.*

Mr. S., having made reiterated experiments with leaves of plants exposed to the sun in vessels filled with water, has found, that no pure air was produced, if the water were deprived of its fixed air by boiling; that a small quantity was obtained, if unboiled spring water were used; and that a much larger proportion was procured, if the water were artificially impregnated with fixed air, except certain subaquatic plants were used, which afforded less with such water than with common water. Hence it appears, that fixed air is necessary to the production

of pure air in this process; and that the pure air is not furnished by the leaves. In corroboration of this, strawberry leaves exhausted of their air under boiled water in the air pump, and afterwards passed under a receiver full of aerated water, without having been in contact with common air, furnished pure air in quantity about sixteen times as much as the air extracted from them in the vacuum. From these facts Mr. S. infers, that the pure air produced by means of leaves put under aerated water in the sun is really elaborated by them, since aerated water exposed alone to the sun, under a receiver which it fills, affords no air, and since the air furnished by the leaves is totally different from that which they drew from the water. Knowing that carbonic acid, or fixed air, is composed of oxygen and *carbure* [pure coal], we may easily conceive how fixed air could produce the pure air furnished by leaves exposed to the sun in aerated water, if we had a sufficiency of the matter of heat to effect the decomposition of the fixed air, by means of its affinity with oxygen: but this purpose is answered by the light. On the other hand, the *carbure*, which has little affinity with light, remains in the plant, to combine with it, in order to form oils, resins, &c. As to the hydrogen necessary for the formation of oils and tartarous acids, it is derived, no doubt, from the decomposition of water; though experiments have not yet taught us how it is effected in the plant. I have made some, however, which render it probable; since I have shown, that plants yield much less water by evaporation than they imbibe by their roots.

Mr. S. proceeds next to answer some plausible objections which have been made to the preceding suppositions, and concludes with relating an experiment, which shows, that plants exposed to the light in common atmospheric air, and in common spring water, afford nearly the same air, both in quantity and quality.

#### NATURAL HISTORY.

ART. XII. Pressburg, *Uniuersa Historia Physica Regni Hungariae, &c.*

A general Natural History of the Kingdom of Hungary, distributed according to the Three Kingdoms: by J. Gröffinger,

Mr. G., after having travelled through his native country to examine its various products, perused the accounts of them scattered through various authors, and visited the collections of many foreigners, promises us a full and minute history of all the animals, vegetables, and minerals to be found in Hungary. He does not mean to confine himself to a bare description of them, as he will relate the way of life, food, diseases, remedies, uses, and methods of taking animals; the culture and uses of vegetables; and the uses, preparations, and modes of obtaining minerals. In short, he will omit no information he can obtain respecting them, and will endeavour carefully to investigate all those points on which naturalists are not agreed. The work is to be published in nine parts: the price, to subscribers, six imperials.

*Yen. Allg. Lit. Zeit.*

#### ENTOMOLOGY.

ART. XIII. Prague, *Fernzeichniss Böhmischer Insekten, &c.* Catalogue of Bohemian Insects: by J. Dan. Freysler. Cent. I. with two coloured plates. 4to, p. 104. 1790.

Mr.

Mr. P. describes with tolerable accuracy, and gives us many welcome observations on the manners of insects, some of which deserve our warmest thanks. We find in this century some new species of insects.

*Jen. Allg. Lit. Zeit.*

## BOTANY.

ART. XIV. *Paris.* The posthumous works of the late celebrated botanist father Plumier are at length publishing by the Academy of Sciences. It is imagined, that they will make about four moderate quarto volumes. The plates are merely outlines, but very accurate, from drawings with the pen, made by father P.

ART. XV. *Mr. Richard*, who has resided eight years at Cayenne as botanist royal, and has visited many of the Caribbee islands, is employed on a grand botanical work, to contain figures and descriptions of plants, not hitherto described, or about which mistakes have been made. This work will supply a considerable deficiency in the science of botany, and render us better acquainted with many plants, a complete knowledge of which can only be obtained by a residence of some time in the country where they grow.

*Jen. Allg. Lit. Zeit.*

ART. XVI. *Vienna.* *Mr. Leopold Trattinnick*, in der Kärntnerstrasse, has issued proposals for an herbarium, containing all the indigenous plants of Austria, under the title of *Flora Austriaca secca*. Subscribers will receive every three months 100 dried specimens of plants, with a printed catalogue, in which their class, order, time of flowering, place of growth, and degree of scarcity will be mentioned. The price of each fasciculus is 6 fl. 40 kr., and Mr. T. will deliver only 25 sets. He assures us, that he is able to furnish the scarcest plants of the country.

*Jen. Allg. Lit. Zeit.*

## MINERALOGY.

ART. XVII. *Rome.* *Cabinetto mineralogica del Collegio Nazareno, &c.* The mineralogical Cabinet of the Nazarene College, described according to the external Characters of the Minerals, and arranged according to their constituent Principles; by Father Pettrini. 2 vols. 8vo. 1791-2.

This work is the more interesting, as Italy abounds in mineral productions, which are less common in other countries.

*L'Esprit des Journaux.*

ART. XVIII. *Paris.* We are informed, that the valuable collection of minerals of the late Mr. Romé de l'Isle has been purchased by one of his scholars, Mr. de Laumont, for 10,000l. [416l. 13s. 4d.].

The grand collection of Mr. James Forster, part of which was in Paris, but the greater part in London, the king of Spain has bought for 150,000l. [6,250l.]. In this collection were many specimens, particularly of Hungarian minerals, that are probably to be met with in no other. The king of Spain has also bought several small collections, of inferior importance, at Paris. Mr. Ysquierdo, who has the superintendence of the museum at Madrid, is extremely anxious for the increase of its stores, so that it will soon become, perhaps, one of the best in Europe.

*Jen. Allg. Lit. Zeit.*

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## ASTRONOMY.

ART. XIX. Paris. *Ephémérides des Mouvements célestes, &c.* Ephemerides of the Movements of the Heavenly Bodies, for the Meridian of Paris. Vol. ix. containing the eight Years 1793—1800. Revised and published by Mr. de la Lande, 4to. p. 248. with plates. 1792.

Mr. de la L. appears to intend this as the last publication of the kind he means to give the world, and to leave the continuation to the astronomers of Bologna, who have commenced a similar work. He laments, that the confined sale of the Ephemerides would not permit him to add some new and useful tables to this volume, particularly a catalogue of lately determined places of northern stars, which he could have selected from eight thousand observed at the military school. The greater part of the calculations in this volume are by Mr. le Français, some are by Mrs. le F., and others by the late Mrs. le Faute. Those of the eclipses are by Mr. Duvaucel, who has published a general calculation of them to the year 2000, in the new edition of the *Art de vérifier les Dates*. *Jen. Allg. Lit. Zeit.*

## POLITICAL OECONOMY.

ART. XX. Paris. *Mémoire sur les Bois de Corse, &c.* Memoir on the Woods of Corsica, with general Observations on the Time of selling Trees: by Mr. Cadet, Member of several Academies, 12mo. p. 33. 1792.

The grand object of Mr. C. was to point out how France might profit by the possession of Corsica, from which it has hitherto received no benefit, though it has spent much money on the island. In doing this, he has given us much information respecting the climate of Corsica, and the growth of timber in it, and some valuable observations on the advantages derivable from selling trees at proper seasons.

*Jen. Allg. Lit. Zeit.*

ART. XXI. Altona. *Patriotische Gedanken eines Dänen über stehende Heere, &c.* Patriotic Thoughts of a Dane on standing Armies, the Balance of Power, and Revolutions. Small 8vo. p. 144. 1792.

This patriotic Dane shows how unnecessary it is for his country to keep on foot a standing army of any magnitude; and that the defence of Norway may be left to its inhabitants, under certain regulations, with great advantage. To employ the notion of a balance of power as a pretext for preventing one state from succeeding to its rights, and for bestowing them on another, he deems the quackery of courts; and observes, that the public are most benefitted when no opposition is made to just claims. In proof of these assertions, he gives a masterly sketch of the political history of the present century, and applies his principles to the latest occurrences, as to the boasted concert of crowned heads, and the prevention of the exchange of Bavaria. Of revolutions, he remarks, there are two kinds: one brought about by the progress of knowledge, the other by violence. The only mean of preventing the latter, and all its evil consequences, is not to obstruct the course of the former, which works irresistibly by the all-powerful hand of nature, but merely to direct it into proper channels.

*Jen. Allg. Lit. Zeit.*

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**ART. XXII.** Copenhagen. *Kort Veiledning til det Danske Monarchies Statistik, &c.* A short Introduction to the Statistical and Literary History of the Kingdom of Denmark: by Fred. Thaarup. 8vo. p. 341. 1790.

This is a valuable tract, as it gives us much information not elsewhere to be found; though it has many deficiencies, that might have been supplied from other publications. In Denmark there are 2267 parish clergymen, 100 of whom have but 60 r. [10l. 10s.] a year each, and only 40 have 1500 r. [262l. 10s.] each; there are fourteen bishops who have but 28,000 r. [4,900l.] between them, that is, 350l. a year, one with another.

*Jen. Allg. Lit. Zeit.*

#### COINS AND MEDALS.

**ART. XXIII.** Palermo. *Ad Siciliæ Populorum & Urbium, Regum quoque & Tyrannorum, veteres Nummos, &c.* First and second Supplements to the Ancient Coins of the People and Cities, Kings and Tyrants of Sicily, previous to the Time of the Saracens. Folio. The first, 20 p. 9 plates: the second, 15 p. 9 plates. 1789. 1791.

Mr. Castelli, prince of Torre-Moufa, here presents us with some additions to his grand work on the ancient coins of Sicily, published in 1781; and he hopes, from the frequent discovery of coins in various parts of that island, that he shall be able to increase it still more. It is somewhat remarkable, that all the coins of Messina and Catania yet discovered are in silver or bronze; all those of Selinuntum in silver; and all those of Segesta, of which there are a great number, in silver or bronze; and not one of either place in gold.

*Mr. de Guignes. Journal des Sçavans.*

**ART. XXIV.** Copenhagen. *Beskrivelse over Danske Mynter og Medailler, &c.* Description of the Danish Coins and Medals in the Royal Collection. Vol. I. large folio. p. 64 and 816. Vol. II. 319 copper-plates. 1791.

Prefixed to this work, of no small importance both to the medallist and historian, are some observations on the Danish coinage, from the remotest period, by chancellor Suhm, and various accounts respecting the history of the Danish mint, from 1593 to 1755, by the late Mr. L. Prætorius. The collection itself is so complete, that scarcely a piece yet known is wanting in it, and it contains, beside coins, not only medals struck by kings in remembrance of particular events or celebrated men, but even those of private persons, and some of modern times that would scarcely be expected in it.

*Jen. Allg. Lit. Zeit.*

#### HISTORY.

**ART. XXV.** Copenhagen. *Den Marokanske Kæiser, Mahomed Ben Abdallahs Historie, &c.* The History of Mohammed Ben Abdallah, Emperor of Morocco: by G. Host, Secretary for foreign Affairs. p. 334. 1791.

This instructive and entertaining history contains, beside the life of the late emperor, much valuable information respecting the state and manners of the country, so that it forms an useful companion to the author's celebrated account of the kingdoms of Fez and Morocco.

*Jen. Allg. Lit. Zeit.*

## VOYAGES AND TRAVELS.

ART. XXVI. Copenhagen. *Labyrinten; eller Rejse gjennem Tyskland, &c.* The Labyrinth; or a Tour through Germany, France, and Switzerland: by J. Baggesen. Vol. I. 8vo. p. 457.

He who would read a geographical, political, statistical, and commercial tout, such as a Volkmann could write without having seen the countries he describes, must not take up this book: but to him who would accompany the sentimental traveller, endowed with a clear head, good heart, and fertile imagination, and know the feelings impressed on him by the several objects that presented themselves on his journey, we can warmly recommend its perusal.

*Jen. Allg. Lit. Zeit.*

## ROMANCE.

ART. XXVII. Paris. *Le Hameau de l'Agnélas, &c.* The Hamlet of Agnélas; to which are added the Rivulet, Cecilia and Blondel, or the Chapel, &c.: by a Citizen of the Alps. 1791.

This pastoral writer, who appears to be a priest of the name of Pollin, is simple, natural, and original; his style and descriptions are pleasing; and his tales are capable of improving, without the least tendency to corrupt, the morals.

*Journal Encyclopédique.*

## MISCELLANIES.

ART. XXVIII. Copenhagen. *Kammerherre og Kongelig Historiograph P. F. Suhms samlede Skrifter, &c.* The miscellaneous Works of P. F. Suhm, Chancellor, and Historiographer Royal. Vol. VII. 8vo. p. 464. 1791.

This volume, containing literary essays, is not the most interesting of the collection. The best pieces in it are The merits of the Norwegians in the sciences; and Remarks on the laws of the Angles and Varini, and old words occurring in them. In the former Mr. S. considers the Runic as the most ancient northern alphabet, of Phœnician origin, brought into Britain by the Jews in the sixth century, whence it came to Norway in the seventh.

*Jen. Allg. Lit. Zeit.*

# T H E ANALYTICAL REVIEW,

For DECEMBER, 1792.

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**ART. 1.** *Travels during the Years 1787, 8, and 9; undertaken more particularly with a View of ascertaining the Cultivation, Wealth, Resources, and National Prosperity of the Kingdom of France.* By Arthur Young, Esq; F. R. S., &c. 4to. 566 pages. With 3 Maps. Pr. 1l. 5s. in boards. Bury, Rackham; London, Richardson. 1792.

MR. YOUNG has been so long known as one of the most *useful* of modern travellers, that we have only to say how much his reputation is likely to be increased by the volume before us. Having reviewed, during three years, an immense kingdom, and having pushed his inquiries with a zeal and minuteness which the lovers of truth and improvement only can feel; he here gives us the result of his observations on the state of France, previous to, at, and after the revolution. Here are no theories to perplex us, and no speculations which cannot be traced to acknowledged principles. The assemblage of facts, in this volume, renders it of the highest importance, especially at a time when every information concerning France is valuable, both on account of the actual state of the kingdom, and the probable connexion, which, if established, we hope will long and happily subsist between her and Great Britain.

This work is divided into two parts. In the first, we have a diary of the author's travels, replete with curious anecdotes and information, often on subjects of consequence, but oftener on the lighter matters that are entertaining, and may, to travellers, be interesting. The second part gives us the result of those observations which the author was enabled to make.

In the first part, or register of the journey, we draw from a variety of scattered facts and remarks, that the revolution of the 14th of July was not in reality a consentaneous and contemporaneous effort of the whole nation, nor, in the poetic language of some writers, did 26 millions of men burst their bonds at one instant of time. The revolution, led to by the obstinacy and impolicy of the court, was in truth the work of Paris and Versailles only. Such was the imperfect mode of communication in France between place and place, that this important event did not reach a hundred miles from Paris, in a space of time, which we should think wonderful in this country, where the number of newspapers conspires with the velocity of travelling, to diffuse

information to the most distant parts in a few hours.—The country of France, however, followed up what had been done in Paris, as soon as the information reached each town and city.—The reader will find, in this part of the volume, many other curious remarks, particularly on the manners of the French, their modes of living—their inns, and, what has not generally been attributed to this people, their *taciturnity*.

But we hasten to the most valuable part of the work, the result of the authors minutes. We are conscious that it will be impossible for us to do justice to every subject, as it is here discussed. All that we can propose is, to give a general idea of the contents of each chapter.

Chap. I. *Extent of France.* After stating the authorities of Vauban, Voltaire, Templeman, and others, none of which Mr. Y. thinks sufficiently accurate for the purpose of giving a correct idea, he chooses to rely on that of Mr. Necker, which supposes the extent of France to be 156,024,113 arpents of Paris, or 131,722,295 English acres. From a comparative statement, he alleges, that France contains 29,312,964 acres more than Great Britain and Ireland.

Chap. II. *Soil and face of the country.* All the districts of France, which are of any remarkable fertility, amount to above 28 millions of English acres. The kingdom is superior to England in the circumstance of soil. The proportion of poor land in England, to the total of the kingdom, is greater than the similar proportion in France, nor has the latter any where such tracts of wretched blowing sand as are to be met with in Norfolk and Suffolk. Their heaths, moors, and wastes, not mountainous, what they term *landes*, and which are so frequent in Bretagne, &c., are infinitely better than our Northern moors. The Scotch and Welch mountains cannot be compared, in point of soil, with those of the Pyrenees, Auvergne, Dauphiné, &c. Another advantage almost inestimable is, that their tenacious loams do not take the nature of clays, which in some parts of England are so stubborn and harsh, that the expence of culture is almost equal to a moderate produce.—As to the face of the country, Mr. Y. remarks, that, in the language of France, mountains are spoken of, to which we should give no other appellation than that of hills: the tracts really mountainous are to be found in the South only. In regard to the general beauty of a country, he prefers Limosin to every other province in France. To those who see no more of France than by once passing to Italy, he recommends, that, if they would view the finest parts of the kingdom, they should stand at Dieppe, and follow the Seine to Paris, then take the great road to Moulins, there quit it for that to Auvergne, and pass to Viviers, on the Rhone, and so by Aix to Italy.

Chap. III. *Climate.* Of all the countries of Europe, there is not, perhaps, one that proves the importance of climate, so much as France. The principal superiority of the French climate, arises from adapting so large a portion of the kingdom to the culture of the vine. The farmer is enabled to draw as extensive profits from poor and otherwise barren, and even almost perpendicular

dicular rocks, as from the richest vales. Immense tracts of land may be ranked, in France, among the most valuable, which in our climate would be absolutely waste, or, at least, applied to no better use than warrens or sheep-walks. From all the various circumstances enumerated in this chapter, our author hesitates not to give the preference to the climate of France, as it relates to agriculture. A contrary opinion, he thinks, has arisen more from considering the actual state of husbandry in the two countries, than the distinct properties of the two climates. We make a very good use of ours; but the French are, in this respect, in their infancy, through more than half the kingdom.

Chap. iv. *The produce of corn, the rent, and the price of land in France.* The information contained in this chapter is to be found in no other work; it is almost impossible for us to give the reader an idea of the pains it must have cost our author to acquire it. After detailing every circumstance of produce, price, and rent, in the various provinces, he concludes his statements with the following observations, which we give with the more pleasure, as they tend to combat certain established prejudices.

P. 340. 'I must, in the first place, caution the reader against supposing, that these proportions are applicable to the whole territory of France; vines, and wastes, and gardens, and spots of extraordinary fertility are excluded; and the price of 20l. per acre, and the rent of 15s. 7d. are those of the cultivated lands commonly found throughout the kingdom. No waste, no sheep-walk, nor any tracts neglected, and not in profitable produce, are included. But whenever rent is mentioned, we must recollect, that much the greater part of the lands in France are not let at a money-rent, but at one-half or one-third produce, and that in those places, in the central and southern provinces, and in several of the northern ones, where rent occurs in the notes, it is probable that for one so let, there are twenty at half produce. This will serve in a good measure to explain the height of the rent here minuted, on comparison with the husbandry.—Such management in England would not afford any such rent; but as the landlord in France is obliged to stock his farms at his own expense, the greatness of this rent is more apparent than real; for it must not only pay him for the use of his land, but also for that of the capital which he is obliged, through the poverty of the farmers, to invest upon it. Another circumstance, which raises rent beyond all comparison with it in England, is the freedom from poor rates; to which may be added, the very moderate demand made for tythes. By combining the preceding tables, there appears some reason to believe, that the persons who, in different parts of the kingdom, gave me intelligence of the interest per cent. accruing from land had in contemplation rather the *gross receipt*, than the *net profit*. The two accounts of rental and price give 3l. 18. per cent. gross receipt;—if the two vingtièmes, and 4s. per livre, being the landlord's tax, are deducted, there will remain about  $3\frac{1}{2}$  per cent.—from which there must be a further deduction for incidental losses; and for the interest of the capital invested in live stock; which will certainly demand some deduction. It should therefore seem,

that 3, or  $3\frac{1}{2}$  per cent. absolutely net, is as much as can be reckoned by this account; whereas the direct intelligence was  $3\frac{1}{2}$ . These little variations will for ever arise in such inquiries, when founded, as they must be, on the intelligence received from such a variety of persons, who have different degrees of knowledge and accuracy.

In order to judge the better of these particulars, so interesting to the political arithmetician, it will be necessary to contrast them with the similar circumstances of England; by which method their merit or deficiency may be more clearly discriminated. In respect to England, may be remarked, in the first place, a very singular circumstance, which is the near approximation of the two kingdoms, in the two articles of *price* and *rent*. The rent of cultivated land in England, exclusive of sheep-walks, warrens, and wastes, if it could be known accurately, would be probably found not much to exceed 15s. 7d. per acre; at least I am inclined to think so, for several reasons, too complex to give here. I have indeed none for fixing on that *exact* sum; but I should calculate it somewhere between 15s. and 16s. Now 15s. 7d. at twenty-six years purchase, which I take to be the present average price of land in this kingdom (1790 and 1791), is 20l. 5s. 2d. The two kingdoms are, therefore, on a foot of equality in this respect. The interest paid by land  $3\frac{1}{2}$  in France, is higher than in England, where it cannot be calculated at more than three, perhaps not more than  $2\frac{1}{2}$ . If it be thought extraordinary, that land should sell for as high a price in France as in England, there are not wanted circumstances to explain the reason. In the first place, the net profit received from estates is greater. There are no poor rates in that kingdom; and tythes were much more moderately exacted, as it has been observed above. Repairs, which form a considerable deduction with us, are a very trifling one with them. But what operates as much, or perhaps more than these circumstances, is the number of small properties. I have touched several times on this point in the course of the notes, and its influence pervades every part of the kingdom; all the savings which are made by the lower classes in France, are invested in land; but this practice is scarcely known in England, where such savings are usually lent on bond or mortgage, or invested in the public funds. This causes a competition for land in France, which, very fortunately for the prosperity of our agriculture, does not obtain here.

As to the next article, namely, the acreable produce of corn-land, the difference will be found very great indeed; for in England, the average produce of wheat and rye (nineteen-twentieths the former) is twenty-four bushels, which form a vast superiority to eighteen, the produce of France; amounting to twelve for one of the seed, instead of five for one. But the superiority is greater than is apparent in the proportion of those two numbers; for the corn of England, as far as respects *dressing*, that is, cleaning from dirt, chaff, seeds of weeds, &c. is as much better than that of France, as would make the difference at least twenty-five (instead of twenty-four) to eighteen; and I am inclined to think even more. There is not a plank threshing-floor in France;

and

and no miller can grind corn as he receives it from the farmer, without further cleaning. Another point, yet more important, is, that English wheat, in much the greater part of our kingdom, succeeds other preparatory crops; whereas the wheat of France follows almost universally a dead fallow, on which is spread all the dung of the farm. A circumstance, which ought to give a considerable superiority to the French crops, is that of climate, which in France is abundantly better for this production than in England; and, what is still of greater moment, the spring corn of France, compared with that of England, is absolutely contemptible, and indeed unworthy of any idea of comparison. While, therefore, in France, the wheat and rye are relied on for the almost total support of the farm and farmer, reason tells us, that the wheat ought to be much superior to the produce of a country, in which it does not bear an equally important part. Lastly, let me observe, that the soil of France is, for the most part, better than that of England. Under these various circumstances, for the average produce of the former, to be so much inferior, is truly remarkable. But eighteen bushels of wheat and rye, and miserable spring corn, afford as high a rent in France, as twenty-four in England, with the addition of our excellent spring corn: this forms a striking contrast, and leads to the explanation of the difference. It arises very much from the poverty of the French tenantry; for the political institutions and spirit of the government having, for a long series of ages, tended strongly to depress the lower classes, and favour the higher ones, the farmers, in the greater part of France, are blended with the peasantry; and, in point of wealth, are hardly superior to the common labourers; these poor farmers are *metayers*, who find nothing towards stocking a farm but labour and implements; and being exceedingly miserable, there is rarely a sufficiency of the latter. The landlord is better able to provide live stock; but, engaged in a dissipated scene of life, probably at a distance from the farm, and being poor, like country gentlemen in many other parts of Europe, he stocks the farm not one penny beyond the most pressing necessity:—from which system a wretched produce must unavoidably result. That the tenantry should generally be poor, will not be thought strange, when the taxes laid upon them are considered; their *tailles* and capitation are heavy in themselves; and the weight being increased by being laid arbitrarily, prosperity and good management are little more than signals for a higher assessment. Under such a system, a wealthy tenantry, on arable land, can hardly arise. With these farmers, and this management, it is not much to be wondered at that the land yields no more than eighteen bushels. Such a tenantry, contributing so little beyond the labour of their hands, are much more at the landlord's mercy than would be the case of wealthier farmers, who, possessing a capital proper for their undertakings, are not content with a profit less than sufficient to return them a due interest for their money; and the consequence is, that the proprietor cannot have so high a rent as he has from *metayers*, who, possessing nothing, are content merely to live. Thus, in the division of the gross produce, the landlord in France gets half;

half; but in England, in the shape of rent only, from a fourth to a tenth; commonly from a fourth to a sixth. On some lands he gets a third, but that is uncommon. Nothing can be simpler than the principles upon which this is founded. The English tenant must not only be able to support himself and his family, but must be paid for his capital also,—upon which the future produce of the farm depends, as much as on the land itself.

The importance of a country producing twenty-five bushels per acre instead of eighteen; is prodigious; but it is an idle deception to speak of twenty-five, for the superiority of English spring corn (barley and oats) is doubly greater than that of wheat and rye, and would justify me in proportioning the corn products of England, in general, compared with those of France, as twenty eight to eighteen\*; and I am well persuaded, that such a ratio would be no exaggeration. Ten millions of acres produce more corn than fifteen millions; consequently a territory of one hundred millions of acres more than equals another of one hundred and fifty millions. It is from such facts that we must seek for an explanation of the power of England, which has ventured to measure itself with that of a country so much more populous, extensive, and more favoured by nature as France really is; and it is a lesson to all governments whatever, that if they would be powerful, they must encourage the only real and permanent basis of power, AGRICULTURE. By enlarging the quantity of the products of land in a nation, all those advantages flow which have been attributed to a great population, but which ought, with much more truth, to have been assigned to a great consumption; since it is not the mere number of people, but their ease and welfare, which constitute national prosperity. The difference between the corn products of France and England is so great, that it would justify some degree of surprise, how any political writer could ever express any degree of amazement, that a territory, naturally so inconsiderable as the British isles, on comparison with France, should ever become equally powerful; yet this sentiment, founded in mere ignorance, has been very common. With such immense superiority in the produce of corn, the more obvious surprise should have been, that the resources of England, compared with those of France, were not yet more decisive. But it is to be observed, that there are other articles of culture to which recourse must be had for an explanation: vines are an immense object in the cultivation of the latter kingdom, and yield all the advantages, and even superior ones to those afforded by the assiduous culture of corn in England. Maiz is also an article of great consequence in the French husbandry: olives, silk, and lucerne are not to be forgotten; nor should we omit mentioning the fine pastures of Normandy, and every article of culture in the rich acquisitions of Flanders, Alsace, and part of Artois, as well as on the banks of the Garonne. In all this extent, and it is not

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\* In the *Cabier de la Noblesse de Blois*, p. 26. it is asserted, that the land products of England are to those of France, as pent for arpent, as forty-eight to eighteen. But on what authority?



Small, France possesses a husbandry equal to our own; and it is from well seconding the fertility of nature in these districts, and from a proper attention to the plants adapted to the soil, that there has arisen any equality in the resources of the two kingdoms; for, without this, France, with all the ample advantages she otherwise derives from nature, would be but a petty power on comparison with Great Britain. In order the better to understand how the great difference of product between the French and English crops may affect the agriculture of the two kingdoms, it will be proper to observe, that the farmer in England will reap as much from his course of crops, in which wheat and rye occur but seldom, as the Frenchman can from his, in which they return often.

*An English Course.*

|                     |    |
|---------------------|----|
| 1, Turnips,         |    |
| 2, Barley,          |    |
| 3, Clover,          |    |
| 4, Wheat,           | 25 |
| 5, Turnips,         |    |
| 6, Barley,          |    |
| 7, Clover,          |    |
| 8, Wheat,           | 25 |
| 9, Tares, or beans, |    |
| 10, Wheat,          | 25 |
| 11, Turnips,        |    |
| <hr/>               |    |
|                     | 75 |

*A French Course.*

|                     |    |
|---------------------|----|
| 1, Fallow,          |    |
| 2, Wheat,           | 18 |
| 3, Barley, or oats, |    |
| 4, Fallow,          |    |
| 5, Wheat,           | 18 |
| 6, Barley, or oats, |    |
| 7, Fallow,          |    |
| 8, Wheat,           | 18 |
| 9, Barley, or oats, |    |
| 10, Fallow,         |    |
| 11, Wheat,          | 18 |
| <hr/>               |    |
|                     | 72 |

The Englishman, in eleven years, gets three bushels more of wheat than the Frenchman. He gets three crops of barley, tares, or beans, which produce nearly twice as many bushels per acre, as what the three French crops of spring corn produce. And he farther gets, at the same time, three crops of turnips and two of clover, the turnips worth 40s. the acre, and the clover 60s, that is, 12l. for both. What an enormous superiority! More wheat; almost double of the spring corn; and above 20s. per acre per annum in turnips and clover. But farther; the Englishman's land, by means of the manure arising from the consumption of the turnips and clover is in a constant state of improvement, while the Frenchman's farm is stationary. Throw the whole into a cash-account, and it will stand thus:—

*English System.*

|                                      | £. | s. | d. |
|--------------------------------------|----|----|----|
| Wheat 75 bush. at 5s.                | 18 | 15 | 0  |
| Spring corn three crops, at 32 bush. |    |    |    |
| 96 bush, at 2s. 6d.                  | 12 | 0  | 0  |
| Clover two crops,                    | 6  | 0  | 0  |
| <hr/>                                |    |    |    |
|                                      | 36 | 15 | 0  |
| <hr/>                                |    |    |    |
| Per acre per annum,                  | 3  | 6  | 10 |

*French System.*

|  | £. | s. | d. |
|--|----|----|----|
| Wheat 72 bush, at 5s.                                    | 18 | 0  | 0  |
| Spring corn three crops, at 20 bush. 60 bush, at 2s. 6d. |    |    |    |
|  | 7  | 10 | 0  |
| <hr/>  |    |    |    |
|  | 25 | 10 | 0  |
| <hr/>  |    |    |    |
| Per acre per annum,                                      | 2  | 6  | 4  |

' In allowing the French system to produce twenty bushels of spring corn, while I assign thirty-two only to the English, I am confident that I favour the former considerably ; for I believe the English produce is the double of that of France: but stating it as above, here are the proportions of thirty-six on an improving farm to twenty-five on a stationary one ; that is to say, a country containing 82,000,000 acres produces as much as another, whose area contains 119,000,000, which are in the same ratio as thirty-six and twenty-five.'

Chap. v. *Courses of crops.* After pursuing the subject in detail, our author concludes, that the generality of the courses of crops in France, and all of them on indifferent soils, are absolutely inconsistent with the profit of individuals, and with national prosperity. A remark made on his own farm in England is curious.

' The average rental of it is pretty exactly the average rental of England ; but if the kingdom in general were equally well stocked, it would contain 22 millions more of sheep than it does at present, near one and a half million more of cattle, two hundred thousand fewer horses, and between two and three millions more of people.'

Chap. vi. *Irrigation.* In some parts of France, particularly in the southern provinces, this branch of rural economy is well understood, and largely practised ; but the most capital exertions are very much confined. In Provence, canals are cut at the expense of the province, for conducting water many miles, in order to irrigate barren tracts of land : in England, we have no idea of such a thing. The interests of commerce will induce our legislators to cut through private properties, but never the interests of agriculture. Hardly more, however, than one third of the kingdom of France can be said to understand this most obvious and important object, irrigation, the first in the circle of rural economics. ' If academies and societies of agriculture are amenable to the judicature of common sense, what are we to think of their employing their time, attention, and revenues, on drill-ploughs and horse-hoes—on tinclures from roots—and thread from nettles—while two thirds of such a territory as that of France, remain ignorant of irrigation ?' This is not the only opportunity Mr. Y. takes to expose the ignorance and inutility of the French agricultural societies.

Chap. vii. *Meadows.* With this subject the French do not seem to be much acquainted. The useful plants most frequent in their meadows are exactly the same as we find in the best meadows of Great Britain.

Chap. viii. *Lucerne.* The culture of this plant is one of the principal features of French husbandry. There it is an object of almost uniform profit. The unvarying practice is, to sow it in broadcast, which succeeds well in every part of France, in proportion to the goodness of the soil, and to management. Some advice is added here relative to the culture of lucerne in England.

Chap. ix. *Sainfoin.* Managed ill in France. With us this grass generally lasts from twelve to fifteen years ; in France, three, four, five, and not often six years. This Mr. Y. attributes to the shortness of leases, to the bad arrangement of farms, and

and to the importance of cattle being scarcely any where understood.

Chap. x. *Vines*. For the contents of this chapter, which is chiefly interesting to the French, we refer to the work. Our author confesses, that the result of his inquiries on the subject has not been fully adequate to the labour and variety of them. He has, however, collected more information than the public were before in possession of, and he argues very sensibly against certain prejudices of the French relative to the culture of vines.

Chap. xi. *Enclosures*. There is scarcely a circumstance concerning this great kingdom more misrepresented than enclosures. The idle loungers that write the guides and journees to Paris and Rome would make their readers believe, that, if you turn a horse loose at Calais, he may run to Bayonne for want of an enclosure to stop him. France is certainly much less enclosed than England; but the travellers, who take the common route only from Calais to Paris, Dijon, Lyons, and Chambery, can have no more idea of the enclosures in that kingdom, than if they had staid at home. Mr. Y. thinks, that a full half of the kingdom is enclosed; but they do not seem sensible of the use of enclosures; the same price is given for enclosed and open lands, provided both are arable. Hence we may draw the conclusion, that, when we find half of France enclosed, we are not to suppose that kingdom in the state of improvement and cultivation, which this circumstance implies among us; on the contrary, it indicates no such thing: for some of the poorest, and most unimproved provinces, are precisely those which are enclosed; and, 'for what I know,' adds our author, 'there may be visionary theorists in that kingdom, who will, from this circumstance, argue against the practice of inclosing, since no absurdities are so gross as to want advocates.'

Chap. xii. *Tenantry, and the size of farms*. This chapter includes observations on the small properties of the peasants; on hiring at a money-rent as in England; on feudal tenures; on monopolizing lands hired at money-rent, and re-let to peasants, and to *metayers*; by which are to be understood, those who hire at half or third produce. The following extract on the size of farms is among the most valuable passages of the work. P. 402.

II. SIZE OF FARMS.—I have treated at large of this subject in my tours through England, and in the *Annals of Agriculture*, vol. vii. p. 510; at present, therefore, I shall briefly touch upon some circumstances more peculiarly arising from the husbandry of France. I shall begin by asserting, with confidence, that I never saw a single instance of good husbandry on a small farm, except on soils of the greatest fertility. Flanders is always an exception; on that rich, deep, and putrid soil, in the exuberant plain of Alsace, and in the deep and fertile borders of the Garonne, the land is so good, that it must be perversity alone that can contrive very bad husbandry; but on all inferior soils, that is to say, through nine-tenths of the kingdom, and in some instances even on very rich land, as, for instance, in Normandy, the husbandry is execrable. I may farther observe, that whenever bad management is found in those rich and well cultivated districts,

districts, it is sure to be found on small farms. When, therefore, I observed in many *cabiers* of the three orders, a demand to limit the size of farms, and great panegyrics on small ones, I could not but conclude, that the townsmen who drew up those instructions knew nothing of the practice of agriculture, except the vulgar errors which float in every country upon that subject. This inquiry is of so much importance to every nation, that it ought to depend as much as possible on facts, and of course to be handled by those only who practise agriculture as well as understand it. The following questions naturally arise. Is it the gross produce of husbandry that should chiefly be considered? Or the greatest produce that can be carried to market? Or is it the net profit? Should the populousness arising from cultivation be the guide? Or should the ease and happiness of the cultivators be only had in view? These questions might be multiplied, but they are sufficient for unfolding the inquiry. It will probably be found, that no one point is singly to be attended to, but an aggregate of all, in due proportions.

I. The gross produce cannot be alone considered, for this simple reason, that so many hands may be employed to raise the largest, as to afford none for market; in which case there could be no towns, no manufactures, but merely domestic ones; no army, no navy, no shipping. Such an arrangement, though perfectly consistent with the count de Mirabeau's system, of an equal dispersion of a people over their whole territory, is yet so truly visionary, that it does not demand a moment's attention.

II. The net profit of husbandry cannot possibly be the guide, because the most uncultivated spots may be attended with a greater net of profit on the capital employed, than the richest gardens; as a mere warren, sheep-walk, &c.

III. Populousness cannot be a safe guide in the inquiry, because if it be alone attended to, it infallibly destroys itself by excess of misery. There can be no merit in any system that breeds people to starve; food and employment (towns) must, therefore, be in view as well as people.

IV. The ease and happiness of cultivators alone cannot be our guide, because they may be easier and happier in the midst of a howling desert, than in the gardens of Montreuil.

V. I am not absolutely satisfied with the *greatest produce that can be carried to market*, but it comes infinitely nearer to the truth than any of the rest; it includes a considerable gross produce; it implies a great net profit; and indicates, exactly in proportion to its amount, that populousness which is found in towns, and that which ought to depend on manufactures; it secures the ease of the cultivating classes; it enables the farmer to employ much labour, and, what is of more consequence, to pay it well.

This leading proposition, being thus far satisfactorily ascertained, on comparison with the others, we are able to determine that that size of farms is most beneficial, in general, which secures the greatest produce *in the market*; or, in other words, converted into money. Now, in order thus to command a great surplus, above what is consumed by men and their families employed or depending on the cultivation, every species of good husbandry must be exerted. Lands already in culture must be kept improving; great flocks of cattle and sheep

sheep supported; every sort of manure that can be procured used plentifully; draining, irrigating, folding, hoeing, marling, claying, liming, inclosing, all must be exerted with activity and vigour:—no scrap of waste land left in a neglected state:—all improved;—all pushing forward towards perfection; and the farmer encouraged, by the profit of his undertakings, to invest his savings in fresh exertions, that he may receive that compound interest so practicable for the good farmer. The sized farm that best effects all these works, will certainly carry to market the greatest surplus produce. I have attended, with great care and impartiality, to the result of this inquiry throughout the kingdom; and though in many provinces the husbandry is so infamously bad, as to yield a choice only of evils, yet I may safely assert, that on farms of 300 to 600 acres it is infinitely better than on little ones, and supplies the market with a produce beyond all comparison superior. But by farms I mean always *occupations*, and by no means such as are hired by middle men to re-let to little metayers. There is nothing strange in the bad husbandry so common on little farms; by which I mean such as are under 100 arpents, and even from 100 to 200; those proportions between the stock and labour, and the land, by which practical men will understand what I mean, are on such farms unfavourable. The man is poor; and no poor farmer can make those exertions that are demanded for good husbandry\*; and his property is necessarily in proportion to the smallness of his farm. The profit of a large farm supports the farmer and his family, and leaves a surplus which may be laid out in improvements; that of a small tract of land will do no more than support the farmer, and leave nothing for improvements. With the latter the horses are more numerous than with the former, and in a proportion that abridges much of the profit. The division of labour, which in every pursuit of industry gives skill and dispatch, cannot indeed take place on the greatest farms in the degree in which it is found in manufactures; but upon small farms it does not take place at all.—the same man, by turns, applies to every work of the farm; upon the larger occupation there are ploughmen, threshers, hedgers, shepherds, cow-herds, ox-herds, hog-herds, lime-burners, drainers, and irrigators:—this circumstance is of considerable importance, and decides that every work will be better performed on a large than on a small farm; one of the greatest engines of good husbandry, a sheep-fold, is either to be found on a large farm only, or at an expence of labour which *destroys the profit*. It has often been urged, that small farms are greater nurseries of population; in many instances this is the case, and they are often pernicious exactly in that proportion; prolific in misery; and breeding mouths without yielding a produce to feed them. In France, population, outstripping the demand, is a nuisance, and ought to be carefully discouraged; but of this fact, glaring through the whole kingdom, more in another chapter. The farms I should prefer in France would be 250 to 350 acres upon rich soils; and 400 to 600 upon poorer ones.

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\* “Wealth,” says a French writer, “in the hands of farmers becomes fatal to agriculture.” *Egus sur l’etat de la culture Belgique*. 8vo. 1784. p. 7. Who can wonder at a kingdom being ill cultivated, that abounds with such politicians?

England has made, upon the whole, a much greater progress in agriculture than any other country in Europe; and great farms have absolutely done the whole: inasmuch, that we have not a capital improvement that is ever found on a small one. Let foreigners—let the count de Hertzberg \* come to England and view our husbandry;—let me have the honour of shewing him that of our large farms, and then let Dr. Price conduct him to that of our small ones; when he has viewed both, he will find no difficulty in drawing conclusions very different from those he has hitherto patronized. We have in England brought to perfection the management of inclosing, marling, claying, and every species of manuring. We have made great advances in irrigation; and should, perhaps, have equalled Lombardy, if the liberty of the people would have allowed as ready a trespass on private property. We have carried the breeding of cattle and sheep to a greater perfection, than any country in the world ever yet experienced. We have, in our best managed districts, banished fallows: and, what is the great glory of our island, the best husbandry is found on our poorest soils. Let me demand, of the advocates for small farms, where the little farmer is to be found who will cover his whole farm with manure, at the rate of 100 to 150 tons per acre? who will drain all his land at the expence of two or three pounds an acre? who will pay a heavy price for the manure of towns, and convey it thirty miles by land carriage? who will float his meadows at the expence of £1 per acre? who, to improve the breed of his sheep, will give 1000 guineas for the use of a single ram for a single season? who will give 25 guineas per cow for being covered by a fine bull? who will send across the kingdom to distant provinces for new implements and for men to use them? who employ and pay men for residing in provinces, where practices are found which they want to introduce on their farms?—At the very mention of such exertions, common in England, what mind can be so perversely framed as to imagine, for a

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\* That minister says, in one of his discourses to the academy of Berlin, “ C’est le principe de qui le cultivateur Anglois Young soutient, dans son Arithmétique Politique, l’utilité des grandes fermes. M. Young paroît avoir tort à l’égard d’un gouvernement républicain tel que celui de la Grande Bretagne, que a plus besoin qu’un autre d’une grande population.” Here, as in many instances, it is supposed, that large farms are unfavourable to population, because their produce is consumed in towns. Has the count given any reason to make us believe, that the produce of a large farm consumed in a town, does not imply a population proportioned to its quantity, as well as the produce of a small farm, which is consumed by the people that raise it? As population is in proportion to food, those who urge that great farms are injurious, should shew that small ones raise a greater quantity; that is, are better cultivated: surely the assertion implies too gross an absurdity to be ventured. Frederic, who attained the title of Great, on account of his superior skill in the arts of slaughtering men, was, on military principles, a friend to breeding them.—“ considérant que le nombre des habitans fait la richesse des souverains on trouva—” &c. *Œuvres de Fred. II.* Tom. v. p. 146.

single moment, that SUCH THINGS are to be effected by *little farmers*?—Deduct from agriculture all the practices that have made it flourishing in this island, and you have precisely the management of small farms.

The false ideas, at present so common in France, are the more surprising, as no language abounds with juster sentiments on many of these questions of political œconomy than the French. There cannot be juster, truer, or more apposite remarks on the advantage of great farms and rich farmers, than in the *Encyclopédie*. Nor can any one write better on the subject than M. Deleorgue. Artois, he observes, was universally under two crops and a fallow, but changed to a crop every year, by the old customs being abolished. So beneficial an alteration, not common in France, was founded on many and expensive experiments, which could be established only by means of the manures gained from large flocks and herds. By whom was this change effected?—by little farmers, who can hardly effect their own support?—assuredly not. He further observes, that some parts of Artois are divided for the sake of a higher rent, and cattle are there sensibly decreased; also, that a country labourer is much happier than a little farmer. And I give him no slight credit for his observation, that little farmers are not able to keep their corn; and that all monopolies are in consequence of them; implying, that great farmers keeping back their corn is beneficial; but monopolies are equally beneficial; and tend as advantageously to remedy the evils that flow from little farmers being in too great a hurry to sell.

But however clearly I may be convinced of the infinite superiority of large farms, and that no country can ever be highly improved, by means of small ones, yet I am very far from recommending any laws or regulations to enforce the union of several. I contend for nothing but freedom; and for the rejection of those absurd and preposterous demands, in some of the French *cabiers*, for laws against such an union. And let me add, that little attention should be paid to those writers and politicians, who, under despotic governments, are so strenuous for a great population, as to be blind to much superior objects; who see nothing in the propagation of mankind but the means of increasing soldiers; who admire small farms as the nurseries of slaves—and think it a worthy object of policy to breed men to misery, that they may be enlisted, or starve. Such sentiments may be congenial with the keen atmosphere of German despotism: but that they should find their way into a nation, whose prospects are cheered by the brighter beams of new-born liberty, is a contradiction to that general felicity which ought to flow from freedom. Much too populous to be happy, France should seek the means of feeding the numbers which she hath, instead of breeding more to share a too scanty pittance.

Chap. XIII. *Sheep*. France imports of wool to the amount of 17 millions of livres (l. 1,181,250.) a year, an enormous sum for a commodity, every pound of which might be produced in the kingdom, if proper means were used in the employment of people who really understood sheep. This chapter merits the attention of the French legislature.

Chap. XIV. *Capital employed in husbandry*. The capital employed in husbandry in Great-Britain and Ireland is greater than that employed in France, as appears by the following calculation.

England,

|            |            |       |    |      |               |
|------------|------------|-------|----|------|---------------|
| England,   | 46,000,000 | acres | at | 4l.  | £.184,000,000 |
| Scotland,  | 26,000,000 |       | at | 30s. | 39,000,000    |
| Ireland,   | 26,000,000 |       | at | 40s. | 52,000,000    |
| <hr/>      |            |       |    |      |               |
| 98,000,000 |            |       |    |      | 275,000,000   |
| <hr/>      |            |       |    |      |               |

France, 131,000,000 at 40s. 262,000,000

From the *data* of this chapter, Mr. Y. draws the following conclusions: P. 433. 'As the old government of France, by all sorts of burthens and oppressions, kept down the agriculture of the kingdom, and, as it were, prohibited improvements, treading in the false and fallacious steps of Colbert, and encouraging exclusively manufactures and foreign commerce, it necessarily follows, that little credit can be given to the wisdom of the new legislature, which has arisen in that kingdom, unless different plans be adopted. To foster and promote agriculture in such a manner as to attract the capitals she has hitherto wanted, is an object not to be effected by sugar-islands, and is easily to be destroyed by such land taxes as have lately been established by the National Assembly. It is not the division of farms, and holding commons sacred, that will enrich the stock of husbandry. The government of the kingdom, it is true, is regenerated; but the ideas of the people must also be regenerated upon these questions, before a system can be embraced, which, by giving capital to agriculture, shall carry France to such a prosperity as England has attained.'

Chap. xv. *Price of provisions, labour, support of the poor.* From his minutes, Mr. Y. gives us the following average prices of meat and labour:

|                        |             |
|------------------------|-------------|
| Labour in France, 19f. | { Meat 7f.  |
|                        | { Bread 2   |
| Labour in England, 33½ | { Meat 8½.  |
|                        | { Bread 3½. |

His remarks on this are an excellent specimen of the kind of information to be derived from this work.

P. 437. 'If meat and bread be combined into one price, it follows, that labour in England, when proportioned to labour in France, should be at 25½f. a day, instead of 33½f. If bread alone be taken, there is almost the same proportion; that is, 19 at 2 are the same as 33½ at 3½; but, this coincidence perhaps, is accidental; because, in England, the rate of labour, supposing it to depend on provisions, would certainly depend, not on bread only, but on an aggregate of bread, cheese, and meat; however, one would wish to see these naked facts ascertained, whatever conclusions may be drawn from them. The consumption\* of bread, and the price of labour being about 76 *per cent.* cheaper in France than in England, is an enormous deduction from what may, with propriety, be called the mass of national prosperity in the former

\* 'I say the *consumption*, and not the *price*, because the kinds of bread in the two countries are not the same: there is no such difference as this in the price of wheat; I apprehend no difference at all.'



kingdom. This opinion, however, I venture to maintain against a cloud of writers and politicians, who strenuously contend for cheap provisions and cheap labour, in order to have cheap, and consequently flourishing, manufactures; but the example of England, which has outstripped the whole world in this circumstance, ought long ago to have driven such sentiments from every mind. Country labour being 76 *per cent.* cheaper in France than in England, it may be inferred, that all those classes which depend on labour, and are the most numerous in society, are 76 *per cent.* less at their ease (if I may use these expressions) and worse fed, worse clothed, and worse supported, both in sickness and in health, than the same classes in England, notwithstanding the immense quantity of precious metals, and the imposing appearance of wealth in France. And if the labouring poor consume 76 *per cent.* less than the poor in our kingdom, they consequently afford, in the same ratio, a worse market to the farmer; whence agriculture suffers in the same proportion, and ought to be found, by this combination, at least 76 *per cent.* worse than the agriculture of England. Every country contains a certain portion of the precious metals, or of some other currency that answers the same purpose; and the difference between a high and a low price of provisions is, that in one country a large proportion of these metals is in the hands of farmers and labourers; and, in the other, a small one only. In one case, great activity and vigour will be found in husbandry; in the other, very little. But this argument may be extended yet farther; for if there be 76 *per cent.* difference in the consumption of the French and English labourers, there ought to be 76 *per cent.* difference in the strength of body between the two nations. Strength depends on nourishment; and if this difference be admitted, an English workman ought to be able to do half as much work again as a Frenchman; this also will, I believe, be found to be correctly the case; and if the great superiority, not only of the English husbandry, but also of those manufactures into which machines do not enter any more than in France, be well considered, this extension of these properties will not be thought at all extravagant. To what is all this to be ascribed? Most clearly to the pernicious influence of a government, rotten in its principles; that struck a palsy into all the lower and productive classes to favour those whose only merit is consumption. If some future traveller should examine France with the same attention I have done, he will probably find, under a free government, all these proportions greatly changed; and unless the English government be more vigilant and intelligent than it hath hitherto been, France will be able to boast as great a superiority as England does at present.

On the *public support of the poor*, Mr. Y. remarks, that, while the National Assembly reprobated the system of poor-laws in England, they adopted its principle, against which he argues very closely.

Chap. xvi. *Produce of France.* This chapter consisting of arithmetical calculations, carried to a great degree of minuteness and accuracy, and connected one with the other, we must refer  
our

our readers to it at large in the work. The gross produce of the kingdom, in English money, is stated at the sum of 226,238,318*l.*; but the subject is too complicated for us to enter upon it.

Chap. xvii. *Population of France.* Mr. Y. discusses this subject at great length, and, from the best calculation he is able to make, sets down twenty-six millions as the gross amount, and thinks that Dr. Price, who calculated the people at thirty millions, was exceedingly mistaken.

Chap. xviii. *Police of corn.* Our author enlarges considerably on what has been done by the new government, and condemns their system *in toto*, as absurd and impolitic. To French politicians, therefore, this chapter may be recommended.

Chap. xix. *Commerce.* Of this mass of valuable tables and calculations, we shall only notice the result. From a calculation of the trade of France and of England, for a certain series of years, it appears, that the trade of England has suffered no decline, but, on the contrary, is greater than ever; it deserves attention, however, that in its progress it has not been nearly so rapid as that of France. The French trade has almost doubled since the peace of 1763, but ours has increased not near so much.

Chap. xx. *Manufactures.* In this chapter, the following facts are established by a train of judicious reasoning. 1. That the agriculture of France, after a century of exclusive and successful attention to manufactures, was in a wretched state. 2. That the manufacturing districts in France and England are the worst cultivated. 3. That the best cultivation in England, and some of the best in France, must be looked for where no manufactures are to be found. 4. That when the fabrics spread into all the cottages of a country, as in France and Ireland, such a circumstance is absolutely destructive of agriculture spinning only excepted, which is almost universal in every country. 5. That agriculture alone, when thoroughly improved, is equal to the establishment and support of great national wealth, power, and felicity.—And from these facts, Mr. Y. draws the following corollaries: That the best method of improving agriculture, is not by establishing manufactures and commerce; because they may be established in great extent and perfection, and yet agriculture may remain in a miserable state—That the establishment of a flourishing agriculture inevitably occasions the possession of such manufactures and commerce, as are equal to the support of numerous and flourishing towns; and to whatever is necessary to form a great and potent society.

Chap. xxi. *Taxation.* This is an elaborate, and, we may add, highly finished treatise, chiefly, but not altogether, applicable to the past and present state of France. We could not do justice to it without an extract too extensive for our limits. In the formation of a tax, our author lays down the following principles: 1. Equality. 2. Facility of payment. 3. Encouragement of industry. 4. Ease of collection. 5. Difficulty of too great extension. All these he explains and enforces at considerable length.

Chap. xxii. *Revolution of France.* This chapter commences with a summary of the grievances under which the people laboured

boured during the old government. We cannot help observing, that our author is more copious and satisfactory on this subject than any writer that has come under our inspection. He differs from the majority in two instances. He thinks that *lettres de cachet* were a partial evil, attaching only to a few men of rank or conspicuousity; and he clearly proves, that tithes were collected with less hardship to the people than in this country. When taken in kind, no such thing was known in France as a *tenth*; it was always a twelfth, a thirteenth, or even a twentieth of the produce. And in no part of the kingdom did a new article of culture pay any thing; thus, turnips, cabbages, clover, chicorée, potatoes, &c. paid nothing. In many parts meadows were excepted. Silkworms nothing. Olives in some places paid—in more they did not. Cows nothing. Lambs from the 12th to the 21st. Wool nothing. Such mildness in the levying of this odious tax is absolutely unknown in England. But mild as it was, the burthen to the people groaning under so many other oppressions, united to render their situation so bad that no change could be for the worse.

Mr. Y. then proceeds to consider the actual and the probable future effects of the revolution on that kingdom. Having his favourite subject, agriculture, ever before his eye, he again condemns the proceedings of the National Assembly in that business. The work concludes with a few remarks received from correspondents in France since the commencement of the year 1792.

In this sketch of Mr. Y's travels, we profess to have given no more than such an outline as may induce our readers to peruse a work more replete with information of the highest importance than any that has yet been published. The vast body of facts collected here, will eminently assist the philosopher and the politician; and from many parts of this book it is evident, that for want of such assistance, prejudices have been confirmed instead of being overthrown, theory has supplanted practice, and experiments have been made without the materials. There are no authors so valuable as those who give us facts. If *their* reasonings be erroneous, others may mend them; but without facts, who can venture to decide on the fate of a kingdom, or propose the melioration of even an individual?

These travels are illustrated by a new map of the soil of France—Another of the climate and navigation—And a third of the author's rout—These seem to be accurately engraved, and greatly assist the reader in understanding the author. T. V.

ART. II. *Travels into Norway, Denmark, and Russia, in the Years 1788, 1789, 1790, and 1791.* By A. Swinton, Esq; 8vo. 496 pages. Price 7s. 6d. in boards. Robinsons. 1792.

THAT part of Europe formerly celebrated under the general name of Scandinavia has always been memorable on account of the achievements of its inhabitants. From the frozen regions in the neighbourhood of the arctic circle, a hardy and innumerable race of men spread themselves over the more fertile provinces of the south, and not only obliterated the conquests, but nearly exting-

tinguished the name of the Romans. While glory was falsely imagined to consist in valour, this was the congenial foil of heroes; and there are not wanting some, who, to personal bravery, have joined a genius capable of forming and of executing projects intimately connected with the happiness of mankind: for Denmark may justly boast of her Canute; Sweden of her Gustavus Adolphus; Russia of her Peter the Ist. Even in our own time, these countries act a conspicuous part on the great theatre of human affairs; for the first, under the auspices of a mild and benignant prince, is advancing fast in civilization and improvement; the second, recovered from the consternation occasioned by the untimely death of a sovereign, who was devoted to a destructive passion for military glory, is beginning once more to respire a free air, under the protectorate of the duke of Sudermania: and as for the third, an active, ambitious, and intriguing empress has acquired for it a preponderance, that bids fair to be dangerous to the liberty of all the nations of Europe.

Mr. Wraxall, and Mr. Coxe, are the only Englishmen, who, in the course of the last fifteen years, have published their travels into the north of Europe. Their works are principally occupied with an account of the manufactures, commerce, public revenue, form of government, &c. of the states which they visited. Mr. S. is a traveller of a different description: he skims lightly along the surface; stops but seldom to examine more than the superficies of nature or of art; and, instead of disquisitions, either political or commercial, gives what, to the generality of readers, may perhaps be more interesting, the history of his own feelings and perceptions.

Delighted at the idea of seeing nature in her 'winter uniform,' and at being surrounded 'with rugged rocks, and frozen oceans,' we find him gratifying this strange propensity in his third voyage across the north sea, in the stormy month of October. He views (no doubt with extreme pleasure) the snow-clad dreary hills of Norway, and stretches along the low coast of Jutland, whence issued the Angles, who conquered, and gave their name to England. After experiencing the dangerous navigation of the Cate-gate, and the Sound, he at length arrives in the dominions of Denmark: we shall here extract a short passage from the work itself. P. 21.

'Elsineur is the grand turnpike-gate to the Baltic. Here every nation is tributary to Denmark: the only reliet of her former greatness, and dominion over all the northern land and seas! The duties paid at Elsinour by foreigners amount annually from 70,000*l.* to 80,000*l.* sterling. In 1692, only 250 English ships passed the Sound, while 1100 Dutch traded to the Baltic. The whole duties then collected at Elsinour did not amount to more than 13,000*l.* sterling. In the year 1787, above 3,000 English and as many Dutch ships passed the Sound: a striking instance of the increase of the British trade, and of its ascendancy over that of every rival.

'Here are always numerous fleets of merchant ships passing and repassing, who must, as an additional acknowledgment of the sovereignty of Denmark, lower their topsails, or hoist their colours

lours in compliment to the Danish flag displayed from the fortress of Cronenburg, while the Swedish flag from the ramparts of Welsingburg, upon the opposite side, remains unnoticed.

Sweden has a valuable consideration for submitting to this, and for paying the sound duties, with other nations:—the peaceable possession of the provinces of Schonen, Hecland, and Bleking, which had long been the cause of bloody wars betwixt the two nations. Elfsineur is a small town, yet carries on a considerable trade. As government lay the ships under contribution, so the merchants lay the ships crews, in the sale of brandy, tea, china, and other wares. The streets are crowded with sailors, displaying their oratory in different languages.

The Danes, in former ages, used to raise contributions among foreigners in a more heroic manner. Those tales of ancient times appear now as a romance. The souls of their Frothos, their Canutes, and their Waldemars, are perhaps now doing penance in the bodies of some custom-house clerks, and shopkeepers, still plundering, though under the more specious name of profit, duties, and commission.

The author censures Mr. Wraxall for undervaluing the provinces of Norway and Iceland; the first of which, according to him, is highly beneficial to Denmark; and as to the second, we are told, that it is not only highly improveable, but that it actually, at this very day, exhibits the undoubted vestiges of ancient cultivation, and was one of the few countries in Europe illuminated with the arts and sciences, during the 'Gothic eclipse.'

The following letter affords a good specimen of the style and manner of the author. P. 320.

*Ingria, July, 1789.*

'I take my morning's walk in the gardens of the palace of Strelina-Myfa, now in ruins. Peter begun this palace, and his daughter, the empress Elizabeth, continued the building, but died before it was finished. While I sit upon a broken column, a thousand thoughts rush into my mind. Peter meant to adorn the dreary shores of the Finland gulph leading to his capital, with imperial mansions. The palaces of Oranienbaum, Peterhoff and Strelina, are evidently a part of this plan. The appearance of the opposite shore of Carelia, destitute of such ornaments, sets off those improvements in the light of contrast.

'I can trace upon the banks of the river where I fish the outlines of gardens.—Wherever I see a straight avenue, I know that Peter has been here, and has cut some of the trees formerly growing where I walk, with his own hand. You may easily imagine that I feel myself a foot higher, in walking in a path which has been cleared for me by an emperor! I am attached to Russia and to Russians,—not from any superior excellence in the natives: they are loaded with vices as much as their other brothers of Europe, but because they are the children of Peter I. As a proof of my friendship for them, I will tell them freely of their faults. Peter did every thing with the axe and the sword,—they were his only instruments in war and in peace: he fixed himself upon the throne with them; he conquered the finest provinces of Sweden; he

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built

built and peopled his metropolis ; he built and manned his navy ; he established an academy of sciences with these tools, by seizing the library at Mittau :—all this as a warrior and a legislator. We wish we had not to add, that unlike a father, he corrected his own children with them ! In the academy there is a figure of Peter in wax : it would have been more characteristic in iron. There is in the same collection a bar of iron forged by his majesty's own hand. This is the best remembrancer of him.—Yes Peter ! you manufactured other articles in the iron branch, racks, wheels, and impaling hooks, with stains upon them that time will not efface.

You see I can rail at my favourite prince. Great actions should not make us forget the cause of humanity ; and however necessary his severities might be, yet they were too inhumanly dear a sacrifice, even to procure the reformation of his people, which, perhaps, time might have accomplished, without so high a price of blood. Peter I. was anxious to make his native kingdom a great nation : he was rendered miserable by their opposition to his plans, their cabals, and conspiracies against him ; and in fits of despair, or rather of madness, he did things unbecoming his character. The works of this prince are of a solid and lasting nature. If he oppressed his subjects, it was but for a time, and his object was, to bring them in the end, peace and ease. The event would soon prove the sterling value of his plans, did the nobles and gentry attend to the improvement of agriculture, and cease to copy the extravagant follies of the rest of Europe, at least until their country be in the same state of improvement.

Before we take leave of this article, we think it incumbent on us to take notice of a strange assertion, which contradicts the doctrine universally taught by astronomers, that in all parts of the world, taking the whole year together, the time in which the inhabitants have day, is equal to that in which they have night. Mr. S. (p. 45.) says, ‘ Lapland has only one day, and one night, in the year ; her day, of *two* months continuance ; her gloomy night, of *ten* !’

We must also remark, that the author, in more than one place, evinces a bias towards the side of oppression. He exultingly details the partial failure of the project of the empress, for relieving the Russians from the galling yoke of domestic bondage ; but he forgets to mention with what success an amiable and philanthropic prince has rescued the Danish peasantry from the gripe of lordly tyranny, improved the morals of his fellow subjects by exalting their condition, and, at one and the same time, reconciled the duties of the philosopher and the statesman.

An engraving, from an equestrian statue of Peter the Great, is prefixed to this work, and an alphabetical list of words common to the Scots, Icelanders, and Danes, selected by professor Thorkelyn, of Copenhagen, is added by way of appendix. s.

## HISTORY.

ART. III. *The History of Political Transactions, and of Parties, from the Restoration of King Charles the Second, to the Death of King William.* By Thomas Somerville, D. D. 4to. 595 pages. Price 11. 1s. in boards. Strahan and Cadell. 1792.

DR. Somerville commences his history with remarking the singular change in the sentiments of the people on the arrival of Charles II., and the enthusiastic zeal with which he was received. In the parliament which succeeded the convention parliament, zeal for loyalty was preferred to every other qualification in the choice of members; and to the sound policy of administration, and particularly to the moderate counsels of the earl of Clarendon, more than to the wisdom of parliament, the nation was indebted for its safety, and for the adoption of those salutary laws which had been enacted during the republic. The king did not forget this circumstance; and, attributing to Clarendon entirely the frustration of his wishes for the attainment of independence and arbitrary power, took the first opportunity, six years after his accession to the crown, to dismiss this excellent counsellor. In his disgrace many parties concurred. The elevation of a *new man* had excited envy in many of the nobility; the sternness of his virtue rebuked and overawed the licentiousness of the court; and the dissenters rejoiced in the fall of a minister, who, through his zeal for the church, had certainly been betrayed into unwarrantable severities against them. The ill success of the Dutch war was the principal charge against him.

Clarendon was replaced in the king's favour by the duke of Buckingham and lord Arlington; and peace with Holland was the first measure that distinguished the new administration. The caution of the commons, however, in granting supplies, soon disgusted Charles; and though he had openly engaged in what is called the triple alliance, yet he soon began to turn his eyes to France for that independence which was the hidden wish of the monarch's heart, and a secret treaty was negotiated between him and Lewis XIV. In some private conferences at York house the king declared his attachment to the Roman catholic religion; and five persons were selected, viz. sir Thomas Clifford, the earl of Arlington, the duke of Buckingham, Ashley Cooper, and the earl of Lauderdale, to carry into execution the projects of the king against the religion and constitution of his country; whence originated the famous denomination of the CABAL, formed from their initials.

The plot did not, however, escape the observation of the friends of liberty; and dissensions breaking out among themselves disconcerted the projects of the cabal. Of this famous association the following is our author's character:

P. 17.—'The choice of the king was not fixed, without a regard to talents, which recommended the members of the cabal to a preference, for the services he intended to exact from them. Arlington and Clifford were attached, with all the zeal of new proselytes, to the Roman catholic faith, which was a principal

object of the alliance with France. The former had been conversant in affairs abroad, and had acquired a great influence over the mind of the king, from having participated in his pleasures, and accommodated himself to his temper. The latter had distinguished himself as a ready speaker in the house of commons, and had acquired reputation for capacity, and application in the management of business. The patronage of the duchess of Orleans, which Buckingham enjoyed as long as she lived, and the ardour with which he entered into the French interest, supported his claim to be admitted into the counsels of the cabal, notwithstanding his having forfeited the confidence of the king, by the insolence of his behaviour. The transcendent abilities of Ashley Cooper rendered his support desirable, and his opposition formidable to every party. The earl of Lauderdale, by uniting zeal for the prerogative, with flexibility of temper, and compliance with the wayward humours and unsettled resolutions of the king, gained a firmer hold of his confidence, than any minister he ever employed. The members of the cabal, as an encouragement for their services, received donations of money from the French king, and distinguished preferments from their own prince.

All the measures of the court now tended to promote the projects of France. The triple league was dissolved; war was declared against Holland on the most frivolous pretences; the navigation act was suspended; the exchequer was shut; and to debase the sectaries, a proclamation was issued for liberty of conscience. The wisdom and spirit of the young prince of Orange baffled the corrupt views of France and England; and the ill success of the war obliged the king to have recourse to that parliament, of which to render himself independent, was the object of the war. The wise and temperate measures of the commons disconcerted the wicked designs of the court. This judicious conduct dissolved the cabal, and some of the members of it deserted the party of the court. The king was in consequence obliged to give way, and he recalled his proclamation for indulgence with expressions of penitence. Several laws were enacted against popish recusants, and the test act was passed as a security for the reformed religion, with the full assent of the protestant dissenters; a bill, however, brought in for their relief, in consequence of their agreement to the test act, was defeated by the disagreement of the two houses. From this period (1673) in all the proceedings of parliament we behold a fixed opposition to the measures of the court. The opposition was headed by the uncommon abilities of Anthony Ashley Cooper, now earl of Shaftsbury; and the conversion of the duke of York to the popish religion gave popularity to all the measures of the commons against the papists. A standing army, even for the guard of the king, was voted a grievance; and a spirited prosecution was commenced against the duke of Lauderdale, and the earl of Danby, both favourites of the king. The following account of the latter of these noblemen contains some facts which evince that the corruption of parliament is at least not a recent evil:

P. 31.—Sir Thomas Osborne was first employed in a commission to examine the accounts of the sums which had been granted



to his majesty during the Dutch war. In the prosecution of Clarendon, he adopted the keenness and resentment of the duke of Buckingham, by whom he was early befriended, and afterwards recommended to employment under the administration of the cabal. He discovered great diligence and capacity for business in the discharge of the office of treasurer of the navy, to which he was appointed in the second Dutch war. On the resignation of lord Clifford, he was appointed to succeed him in the office of high treasurer, upon the condition of paying him one half of the salary. He had, unquestionably, the merit of introducing greater economy into the management of the public revenue, than had been observed by his predecessors in office since the commencement of this reign; for he had paid off very considerable arrears with which it was embarrassed, made the stated payments more punctual, and, by rendering several branches of the revenue more productive, he raised the national credit, and borrowed money at eight per cent, which had not usually been procured at less than ten. He was sincerely and uniformly attached to the protestant interest, and effectually contributed to its support. He was the principal instrument in advancing the prince of Orange in the line of succession; and by maintaining a correspondence with him, and raising obstructions to the alliance with France, prevented its full operation to the detriment of that prince, and the protestant interest; and yet, the alliance with France, which he secretly abhorred and thwarted, was the basis of his unpopularity and of his disgrace. But whatever his merits were, his elevated preferment drew upon him an uncommon share of that envy, which always attends prosperity. As it is in vain to expect credit for good intention, where the outward conduct is censurable, so the measures of the court were, at this period, so unconstitutional and unpopular, that it is no wonder if they were successfully improved by his enemies to criminate the minister, under whose responsibility they were conducted. From the charge of depravity, however, he cannot be exempted, when it is admitted, that he augmented his private fortune by the sale of offices, and distributed money among the members of parliament, who prostituted themselves to support the measures of the court. The first of these charges, detestable as it justly appears, was considered in this reign, and even after the revolution, as making a part of the fair and established perquisites of ministerial offices. The corrupting of the members of parliament, introduced by the crooked politics of Charles the Second, was now practised with so little shame and reserve, and so much expected by the mercenary candidates for the wages of iniquity, that no minister could hope to retain his power without having recourse to it. Dexterity in the management of this nefarious traffic, was even considered as an important ministerial accomplishment. It was, however, exercised by lord Danby with so little discretion and success, that it proved but a feeble bulwark against that ambition which was now forming for the destruction of his power. The superior influence of the court, or the candour and justice of parliament, defeated the design of his enemies at this time, and a variety of articles,

presented against him in the commons, in order to form the grounds of impeachment, were rejected.'

The patience of the nation was exhausted by the obsequiousness of Charles to the court of France, and he was obliged at last to conclude peace with Holland. Charles, however, being wearied out with the parliamentary contests, a new treaty was concluded with Lewis, and a new pension was settled on him by the court of France. Nearly two years elapsed before the parliament was again summoned; and, on the first meeting, a question was agitated whether parliament were not dissolved, by not having been called annually, on the statute of Edward III.; but the question was lost, and its abettors committed to the Tower. Towards the conclusion of 1677, the prince of Orange arrived in England to solicit his uncle to accede to the alliances he had formed, and to propose marriage to the lady Mary. The earl of Danby exerted all his influence in favour of the prince, and the marriage was concluded, tho' Charles still continued his connexion with France.

Towards the beginning of 1678 the jealousy of the nation impelled the monarch into an apparent preparation for hostilities against France, in order to save Flanders; but Charles still continued firm to his engagements. Notwithstanding this, sir W. Temple was sent to Holland to negotiate a further alliance; but the conduct of the British court was so wavering and unsatisfactory, that the states engaged in a separate peace with France, which was the very snare Lewis had prepared for them. It is remarkable that lord Danby, who was really inimical to France, was by the machinations of that court, and the treachery of Montague the ambassador, impeached in 1678, on the score of a correspondence, which he had reluctantly, by the king's orders, carried on with that court, and which was exposed by Montague. On this event our author observes, p. 56.

'The fate of lord Danby stands upon record as a warning to ministers, to resign their power and responsibility the moment they are called upon, to act against their own conviction, and to aid and abet those measures, which their judgment and heart condemn. The true source of his disgrace was not his services, but his opposition to France; but this misfortune, however unmerited and capricious, he never could have incurred, if he had resigned his power upon the call of principle, and been content to tread in the humble path of privacy and retirement.'

It is well known, that the earl was rescued from the danger of the prosecution by the dissolution of parliament. About this period, by a strange combination of events, the views of the popular party coincided with those of the court of France. The object of both was to reduce the *standing army* of England, which was done by *refusing the supplies*.

At the meeting of the new parliament, Charles, distrustful of the views of France, was obliged to frame his measures agreeably to the wishes of the popular party. A new ministry was formed, and the duke of York sent out of the kingdom.

The king opened his third parliament on the 6th of March, 1679, with a speech full of concessions; but the ill blood which rankled among the commons appeared in the choice of sir Edward

Seymour

Seymour for their speaker, who had taken the lead in Danby's prosecution, and who was consequently refused by the king. They next chose W. Gregory, a serjeant at law, and proceeded rigorously in the prosecution of Danby, and of the Popish plot. Nothing can evidence more the intemperate spirit of the nation where religion was concerned, than our author's account of this last business, to which we refer our readers.

The prosecution of Danby was extremely alarming and mortifying to the king, as it tended to the discovery of all his connexion with France; at the same time that the most violent measures were taken for the suppression of popery. By the advice of sir W. Temple, he now took a new measure of changing the whole privy council, and making lord Shaftsbury president of it. During the session of 1679, several excellent regulations against the possibility of corrupting parliament passed the commons, but they were frustrated by a misunderstanding which happened between the two houses relative to the trial of lord Danby. The habeas corpus act, however, had the good fortune to pass this session. Parliament was dissolved on the 12th of July.

In 1680 the earl of Shaftsbury and the grand jury of Middlesex indicted the duke of York as a popish recusant, but the indictment was rejected by chief justice Scroggs. On the 26th of October, after a long recess, the parliament met. The conduct of Scroggs had been so flagitious, that he was impeached; and a bill of exclusion against the duke of York introduced into the commons, but it was thrown out by the lords. A bill for the relief of protestant dissenters, and the repeal of the penal laws enacted by Elizabeth passed both houses, but was defeated by an artifice of the king, who ordered the clerk of the crown to secrete the bill when it was to be presented for the royal assent. From the immediate connexion between the city of London and the parliament, the king was tempted to remove the latter to Oxford, and it met there on the 23d of March, 1681. But the spirit of parliament continued the same, and the king dissolved it again on the 28th. Of the leaders of opposition the following is our author's character:

P. 107.—'Of the abilities of lord Shaftsbury I have already spoken, and need not now recount the advantages his party derived from the most ardent and indefatigable exertion of them. Though he was, in reality, the head or the leader of opposition, his discernment pointed out to him the propriety, as well as the advantage, of assigning to the duke of Monmouth the nominal precedence in the party he espoused. With Monmouth he formed the most intimate connection: to his promotion he professed to devote his talents. The pretensions which Monmouth assumed, and the address with which he managed them, inspired his party with boldness, and suggested the most flattering expectations of success. He was master of all those qualities which seldom fail to attract attachment, even upon slight acquaintance. His person was comely and well-proportioned: he excelled in feats of agility, which improve and display an external gracefulness, and by the affability of his conversation he won the affections of the people. More important qualifications recommended him as the

fittest

fittest person to be placed at the head of the whigs; and to be set up as a rival in the succession to the throne. He professed a warm zeal for the protestant interest; he was beloved by the army, and popular in the city of London; he experienced the strongest testimonies of the king's partial affection; he was created a peer, made a privy counsellor, and promoted to the rank of commander in chief of his majesty's forces. A rumour was industriously spread, that Charles had been privately married to his mother, and that, by proximity of blood, he stood first in the line of succession. From all these circumstances, men of sober reflection and prudent conduct considered Monmouth's succession to the throne as an event by no means improbable. Some were even persuaded, that by favouring his ambitious projects, they were gratifying the private wishes of the king; and that whatever he pretended, yet he secretly wished to find a plea in the necessity of his affairs, for sacrificing the interest of his brother to the dictates of fond affection to his son. The friends and the confidants of Monmouth cherished this delusion; they had the boldness to declare, that his succession would be acceptable to the king: they made use of it as an argument with the king of France, to prefer the connexion of the whigs, and to co-operate with them in establishing the succession of Monmouth. The duke of York, notwithstanding the strong promises he received from his brother of adhering to the lineal succession, beheld his attachment to Monmouth with painful anxiety. The banishment and the dismissal of Monmouth from all his offices; the repeated reservations of the king in behalf of his brother, while he professed his willingness to yield to every other expedient for securing the protestant religion; the most solemn declaration in the privy council, that he never had been married to Monmouth's mother; were insufficient to efface that combination of impressions which disposed a great part of the nation to resist the measures of the court.

The respectable character of lord Russel, not less than the popular manners and specious pretensions of the duke of Monmouth, brought a mighty reinforcement of interest to the party with which he acted. There is hardly any situation in which virtue ceases to attract esteem, or to be useful to the connexions of the person to whom it is ascribed. There was not a person in the age in which he lived, more universally esteemed than lord Russel; his candour, his integrity, and his firmness, were applauded by every rank, and by every party. The versatility and the violence of Shaftsbury might well excite suspicion of the motives, which induced him to enlist under the banner of opposition. If the capacity of Monmouth had been more extensive, and his judgment more penetrating than they were admitted to be, yet the interest he had, in defeating the established course of succession, was too obvious to give any farther weight to his political opinion, than what might be collected from arguments, which fell within the comprehension of every individual. But the great reputation of lord Russel, his established credit for honour and for patriotism, invested his opinion with a high degree of authority, and biassed the inclinations of thousands of the most virtuous citizens. When it was observed that lord Russel was not  
merely

merely accessory to the measures carried on against the court, but that he was the prime mover and most *active* agent in them; and that if ever he departed from that gentleness and moderation, which rendered him the favourite of all with whom he conversed, it was in the prosecution of his schemes of opposition to the court, his antagonists were staggered and discouraged, while his adherents were inspired with a consciousness of dignity and of rectitude, which prepared them to submit to every difficulty and danger in support of the cause which he patronised.'

Dr. S.'s observations on the general views of the parties are candid and judicious.

P. 113.—'After a full investigation of all the circumstances which attended the connexion of the king and the popular leaders with the court of France, the engagements it involved, and the consequences it produced, we cannot hesitate in deciding to which of these the greatest proportion of guilt ought to be assigned. If the question be put, Whether Charles or the country party pursued the true interest of the nation? the answer is obvious. The former wished to render England dependent upon France, to change the constitution, to govern without parliaments. The country party were alarmed, and steadily opposed his designs; they were loyal to the king, but true to the constitution. Such were the original, discriminating principles of Charles and the opposition; but when factions are once formed, they think themselves justified in proceeding to extremes, because their adversaries do the same. Though under the influence of party spirit, wrong steps will be taken, still, however, the original principle of conduct may be pure and respectable. The patriots, by connecting themselves with Lewis, widened the breach between him and Charles. It is obvious, that Lewis never expected the same assistance from the leaders of opposition, which he expected from Charles; for his great object, even after he had intrigued with the whigs, was to prevent a meeting of parliament; and this was the case after opposition had degenerated into faction, in the third parliament: a plain evidence, that there was so much patriotism still left among them, as to cause Lewis to distrust them, and to prove that their connexion with him was unnatural, and originated in a distrust of the steadiness, and a jealousy of the intentions, of the king.'

Our author condemns the exclusion bill as a violent and unjust measure; and many others of the intemperate proceedings of the parliament are very freely censured. The following note in vindication of the characters of Hambden and Sidney, from the atrocious calumnies of Barillon and Dalrymple, is extremely satisfactory.

P. 129.—'Though the fact be admitted, that the money of France was accepted by many of the whigs as the fee of opposition to the court, yet there is strong reason to doubt, whether the guilt really extended to all who have been charged with it. In the list of French pensioners, published by sir John Dalrymple, we find the names of Hambden and Sydney. Dalrymple, Ap. p. 315-316.

The opinion of contemporaries was extremely favourable to the characters of Hambden and Sydney. The latter was universally esteemed for integrity and honour; the French ambassador himself gives him credit for these virtues.

• The character of Barillon, the French ambassador, who disbursed the French pensions, was in no view respectable; he was extravagant, and addicted to pleasure; he was poor when he came from France into England, and returned rich to his own country. This circumstance alone naturally excites a suspicion, that he appropriated, to his own use, some part of that money which he received for dispensing bribes among the English members of parliament. It was necessary, however, that he should produce such a state of his accounts, as would make his receipts and disbursements correspond. He was in this view under a manifest temptation, to put down the names of persons who did not really receive money from him; a fraud that was not likely to be investigated or detected. As Sydney and Hambden intrigued with him to prevent England from entering into a war with France, it would be more easily believed that they accepted of money, as a compensation for their services. When these circumstances are candidly considered, and the characters of Sydney and Barillon compared, it seems far more probable that the latter would maintain a falsehood, than that the former would receive the wages of corruption.

• The late discovery of this transaction is a circumstance which invalidates its authority. The trial of Sydney was particularly cited after the revolution, as an example of the violence and severity of government in the reign of Charles the second; and as an indelible aspersion upon the character of the duke of York; who had, at that period, a principal sway in the administration of affairs. Both Lewis and James were abundantly disposed to make known every transaction and circumstance, tending to calumniate the memory of the patriots. It is not easy to conceive how a circumstance, so material to stain the character of Sydney, should have escaped the knowledge of James, when he resided at the court of France; or, if it did come to his knowledge, how he should have omitted to mention it in his life.

• To the character of lord Russel, Barillon himself gives the following testimony: "That when he was ready to distribute a considerable sum in the parliament, to prevail with it to refuse any money for the war with France, and solicited him to name the persons that might be gained, lord Russel replied, that he should be sorry to have any commerce with persons capable of being gained by money;" and he throws a true light upon that mysterious intercourse which subsisted between the patriots and the French agents, "that lord Russel was pleased to see that there was no private understanding between Lewis and the king of England to hurt their constitution." Dalrymple, Ap. p. 133.

• Lord Russel was the intimate friend of Sydney, and associated with him in political councils. Is it probable, that he would have given his friendship and confidence to a man who received five hundred guineas as a bribe from France; or, that such a circumstance, if true, should have escaped his notice? See Introduction to Lady Russel's Letters.

Through the means of the duchess of Portsmouth, the duke of York was restored to all his honours. Lord Shaftsbury was indicted for treason; but the grand jury of Middlesex returned a verdict of ignominiam. The court however, by the influence of a venal mayor, procured the nomination of sheriffs, and the most cruel vengeance fell upon

upon all who dared to oppose its measures. Amidst these triumphs of prerogative, however, the resources of the king began to fail by the parsimony of France, &c. It became therefore the policy of the court to wrest from corporations their charters, and new model them, to adapt them to the views of the crown, with respect to elections. A conspiracy was formed in June 1683, to assassinate the king, as he returned from Newmarket, at a place called the Rye-house, which house belonged to one of the conspirators, named Rumbold. The conspiracy, being by an accident disconcerted, was discovered by some of the members, who turned king's evidences, and involved in the guilt such innocent and respectable persons as the court wanted to destroy. Thus the triumph of the court was complete, but Charles did not long enjoy it. He languished under an oppression of spirits for several months, and expired, Feb. 6, 1685.

Contrary to universal expectation, James ascended the throne in peace, and even with a degree of popularity; but some share of this must be attributed to the unpopularity of the system, which his predecessor had pursued with respect to France. The first parliament appeared in a temper to grant every thing to prerogative, but it had not long met, before Scotland was invaded by the earl of Argyle, and England, by the duke of Monmouth; but the latter was routed, taken, and executed in little more than a month after his arrival. Though this circumstance might seem to have established the dominion of James, yet his sanguinary resentment to the unfortunate adherents of Monmouth hastened his ruin.

No measures of the king gave greater offence than his dispensing with the test act in favour of catholic officers, and his augmenting the *standing* army. Under these encroachments, the lords were tame and submissive, but the commons took the alarm, and when the lords found that by the spirited opposition of the other house the consequence of the court was lowered, they began to join in the triumph.

The ministry which had presided in the latter years of Charles still continued in office; viz. Godolphin, Rochester, Clarendon, Halifax, &c; to whom was added, Sunderland: but James determined to be his own minister. Our author's reflexions on the characters of Sunderland, of the royal confessor, and the infamous Jeffries, are worthy of attention.

P. 156.—<sup>c</sup> The diversified operations of the same predominant disposition were never more conspicuously displayed, than by the opposite conduct of Shaftsbury and Sunderland. Alike enslaved to ambition, they exerted every nerve and every faculty, to gratify it. The different methods adopted by them for this end, marked the dissimilitude of their tempers. Shaftsbury, impetuous and overbearing, assaulted the forts of power by storm and by violence: Sunderland, timid, crafty, submissive, attempted to gain possession of them by the less suspected, but not less successful, plan of mining and ambuscade. The one, by alarming the fears of his sovereign, expected to subdue his mind to a reluctant compliance with his ambitious schemes; the other, by flattering his weakness and prejudices, insinuated himself into his confidence and favour. With a flexibility, inconsistent with any shadow of principle, he approved, he flattered, he abetted the various humours and measures of every master whom he served. Though a violent exclusionist, he retained his office, and a great share of court interest

interest in the late reign, by the address and assiduity with which he cultivated the favour of the king's mistress, the duchess of Portsmouth. By the same dexterous accommodation of manners, he now gained the good graces of the queen, and was selected by her to be the head of that party by which she intended to undermine the influence of the family of Clarendon. Her expectations were not disappointed. He quickly engrossed the confidence of his master; he became a convert to his religion; honoured priests and confessors; joined in their consultations; and prompted, as it is suspected, the most violent attacks upon the established religion and government.

Father Petre, his confessor, was the oracle to whom James resorted with implicit faith, and regarded at last as his political, as well as his religious, preceptor. As if it had been to publish his defiance of national prejudices, no disguise was used to conceal the affection and the deference he paid a person, whose profession and character justly rendered him obnoxious to the odium and the jealousy of his protestant subjects. He was made clerk of the closet, and admitted a member of the privy council; and that his majesty might enjoy frequent and easy access to his private conversation, apartments were assigned him within the precincts of his palace. Petre was a man of slender abilities, and a scanty proportion of learning, but of an enthusiastic and furious spirit, which rushed upon its favourite object, without discerning the obstacles which intervened; ignorant of every rule of prudence, and of the most common arts of managing the tempers of men. To his ascendancy over the mind of the king, and of his consort, were ascribed the openness, the precipitancy, the violence of those plans in support of the Roman catholic religion, disapproved of by its more prudent adherents; and found upon trial, to be no less destructive to the purposes they were intended to serve, than they were to the interests of the royal family.

But of all the instruments of the king's arbitrary measures, there was none more infamous and more detested, by all orders of men, than Jeffries, whom he advanced to the head of the law. While recorder of London in the late reign, he had distinguished himself by the activity with which he opposed the petitions for the meeting of parliament, and promoted the addresses of abhorrence. The court marked him as a fit tool for oppression and violence. He was preferred to be a puisné judge, and afterwards to be chief justice of the king's bench. In his private character, he was insolent, profane, licentious, intemperate, rapacious. By the superciliousness of his behaviour, he disgusted some of the most ancient and sincere friends of the royal family, and made them withdraw from office, and from attendance upon court. As a pleader at the bar, he was petulant, superficial, turbulent, calumnious; as a judge, partial, over-bearing, arbitrary, merciless. Under so corrupt a judge, the laws were not only deprived of all their salutary protecting influence, but converted into engines of vengeance against all those who had meritoriously fallen under the royal displeasure. Under such a corrupt judge, the reflecting part of the nation beheld, with grief and astonishment, the laws surrendered to that arbitrary will which they were intended to control, and made subservient to the oppression and the mischiefs which they were intended to counteract.

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The power of the king to dispense with the test met with decided countenance from the corrupt professors of the law; but was spiritedly opposed by the university of Cambridge, and by private persons. The example of Cambridge was followed by Oxford, which drew upon both the rigour of persecution before the ecclesiastical commission court, a new creation, or rather a revival of the high commission court of Charles I. The zeal of James appears to have been unbounded at this period. Every means were used to make proselytes to popery, and the bishop of London and some other clergy were suspended for slight offences.

On the 4th of April 1687, the king published a proclamation for liberty of conscience, and for dispensing with the test. Six Bishops, with the archbishop, met at Lambeth, and petitioned against the proclamation. They were committed to the Tower, and were tried for a seditious libel, but were acquitted to the joy of the whole nation.

In an appendix to our author's 7th chapter, we find a very able vindication of the prince of Orange, from the charge of aiding Monmouth in his expedition. In the succeeding chapter, the narrative is resumed, and the immediate causes of the revolution are judiciously traced out, which were: 1st, The strong attachment of James to the Roman catholic religion; and his breach of promise in endeavouring to establish it. 2d, The abilities and activity of the prince of Orange, the first open interference of whom appeared when a person of the name of Stuart was sent over to Holland to solicit the prince's assent to the repeal of the test act, and penal statutes. On this occasion William made the declaration, which he ever afterwards adhered to, viz. 'that he approved of universal toleration, and of the repeal of the penal statutes, but the test he considered as the barrier of the protestant religion.' 3d, The general detestation of Lewis XIV., and the known attachment of James to that despotic court, contributed to his downfall. Even the pope himself, from his enmity to Lewis, united in the design of dethroning James. 4th, William was happily enabled at this period to unite all the states of Holland in one view, viz. to humble Lewis, and their detestation to this tyrant was increased by the revocation of the edict of Nantz. 5th, The threatened war on the part of France, concerning the succession to the electorate of Cologne, gave a colour to all William's hostile proceedings. 6th, The birth of a son to James hastened all the measures of William, and the party in England. 7th, The treachery of his servants, and particularly of Sunderland, who advised James against availing himself of the assistance of France, promoted the views of William.

On the 5th of November, 1688, the prince of Orange landed at Torbay.—Before he left Holland he published a declaration in which he disavowed all intention of conquest, and alleged that he only came to obtain a free parliament.

The consequences of this event are well known, nor does our author advance any thing new upon the subject.—His reflections, however, upon the question whether the revolution changed the constitution, will probably be acceptable to his readers.

From the Scotch and Irish James flattered himself with considerable and effective support.—After a review of the political state of the former nation, our author remarks on their ecclesiastical state, and after speaking of the reformation there adds, p. 247.

'From these strong prepossessions of the reformed in this country, sprang all those commotions which disturbed the civil government in the

the three preceeding reigns. It was not till after James the first had obtained the crown of England, and acquired the support of a more powerful body of subjects, that he dared to prosecute his favourite plan of establishing episcopacy in Scotland; and the form of it, then introduced, was moderate and humble, and, in reality, more nearly allied to presbytery, than it was to the worship and government of the church of England. Extempore prayers, agreeable to the practice of the presbyterians, were still continued: the Lord's prayer was repeated at the end of the service, and, together with it, the doxology and the creed upon the administration of baptism. The sign of the cross upon that occasion was used or not, according to the inclination of the parents, who alone could be admitted as sponsors for their children: what gave great offence to the people was, the ceremony of kneeling was required at the receiving of the Lord's supper. The holidays were few, in comparison with those observed in the church of England: the endowments of the bishops were not so liberal as to raise them to an immoderate elevation above the parochial clergy, and the prerogatives with which they were invested, arose chiefly from their precedency in rank, and their acting as perpetual presidents or moderators in the ecclesiastical courts convened within their dioceses. When Charles I., prompted by weak bigotry and the furious zeal of his unworthy favourite, archbishop Laud, attempted to introduce a liturgy into the episcopal church of Scotland, he not only provoked the violent resistance of the mob; but lost the affections of many of his subjects, of the first rank, and most liberal education, in that part of the dominions. And hence his disaffected subjects in England were encouraged to proceed, from altercation and contests, to armed violence; which terminated in the ruin of that prince, and the destruction of the established government. The aversion of the Scots to the usurpation of Cromwell, was in a great degree mitigated by religious toleration, which was the favourite maxim of his government; and if the covenanters did not obtain an exclusive indulgence, agreeable to the expectations excited by their important services and early connexion with the parliament of England, their resentment spent itself in vain murmurs and threats, while they were not molested in the profession of those doctrines, and the exercise of that worship, which they believed to be prescribed by the oracles of divine truth.

P. 249. 'The imprudence; the violence, and immoral characters of individuals, whom Charles II. invested with the mitre, revived the ancient prejudices of the common people of Scotland against their order; and excited the most obstinate resistance to the edicts of the court. The rigorous severities, employed to enforce the laws against nonconformists, were recorded in the memories of their friends, with vindictive resolutions, and infused a horror at government into the minds of many who had been nursed in the principles of loyalty. A detail of these persecutions, though it might found the charge of weakness and obstinacy against some of the persons who suffered by them, would exhibit the most cruel scenes which blacken the page of history. The day of reckoning at last approached. Many who fled from their native country, carried along with them unrelenting hatred to the government which had oppressed them. Some of them who took shelter in Holland, entered into a concert there, with the English gentlemen

gentlemen who planned the revolution, and, by a constant correspondence with their friends in Scotland, fostered their disaffection, and encouraged their expectations of deliverance.'

P. 250. 'The news of the arrival of the prince of Orange inspired the presbyterians with transports of joy; and tempted them to retaliate upon the episcopals those injuries, of which they themselves had justly complained. In the western parts of Scotland they attacked the persons of the established clergy with outrageous violence; they dragged them from their pulpits; carried them about in mock processions; and finished their insults, by tearing their gowns, the harmless but hated badges of their order. In some of the towns the Roman chapels and episcopal churches were subjected to the same promiscuous ravage. Those of the nobility and gentry, who had distinguished themselves as the patrons of the present establishment, were every where exposed to assault and danger.'

The conduct of James towards all parties was calculated to estrange the heart of every individual from his government. Great care was exerted by the prince of Orange also to procure seats for his adherents in the convention, and to this end the presbyterians greatly contributed by their activity. The duke of Hamilton was elected president by a great majority against the marquis of Athol. The duke of Gordon, however, still held the castle of Edinburgh for James.—Viscount Dundee in the mean time, and the other friends of the king attempted to form a convention at Stirling, but, being discovered, it proved a means of getting rid of the adherents of James and Dundee, and most of them fled. The convention was thus relieved from all opposition. An union with England was recommended to the convention, but was not relished. As the committee of the convention could not find, as in England that James had abdicated the crown, they at once declared that he had *forfeited* his right to it.

The appointment of a ministry was a very difficult measure. The list of privy counsellors published by William contained only one foreigner, Mr. Bentinck; a few Tories, however, were continued among them, the principal of whom were archbishop Sancroft, and the earl of Nottingham. The treasury, admiralty, and chancery were all put into commission to increase the patronage. The most able lawyers who had distinguished themselves in favour of the rights of the people were promoted. Mr. Bentinck was created a peer, but his promotion, and that of the king's Dutch friends, along with some Tories, as lords Nottingham, Carmarthen, and Halifax, gave much offence to the Whigs, and these measures rendered the executive government feeble and inconsistent. The convention was changed into a parliament by a bill passed February 20, 1689. The regulation of the king's revenue by the commons is accounted by our author one of the most salutary changes wrought by the revolution; but we think some modern politicians, whose faith in the doctrine of funding is not very steady, will hesitate to subscribe to this proposition.

Our author enumerates some instances in which king William was ill treated by the prevailing party, in particular in the extreme parsimony of the commons in remunerating the Dutch for the expences of the expedition. The king was also disposed to measures of toleration, but in this he was thwarted by the high church party. All

that could be obtained, was the repeal of the penal laws against the dissenters, by the passing of what is called the toleration act.

A bill of indemnity was next attempted, and the king's moderation and sound policy made him anxious for it; but the jealousy of the whigs raised insurmountable obstructions.

The act of settlement, and the bill of rights, both came under consideration in this session. The duchess of Hanover was attempted to be included in the act of settlement, but all that could be done for the house of Hanover was a clause excluding papists from the succession. On the subject of the Hanoverian succession, our author's reflections deserve attention. p. 284.

'The introduction of the house of Hanover in the line of succession to the crown of England, may justly be considered, on account of its near and remote consequences, as one of the most memorable events which occurs in the history of this reign. By this measure, the duke of Hanover was separated from the interest of France, to which he had formerly adhered, and the strength of the grand alliance was augmented. England engaged in foreign wars with an eagerness she never could have felt, and carried her interference in foreign politics to an excess, into which she never could have run, if she had not first anticipated, and afterwards experienced the influence of this intimate connexion with a continental prince. By the prospect and contingency of the Hanoverian succession, a new influence was introduced into the political system of England, which powerfully operated upon the temper, the conduct, and the interest, of every party. Estimating their security from popery as the first national blessing, the people clung with fond attachment to the succession of a family distinguished by their zeal for the protestant faith. The tendency of public measures to promote, or obstruct the act of settlement, was the standard which regulated popular opinion, and marked out for praise or censure the persons to whom they were ascribed. To this standard, whigs and tories, in opposition or in power, made the appeal for the purity of their intentions; and, in both situations, were instrumental in contriving measures which strengthened the act of settlement. But, as such measures were known to be consonant to the principles of the whigs, and inconsistent with the prejudices of the tories, the former gained credit and popularity, while the latter only blunted the edge of opposition, by their endeavours for maintaining the protestant succession. Upon the same grounds, the whigs acquired the confidence of the family, which entertained so near a prospect of the throne; and this circumstance encouraged their activity, increased their influence, and secured to them unrivalled superiority under the reign of the first princes of the house of Hanover.'

The calm which at present overspread the kingdom was, however, clouded by the discovery of a plot against the new government, and some appearance of disaffection in the army. It was upon this emergency, that dangerous, but perhaps not unnecessary innovation on the constitution, the mutiny bill, was created.

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On the 7th of May, 1689, war was declared against France; and though this parliament had so vigorously seconded the efforts of William to ascend the English throne, yet the consciousness of the obligations it had conferred, rendered it so insolent and so incroaching, that he found it necessary to terminate it by a premature dissolution. There was not only a strong opposition in parliament, but even in the ministry itself, as the tories who were continued in office raised the jealousy of the whigs. In a word; no measure remained for the king to adopt but that bold one of dissolving the parliament, which was done on the sixth of February, 1690.

In the appendix to chap. xi., we find some excellent strictures on the absurd and malevolent aspersions of the character of William by Macpherson.

After the dissolution of the convention parliament, the ministry was still formed of a mixture of whigs and tories; but the city militia was chiefly officered by tories, and persons of that party were promoted in many other instances.

The new parliament met 20th March, 1690. The king solicited the assistance of parliament to enable him to prosecute the war in Ireland with vigour. The customs were now first mortgaged for the raising of a supply—A bill was brought in legalising the acts of the convention parliament, and ascertaining their majesty's right to the throne. Another bill was attempted to be introduced by the whig party, enjoining every person to take an oath, abjuring king James; but it was urged by the tories that this could answer no end which was not already answered by the oath of allegiance, and the bill was lost by a great majority. The tory interest appears, on the whole, to have been predominant in this parliament.

An act of indemnity, under the form of an act of grace from the king, closed the business of this session, and 32 persons only were excepted from the benefit of it.

In Ireland, the earl of Tyrconnel, the lord deputy, amused the protestants with pretences of negotiation, till his activity in arming and levying the Roman catholics opened their eyes to his treachery. It has indeed been asserted, that William did not wish the affairs of Ireland to be entirely composed, because he would then lose all pretext for maintaining a standing army: this opinion, however, our author controverts; and, in fact, we have a more forcible reason for the neglect of Ireland in the tardiness of the convention to vote supplies.

The weak enthusiasm of James, and his attachment to the jesuits, ruined his influence with the French ministry, and sent him to Ireland without the promised assistance. He arrived at Kinsale, the 12th of March, 1690. He was met at Dublin by the popish bishops and priests in their pontificals, and the host, which he adored. The council and the parliament were filled with papists. In the upper house, out of 69 protestant peers, only five attended and four bishops; while the number of catholic peers amounted to 42. All the acts which had been formerly passed, with respect to the proprietors of forfeited estates, were repealed,

and 24,000 persons were deprived of their property, among whom were 83 clergymen and 55 peers. The tithes from the estates of Roman catholics were directed to be paid to the clergy of their own persuasion, by which almost the whole of the revenues of the church were transferred to the papists, and several protestant churches were seized by the soldiers and converted into mass houses and garrisons. Severe levies, and the issuing of brass money, completed the unpopularity of James.

In proportion as James evinced his attachment to France, the hearts of the people of England were conciliated to William. In August, 1689, marshal Schomberg had sailed from England with 10,000 men for the relief of Ireland, but he was so ill appointed, that he could only act on the defensive. He was reinforced by William with 36,000 men, who landed 14th of June, 1690, and completely routed James at the Boyne the first of July following.

On the second of October, 1690, the parliament met. They addressed both the king and queen, but the latter in a style particularly flattering. The whigs were once more restored to royal favour. In this parliament, with a view to revive the impeachment against the earl of Danby, now marquis of Carmarthen, a question was agitated, whether impeachments abate by a dissolution of parliament, which was decided in the marquis's favour. The defeat of the combined fleets of Holland and England, produced a court-martial on lord Torrington, who commanded, but he was acquitted on the ground that the fleets were not strong enough to engage the enemy.

On the first of February, 1691, William met the allies at the Hague, and after arranging matters for the great league against France, returned to England. In May he joined the confederate army. The principal successes were, from the first, in favour of the French, nor did the presence of William in the campaign of 1691 produce any alteration of moment.

The liberality of William, in granting favourable terms to such of the Irish catholics as should be disposed to submit, was grievously misrepresented in the parliament, and the jealousy of the people against the Dutch was insidiously fomented by the disaffected; from the disagreement also between the two parties in the army, the confederate force was indeed much weaker than it was thought. The tolerant spirit of William induced him to attempt many regulations in favour of tender consciences; and he even struggled with his ministry against ejecting the non-juring bishops and clergy, though they were avowedly inimical to his government, and at last obtained from parliament authority to bestow a modified provision for them out of the funds of the benefices; but this only served to raise a party against him in the church. A plot was, however, discovered in December 1690, in which many of the bishops and clergy were concerned, for the restoration of James; and this at length impelled the government to severe measures; on this occasion, lord Preston and Mr. Ashton were condemned to die, but the latter was pardoned, and five of the bishops were ejected.

In the session of 1691, several bills were proposed by the commons for retrenching the salaries of office, and preventing abuses in the revenue, but these bills were either rejected by the lords, or clogged with amendments to defeat their purposes. In the latter end of the year, lords Rochester, Ranelagh, and Cornwallis, and other tories, were admitted into the privy council.

Early in the succeeding year, Great Britain was threatened with an invasion from France; and the dissensions in England encouraged an attempt in favour of James. A considerable armament was fitted out at La Hogue, whither James repaired in 1692. On this occasion, the vigilance, prudence, and excellent qualities of queen Mary, shone with conspicuous lustre. The fleet was equipped with celerity, and the nation put in a state of defence. On the 19th of May, the combined fleets of Holland and England completely defeated that of France off La Hogue. The excellent negotiations effected by William also served to disappoint the views of France; but in the campaign the allies were still unsuccessful. The popularity of William did not at this period increase, and his rejection of a bill for the *reform*, or rather annihilation of the *court of chancery*, greatly disgusted the people.

The session of 1692 opened with evident dissatisfaction towards the court, but the prudence of the monarch ended all hostile measures; as a proof, we need only mention an address, requesting his majesty to dismiss all foreign officers, and to depend for defence on the fidelity of his English subjects. These circumstances determined William to throw himself into the arms of the Whigs, who received him with cordiality. The nation was, however, not reconciled, and the heats were increased by the king's rejecting a bill for triennial parliaments, in the odious form of refusing his assent.

The success of the French arms continued with little interruption, though the confederates made a glorious stand; but what disposed the nation more than all to discontent was, that the enemy was also victorious in several naval encounters. These miscarriages gave occasion to debates, in which individuals were severely censured, but the commons still continued to vote liberal supplies. The internal distress of France, occasioned by famine, now produced offers of peace, but the title of William not being acknowledged in the proposed terms, it is believed; occasioned the rejection. The hopes of the whigs were once more elevated by the promotion of lord Somers. The political reflections of our author upon the state of politics at this time are well deserving of attention, but are too long for insertion.

In the session of 1693, the triumph of the whigs was complete, by lord Shrewsbury having accepted the seals, and the majority of the ministry being chosen from the same party. The king sailed for Holland in the beginning of May; but the confederate fleet was unsuccessful in an attempt to destroy the harbour of Brak. An act for shortening the duration of parliament to three years was almost unanimously passed in December 1694.

P. 377. 'The death of the queen, on the 28th of December, interrupted the proceedings of parliament, and was sincerely lamented,

mented, both on account of her private virtues, and the shock which it was likely to give to the new government. Few characters have been more extolled by friends, or more virulently traduced by enemies, than that of Mary. Unconnected with, and uninfluenced by party, we can be at no loss to perceive, that her friends have founded their encomiums, upon the evidence of a temper and qualifications honourable to the human character; while the detraction and calumny of her enemies referred to facts extremely doubtful, and to circumstances, occasioned by the peculiar difficulties of the part she was called upon to act. She possessed, in an eminent degree, all those accomplishments and graces, which constitute the merit of her sex in domestic life. Her affability, mildness, and delicacy, captivated the affections of her companions and dependants. Such dexterity and prudence in the management of parties, such discretion and activity in the most critical state of affairs, have rarely been found in a person so little addicted to ostentation, and so averse to interfere in public business. So devoid was she of ambition, and so indifferent to personal grandeur, that she not only rejected the services of those, who were disposed to prefer her right to the crown before that of her husband, but she would not even participate of the administration while he was in the country, nor did she so much as aspire at the influence, to which her station and merits entitled her. Her exemplary devotion, her zeal for the protestant religion, her conscientious disposal of ecclesiastical preferments, her patronage of useful designs, and application to good works, render her memory precious to the friends of religion and virtue. If, upon particular occasions, natural affection seemed to be languid, or suspended; if she appeared harsh and undutiful, by consenting to the dethronement of her father, or by espousing, with apparent animosity, the quarrel of her husband with her sister, her conduct in such instances may be fairly ascribed, not only to a respect for her duty as a wife, but to the singularly critical situation of him, to whom she stood in that relation. Nothing less than the most cordial and unequivocal approbation of the conduct of her husband, could have obtained, or preserved to him, that authority, which he derived from his relation to her. Whatever painful emotions she might feel, from the disgrace of her father, or from coming to a breach with her sister, yet prudence required the concealment of them, to secure the reputation and safety of that person, who was the dearest object of her affection, and the prosperity of that cause, which, from the pure influence of principle, she was zealous to promote.

The queen's decease renewed all the hopes of the adherents of James; but the triennial bill disappointed their expectations in the elections. A suspicion of corruption now arose from the minutes of the East India company, who, it appeared, had paid large sums of money to members of parliament and ministers to procure a renewal of their charter. The following general remarks on revolutions are too sensible and too applicable to the present times to be omitted. P. 382.



‘Revolutions in states and kingdoms exhibit both the most pleasing, and the most disgusting portraits, of human character. When artificial subordination, essential to regular government, is suspended, genius and abilities are called forth to a fair competition for the prize of honour; and ascend to the highest pitch of improvement, and splendour. The history of every country, in this situation, abounds with examples of eloquence, courage, integrity, and patriotism. But the same causes also operate, in the same situation, to increase corruption and crimes. Every example of change, by weakening the authority of government, removes one of the most powerful restraints upon the unruly passions of men; and, by presenting new temptations and covers to ambition and avarice, conducts their votaries to the most consummate depravity.

‘The sudden elevation of individuals, from the most obscure station, to power and prosperity, excites the envy and emulation of those who stood originally, and still remain, upon the same level. It is only by the continuance of anarchy, that such persons can hope to gratify these passions, and to raise their own importance; and hence, an interval of confusion and violence usually takes place, between the downfall of the ancient, and the establishment of the new government. Many, who begin opposition to established government from the purest principles of patriotism and virtue, afterwards come to dread excess of innovation; and to discover such selfishness and treachery in their associates, that they grow weary of the struggle, and are tempted to resign more liberal plans, for securing personal safety, and the interest of their families.

‘The disappointment of the multitude, who had been encouraged by their leaders, to expect a total exemption from inconvenience, or a perfection in executive government inconsistent with the infirmities of human nature, render them at last cold and indifferent about supporting those measures, which were first promoted by their zeal and activity. When the fermentation, excited by tyranny and oppression, has subsided, a veneration for ancient customs resumes its influence over the mind, and cherishes a general inclination in the people, to return to the civil institutions and hereditary authority, which have been consecrated by the remote and uninterrupted submission of their ancestors. Hence the great uncertainty of the success of those, who embark in any plan for accomplishing a revolution in government, or of maintaining such a revolution, after it has been accomplished.’

In treating of the ‘peculiar dangers which threatened the Revolution,’ we cannot help suspecting that Dr. S. has too *hastily* adopted the assertions of Mr. Macpherson with respect to the correspondence carried on by the whigs with the court of St. Germans. The documents of Mr. Macpherson we have always viewed with a suspicious eye, and, from some good information, have lately had reason to consider them as almost entirely spurious,

In the campaign of 1695, the confederates were superior to the French, and the retaking of Namur revived their spirit and their hopes. On the 10th of October the parliament was dis-

solved. In the new parliament the system of funding may be said to have acquired a full establishment. Considerable changes in the constitution ensued on this arrangement: the management of a large revenue, threw a great portion of influence into the hands of the crown, and the members of parliament being advanced in consequence, the contests for seats were proportionally more violent. The whigs were now predominant, both in the ministry and parliament. The first session of this parliament was distinguished by a most excellent and popular act, viz. A reform of the laws concerning high treason.

In the course of the month of March 1696, preparations were made in France, for an invasion of England, but,

P. 421.— This expedition, prepared with great industry and at great expence, and brought to the very eve of execution, proved abortive, from a mistake on the part of Lewis, which James had neither the firmness nor the candour to correct. The more readily to allure the assistance of Lewis, James had rather exaggerated the description of the strength and prosperity of his friends; and had even gone so far as to assure him, that they were prepared to begin an insurrection, as soon as they should be encouraged to hope for any reinforcement from France. The commencement of an insurrection in England was therefore understood by Lewis to be the condition and signal of his interference; and he never intended that his troops should embark, till he had received information of that event having actually taken place. The malcontents, on the other hand, were led to believe, that they were only expected to take up arms when the French should appear on the English coast. James was not ignorant of this mistake; but he was afraid to undeceive Lewis, lest it should occasion the interruption or discontinuance of those preparations, which were essential to his own success. In the mean while, the duke of Berwick, the natural son of James, was sent into England, to stimulate the resolutions and activity of his father's friends, and to persuade them to go beyond their first engagements, by taking up arms, without waiting for the arrival of the French fleet, in assurance of support before they could be in any danger of being attacked by the army of William. The duke of Berwick, though neither deficient in the spirit of enterprise, nor in anxiety to extricate his father from the perplexity in which he was involved by his reserve with the court of France, was so much convinced from near observation, of the weakness of his friends, and their incapacity to render him any effectual service, that no attempt was made by him to excite an insurrection; and the preparations made with that view were unemployed and unavailing.

An attempt to assassinate William about the same time proved also abortive, and turned the tide of opposition, and was productive of many testimonies of affection from the people, to the present government. For this conspiracy, ten were condemned, eight executed, and two pardoned. A bill of attainder was passed against Sir John Fenwick, another of the conspirators, who could not be convicted in the ordinary process of the law, as only one witness appeared against him.

A project for a land bank, framed in the preceding parliament, entirely failed; and the confederate army suffered much in the campaign of

of 1696, for want of pay, &c. The allies also lost the assistance of the duke of Savoy, who was bought over by Lewis.

In the close of the year, a prospect of peace was opened through the mediation of different powers. The conferences began at Ryſwick, on the 9th of May 1697, and articles were signed on the 18th of September, in which William's right to the crown of England was expressly acknowledged.

In the conclusion of the 17th chapter, Dr. S. very ably refutes another absurd calumny of Mr. Macpherson, viz. That, by a secret article of the peace of Ryſwick, William had agreed with Lewis, that the son of James should succeed him in the throne of England.

The first part of the 8th chapter treats chiefly of the affairs of Scotland. The situation of William was difficult, with respect to that country. The majority of the people were presbyterians, and the king's maxims of policy inclined him to toleration; on the other hand he was under considerable obligations to the English hierarchy, who expected from him the support of their particular tenets, in every part of the kingdom. After some time balancing between these opinions, William was at last obliged to give way, and episcopacy was abolished. This was accompanied by several other popular accommodations, by the abolition of the lords of the articles, the king's supremacy in ecclesiastical matters, and the law of patronage: and these concessions for a while conciliated the minds of the people. The influence of James, however, in the highlands, still continued to alarm William; and the king was involved in a train of bad conduct by evil counsellors and wicked agents.

When the parliament met, some conciliatory measures were pursued: an act was passed for extending the trade of Scotland, and the establishment of a Scottish colony, on the Isthmus of Darien; but this project was defeated by the jealousy of the Spaniards and French, and ended in ruin, misery, and death to a number of persons. The country now became ripe for rebellion, but the coldness of James and the court of France, after the peace of Ryſwick, defeated all their prospects.

In treating of the affairs of Ireland, our author remarks, that the lenient spirit of the government permitted to all those who had engaged in favour of James, to enjoy their estates, &c. on taking the oaths, and those who refused, were suffered to embark for foreign countries. The good intentions of the king could not, however, restrain the avarice and villainy of the lords justices, who committed the most flagrant acts, and sheltered themselves under the strength and power of their friends in parliament.

The remainder of William's life, after the peace of Ryſwick, was spent in domestic contests with desperate factions at home. The Tories were malignant and insidious, the Whigs ungovernable and violent; and the republicans, who had at first joined with the Whigs, now formed themselves into a separate and powerful party. A most violent contest was excited concerning the disbanding of the army. The following reflections on a standing army are not new, but they are always of importance, and proper to be impressed upon the minds of Englishmen.

“§ 504.—‘ The expence of maintaining an army, the disorders and oppression which attended the residence of military men, the increasing power

power of the crown, arising from the disposal of so many commissions, were considerations no less obvious than worthy of patriotic attention.

No fact seemed to be better established by the current testimony of history, than the inconsistency of a standing army with a free constitution. When the extension of the Roman empire rendered it necessary to prolong the military services of the citizens, until at length the army became a separate and distinct body from the civil members of the state, it was employed as an instrument, in the hands of aspiring individuals, to subdue the liberties of their country. The freedom, which was established in the different states of Europe, after the fall of the Roman empire, had expired, when the military became independent on the civil authority. The recent and domestic examples of the usurpation of Cromwell, and of the restoration of monarchy by Monk, were peculiar warnings to England, that neither the regulations of government, nor the sentiments and habits of the people, could prove any defence against the ambition of individuals, aided by the obedience and affection of well disciplined troops.

To what particular cause are we to assign the pre-eminence of England, and its preservation of a free constitution, while nations, formerly in the same political situations, were bound by the fetters of despotism? To its insular situation, evidently, which superseded that augmentation or uninterrupted establishment of military force, necessary to protect continental nations from the invasion of contiguous enemies, or which invited them, in their turn, to an immediate and convenient extension of territory. These local advantages of England still subsisted, and were held forth as a sufficient argument for opposing the increase and maintenance of a land force, proportionate to what had been adopted by its natural enemies upon the continent. A national militia, with some improved regulations, might, it was asserted, at a smaller expence, and without danger to the constitution, answer all the purposes of a defensive and righteous war.

In consequence of the prevalence of these sentiments, a vote of the commons restricted the land forces to 8000 men. Though the parliament was inflexible on this point, it was, however, liberal in augmenting the private revenue of the monarch. The national debt, at the conclusion of the war, amounted to 10,876,000*l*. This sum, though contracted in the space of eight years, was accounted enormous. The factious state of the nation was shown even in the creation of a new East India Company, the whigs supporting the new one, and the tories the old. On the 7th of July, 1698, the parliament was dissolved.

In the new house of commons the whigs still retained their superiority. They reduced the standing army to 7000, and the king was even refused his humble request, to retain the Dutch guards, which made such an impression on his mind, that he, for a short time, had determined to abandon the government, and return to Holland. A change of ministry took place previous to the second session of parliament. The opposition this year (1700) assumed a formidable aspect. Only 7000 seamen were voted for the year, and an act was passed for resuming the Irish forfeitures. A most sanguinary and cruel bill was also passed against the Roman catholics, and the king was forced to give his assent to it. By the same vehemence of adverse faction, the king was compelled to dismiss the excellent Somers from his service.

On the 29th of July, 1700, the duke of Gloucester, son to the princess Anne, died; and, on the first of November following, the king of Spain died also, leaving a will, and bequeathing his whole dominions to the duke of Anjou, son to the dauphin, which Lewis, in open defiance of the partition-treaty accepted.

The parliament commenced their third session the 10th of February, 1701, and chose Mr. Harley a noted tory, for their speaker. It was the secret wish of William to enter into an immediate war for the support of the partition-treaty, but his apprehensions from the parliament kept him with a secret, till the discovery of a new plan for the restoration of JAMES gave a fresh turn to the politics of England. New alliances were now negotiated by the desire of parliament, for the preservation of the balance of Europe. The act of settlement was extended to the house of Brunswick. Notwithstanding this, the commons most inconsistently censured the partition treaty, and impeached of high crimes and misdemeanors lords Portland, Somers, and Orford, and the other agents who had concluded that treaty. There was more virtue in the nation, at this period, than in the commons; they were justly offended at the violence manifested in the prosecution of the whig ministers, and were apprehensive of the power of France.—Party, therefore, running very high, the parliament was prorogued early in May. The temper of the nation soon kept pace with the wishes of the king, and the grand alliance against France, between the emperor, England, and Holland, was formed on the 7th of September.

On the 6th of September James II. died, and the court of France determined to acknowledge his son, as king of England. On the 11th of November the king dissolved the parliament, and the new one met the 13th of December; 600,000*l.* were voted for the fleet, and 50,000 for the guards and garrisons—bills were passed for abjuring the pretender, &c. But William did not long survive to reap the fruits of his labour and projects. His health visibly declined till the 8th of March, 1702, which put an end to his mortal existence. The following is Dr. S.'s character of this illustrious personage.

P. 591.—‘The dawn of his life was lowering and clouded, and little promised that lustre which brightened the meridian day. He was born in the seventh month, a few days after the death of his father, whose authority had been declining under the opposition of the Louvestein faction. The son, while in his cradle, was stript of all his hereditary dignities and offices by a general assembly of the States. His constitution was weak, his fortune narrow and embarrassed, his education cramped and neglected. The native vigour of his genius, called forth by the distresses of his country, confuted these inauspicious presages of fortune, and rendered his future life an uninterrupted career of patriotism and glory.

‘The ambition of Lewis the fourteenth, intruding into the frontiers of Holland, first opened to the young prince a theatre for the display of those astonishing endowments, which proved him to be worthy of the honours, as well as the name, of his renowned ancestors. He was appointed admiral, captain general, and at last restored to the office of stadtholder.

‘The magnanimity, the exertion, and the perseverance, by which the prince of Orange defeated the intrigues and the armies of Lewis, not only protected the liberties and engaged the confidence of his country,

country, but recommended him to the surrounding powers of Europe, trembling for their independency, as the fittest person to form and conduct a scheme of confederate resistance to the usurpations of France. While the grandeur of the design flattered his ambition, its connexion with the liberties of the States interested his patriotic zeal.

In the sequel of his history, it is difficult to say which we ought most to admire, the variety and excellence of his talents, or the success with which they were crowned. By a comprehensive discernment of the political interests of Europe; by penetration into the characters of individuals; by address in negotiation, he cemented states and princes, whose interests and prejudices seemed most opposite and irreconcilable. By the firmness of his resolution; by fortitude under the most disastrous events; by fertility of expedients, he at last surmounted every difficulty; chastised the ambition of Lewis; exhausted the strength of France; and wrought the deliverance of Holland, England, Spain, and the Empire.

As the most illustrious fame is annexed to exploits in the cause of liberty, so, without a nearer insight into character, we are at a loss to decide, in particular instances, whether they result from the sordid motives of self-interest and ambition, or the more exalted ones of virtue and public spirit. That the love of liberty was predominant in the character of William; that his ambition was under the direction of principle, and subservient to the cause of justice and the rights of mankind; is attested by the uniform tenour of his actions. Private emolument was with him no consideration, when the interest of his country was at stake. The alluring bait of royalty he repelled with disdain, when proposed to him, upon terms ruinous to the freedom of his country. His accession to the throne of England will appear no argument against this conclusion with those, who consider, not only, how important it was to her deliverance, but that it was an essential link in the chain of measures, which was to connect and establish the liberties of Europe. If William had not ascended the throne of England, the grand alliance could never have been completed, and rendered efficient to overpower the armies of France, aided by James, master of the liberties of his subjects.

That liberality of design, which dignified his negotiations and extended his influence upon the continent, was no less conspicuous in the scheme of his domestic policy and government. By an impartial dispensation of favours to all parties in Holland and England, he moderated their violence, and employed their united strength, in the defence of public liberty. No flattery, nor zeal for his personal aggrandisement, ever seduced him to give scope to the resentment or usurpation of any party. It was the desire of his heart to accomplish the most extensive plan of religious toleration; and, though he found himself thwarted by the prejudices of the people, yet he never relinquished his liberal purposes from the dread of obloquy or misrepresentation. His opinion, in questions of the greatest political moment, he maintained with a firmness, rather honourable to his character, than favourable to his interests.

That his respect for religion was not feigned and political, but sincere and constant, appeared, not only from his regular and decent attendance upon the duties of social worship, but from the time and attention he allotted to private devotion. It was remarked, that he never

never mentioned the truths of religion, but with seriousness and veneration; and that he expressed, upon all occasions, indignation against examples of profaneness and licentiousness. He maintained great equanimity under all vicissitudes of fortune; being neither immoderately elated with prosperity, nor dejected with adversity. Often fretted by the rudeness of faction, and the jealousy and discontents of his subjects, he still regulated his temper by the dictates of prudence, and resigned his private inclinations and interests for the sake of public peace. Though liable to sudden sallies of anger, yet he never harboured resentment in his breast; and he even treated some of those persons, from whom he had received the highest personal injuries, with mildness and generosity. To sum up his talents and his virtues: he possessed great natural sagacity, a retentive memory, a quick and accurate discernment of the characters of men. He was active, brave, persevering; and, to these qualities more than to his skill as a general, he was indebted for his military success. His knowledge in politics was extensive and profound; his application to business ardent and indefatigable. An enthusiastic lover of liberty, he was ever true to his principles; faithful in the discharge of every trust committed to him; and, in the characters of the statesman and general, acquired the confidence and praise of his friends, and excited the admiration and dread of his enemies.

His talents and virtues belonged to the respectable, rather than to the amiable class; and were formed to command esteem, more than to engage affection.

For literature and the fine arts he discovered no taste. He had acquired none of those graces, which animate conversation, and embellish character. A silence and reserve, bordering upon sullenness, adhered to him, in the more retired scenes of life, and seemed to indicate not only a distaste for society, but a distrust of mankind. He was greatly deficient in the common forms of attention. His favours lost much of their value, by the coldness of the manner with which he conferred them. He did not enough accommodate himself to the open temper of a people, who had so freely devoted their allegiance to him. His warm and steady attachment to a few friends demonstrated that he was not destitute of private friendship. He was occasionally surprised into indulgencies of mirth and humour; which shewed, that he was not insensible to the relaxation of social amusement. But the infirmities of his constitution; the depression of his early situation; a fatal experience of deceitfulness and treachery, derived from his political intercourse with mankind, the seriousness and weight of those objects, which continually pressed down his mind, controlled a propensity, however strong, to confidence, affability, and pleasantry, and introduced habits of constraint and gravity, which draw a veil over the attractions of virtue; and frequently contribute, more than vicious affections, to render character unpopular.

From the many specimens that we have exhibited, the reader will perceive that the style of this volume is close, even, and unornamented. If however, there be nothing in it to blame, we cannot say there is much to recommend. It is correct, but inanimated; chaste, but destitute of vigour; and, on the whole, the work is rather an useful, than an interesting history.

made bare his arm,' in the sudden conversion of multitudes, who were struck to the earth, and after lying for some time as in a swoon, or in great agitation and terror, rose up, exalting and praising God. Several remarkable interpositions of divine providence are related, of which the following is an example.

P. 398. 'It is worthy of note, that during the extremity of his illness, while many thousands in the three kingdoms were praying for his recovery, two of the preachers, one near the place where he lay, the other in the county of *Kent* in *England*, while praying for him, had those words, spoken originally of *Hezekiah*, (*Isaiah xxxviii. 5.*), impressed upon their minds with remarkable force, "*I will add unto his days fifteen years.*" After this, he lived fifteen years and a few months.

From the narrative part of this work, we shall select two short anecdotes.

'P. 98. 'In the course of his voyage to America, Mr. *Wesley* hearing an unusual noise in the cabin of general *Oglethorpe*, (the governor of *Georgia*, with whom he sailed,) stepped in to inquire the cause of it: on which the general immediately addressed him; "Mr. *Wesley*, you must excuse me, I have met with a provocation too great for man to bear. You know, the only wine I drink, is *Cyprus* wine, as it agrees with me the best of any. I therefore provided myself with several dozens of it, and this villain *Grimaldi*" (his foreign servant, who was present, and almost dead with fear,) "has drank up the whole of it. But I will be revenged of him. I have ordered him to be tied hand and foot, and to be carried to the man of war which sails with us. The rascal should have taken care how he used me so, for *I never forgive*," "Then, I hope, sir," (said Mr. *Wesley*, looking calmly at him,) "*You never sin.*" The general was quite confounded at the reproof: and putting his hand into his pocket, took out a bunch of keys, which he threw at *Grimaldi*, saying, "There, villain, take my keys, and behave better for the future."

Dr. Johnson and Mr. *Wesley* had a short interview, of which the following account is given. P. 526.

'The late Dr. *Samuel Johnson*, with whom Mrs. *Hall*, Mr. *Wesley*'s sister, was intimate for some years, desired that she would procure him an interview with her brother. She made known his desire to Mr. *Wesley*, and a day was accordingly appointed for him to dine with the doctor, at his house in *Salisbury-Court*. The doctor conformed to Mr. *Wesley*'s hours, and appointed two o'clock: the dinner however was not ready till three. They conversed 'till that time. Mr. *Wesley* had set apart two hours to spend with his learned host. In consequence of this, he rose up as soon as dinner was ended, and departed. The doctor was extremely disappointed, and could not conceal his chagrin. Mrs. *Hall* said, "Why, doctor, my brother has been with you two hours!" He replied, "Two hours, madam! I could talk all day, and all night too, with your brother."

On the whole, upon comparing this life of Mr. W. with Mr. *Hampson*'s memoirs, we must give the preference to the latter, as a well written, and on the whole an impartial work. Dr. *Coke* and Mr.



Mr. Moore have written for the *connexion*; Mr. Hampson for the world.

We remark in the two lives a small difference respecting the time of Mr. W.'s birth. Mr. H. says he was born according to his own account on the 21st of June, 1703. The present biographers fix his birth, on the 17th of the same month.

ART. V. *Observations on the Rev. James Manning's Sketch of the Life and Writings of the Rev. Micajah Towgood.* 8vo. 88 pages. Price 1s. 6d. Johnson. 1792.

THE writer of this pamphlet is apprehensive lest some readers should be prejudiced against the unitarian system by the respectable authority of Mr. Towgood, who is said, by his biographer, to have favoured the arian rather than the socinian hypothesis, and to have thought several of the tenets of modern unitarians inconsistent with the doctrine of the New Testament. He therefore thinks it necessary to counteract an impression of this kind, by a course of remarks upon Mr. Manning's life of Mr. T. These remarks turn upon several important subjects of theology, and may serve to promote a spirit of inquiry, and a conviction of the importance of diligence in investigating, and freedom in communicating truth. But as we do not perceive any thing in Mr. M.'s treatise sufficiently reprehensible to have rendered the present strictures necessary, or apprehend that any very important end will be answered by them, we shall content ourselves with this general notice of the pamphlet.

M. D.

ART. VI. *The Life of Dick Eng—l—d, alias Captain Eng—l—nd, of Turf Memory; with Notes and Illustrations.* 8vo. 53 pages. Price 2s. 6d. Boosey. 1792.

THE bare perusal of this publication must strike every virtuous mind with an uncommon degree of horror. We here behold an impudent unlettered miscreant, *wheeling* himself into the acquaintance of the young and unexperienced, taking advantage of the hour of intoxication, to introduce loaded dice, and then enforcing his pretended claims by means of a loaded pistol. His biographer (who by the bye does not appear to be unexperienced in the language of the gaming tables) seems to be at wonderful pains to explain the meaning of certain technical terms, such as 'the dispatches,' 'the slip,' 'the bridge,' &c. This, we apprehend, will not be any recommendation to a pamphlet recommended to the 'two universities of Oxford and Cambridge, schools of Winchester, Eton, Westminster, and Harrow, and all the learned academies throughout the kingdom.'

ART. VII. *Mémoires de la Minorité de Louis XV., &c.* Memoirs of the Minority of Lewis XV. By J. B. Maffillon, Bishop of Clermont, Member of the Council of Conscience, under the Regency of Philip of Orleans, and One of the Forty Members of the French Academy. 8vo. 325 pages. Imported by De Boffe. 1792.

BEFORE we attempt to convey an idea of the present work, it will perhaps afford some satisfaction to our readers to receive a

short account of the celebrated author of it; the materials we make use of, are prefixed to the present volume.

John Baptist Massillon, son of a notary of Hieres in Provence, was born in 1663, and entered in 1681 into the congregation of the Oratory. In this seminary, so justly famous for the philosophers and men of letters it has produced, he imbibed that exquisite taste, that purity of language, and that elegance of expression, which pervade his works; he also acquired there those principles of liberty, and that christian philosophy, which have caused him to be considered as one of the first French orators of his time.

The reputation of his early talents engaged his superiors to invite him to the capital, in order to assist him in bringing them to perfection. He was accustomed to hear all the famous preachers of that day, and father de la Tour, the superior general, having asked him what he thought of them? 'They possess great genius and talents,' says father Massillon, in reply, 'but if ever I preach in this city, it shall be in a very different manner from them.'

He indeed, soon after, opened a new road to fame, and although all the different kinds of oratory seemed to be exhausted, he became the creator of that eloquence, of which the heart alone is the source.

Bourdaloue, by the solidity of his arguments, and the force of his logic, had exhibited all the strength of human reason in his discourses.

Bossuet along with the warmth and the elevation of his declamations had employed the whole force of the imagination and the genius.

Flecher, by his lively and ingenious sallies, had profited of all the resources of human wit.

Massillon, moved himself by a heart full of delicacy and sensibility, distinguished his character by a new species of composition: it was that which affects, and which staggers, rather than that which either pleases the mind, or draws it after it, by the force of conviction.

Bourdaloue owed much to reflection, Bossuet to the ascendancy of his character, and Flecher to art: Massillon was indebted for every thing to sentiment. Bossuet was in oratory, what Corneille had been in tragedy; but Massillon resembled more the tender Racine, who possessed rather the art of melting the soul, than of inspiring it with terror.

These four primitive kinds, thus brought to perfection by the preachers during the reign of Lewis XIV., are like the primitive orders of architecture, which, at this very day, still continue to please. Indeed a new species of christian eloquence begins to disclose itself, and Fauchet, Lamourette, Torné, Herrier, and others, associate with the language of the gospel, that of liberty and equality.

Eloquence is republican in its nature: the rights of a man and of a citizen were at first written in the New Testament; the love of equality was one of the means employed by the Eternal, for the propagation of the evangelical virtues. Civilized man groaned beneath the yoke of the Roman emperors, at the epoch of the christian religion; and the morality of Jesus Christ, humane, gentle,

tle, and compassionate, was sent in order to ameliorate the lot of the human species, suffering from the fall of liberty.

The eloquence of the pulpit has experienced a revolution like all other arts; but the 'divine Massillon' will now become the model, rather than Bourdaloue or Bossuet. He had been educated in a society, the basis of whose domestic government was founded upon liberty and equality. He had brought from his seminary into the world certain principles relative to the vices of the great, and the duties of kings, which attracted the attention of a people, fond of novelty, and who heard, for the first time, in the famous *petit carême*, and immediately after a despotic and military reign, a christian orator in his pulpit, and in the presence of a sovereign, protecting the rights of a people so long forgotten by the court.

If Massillon had been a witness of the revolution of 1789, he could not have spoken with more truth and eloquence, or made more profound observations. This great philosopher wrote for all times, for all people, for the peaceable ages of monarchies, and for those revolutions that ensure their fall. In his indignation against bad kings, he expresses his hate against tyranny with a vigour of expression equal to any of the republicans of our days: in short, within three years after the death of Lewis XIV., he dared to say in presence of his successor, 'that the king was only the first minister and the organ of the law,' which partakes somewhat of the *first public functionary* of modern times.

Convinced of the truth of the doctrine and morality he preached to the people, before he spoke a single word, he affected his auditory by his dress, his attitude, and his deportment, all of which corresponded with his eloquence. The famous Baron, allowed to be the most celebrated actor that France has ever produced, penetrated with the simplicity, the grandeur, and sublimity of the discourses of the bishop of Clermont, one day said to a person who accompanied him to hear one of his sermons; 'my friend, this indeed is an orator;—and we are nothing more than comedians.'

Lewis XV., who, although he always acted wrong, often thought right, requested the manuscript of the *petit carême*. Educated in principles perpetually struggling between the allurements of piety and of vice, he took great pleasure in reading this discourse; he even made it be sometimes recited before his mistresses, and took pleasure in menacing them with this terrible sermon, whenever they displeased him by their caprices. Struck with the justice of the portraits drawn of the courtiers by Massillon, he recounted a thousand anecdotes in support of that prelate's observations; and, as the bishop of Clermont had been an eye witness of the transactions of his minority, he wished this christian orator to present him with an historical and political description of the events to which it has given birth.

Chap. 1. *State of the court previous to the death of Lewis XIV. His government.*

Chap. II. *Situation of foreign and domestic affairs at the death of Lewis XIV.* These subjects have been so often treated of, that we shall not dwell upon them here.

Chap. III. and IV. *Regency of the duke of Orleans.* We are told that the reign of Tiberius did not commence under more happy auspices, than the first months of this regency. Every thing announced justice, regularity, and good order; and the duke seemed to have relinquished his taste for amusements, on purpose to apply himself with more attention to the business of government. He gave up a considerable portion of his time to the study and management of public affairs, and the people were highly flattered at observing, that none but virtuous and respectable men had access to him; in short, all the operations of the preceding reign were criticised and condemned in the applauses given to the new administration.

It had been suggested to the regent, to cancel all the debts due from the king to his subjects, but he rejected this as an unjust and odious measure; and he endeavoured, by retrenching superfluous establishments, and diminishing public expences, to make the income of the state equal its expenditure: thus every thing augured a happy and successful epoch in the government of France.

But the hopes of the nation were deceived, and this, in some respect, was owing to the abbe Dubois. This man had acted as a kind of sub-preceptor to the regent when duke of Chartres: instead of instructing, he endeavoured to please his pupil; he prepared his tasks, and made his themes for him, and gained so far upon the affections of the young duke, that, on the death of Mr. de Saint-Laurent, he threatened to burn his books, and give over his studies, provided the abbé Dubois was not alone intrusted with the care of his education. When the prince began to get a little older, this wretch acted as the minister of his pleasures, and soon engrossed his confidence. In 1716 he was appointed counsellor of state; in 1717, in conjunction with Mr. de Chateaufneuf, he signed the triple alliance, concluded at the Hague; in 1718, his ascendancy over the mind of the regent was so great, that he seems to have confided to him the sole management of foreign affairs, and such was the favourite's devotion to the court of England, by which he is reported to have been bribed, that he is here said to have communicated all his dispatches to its ministers. In 1720 he was nominated archbishop of Cambray; the promise of this see was given him by his highness, while in bed with Emilia, an opera dancer; and this *virtuous* lady, upon the suggestion of some doubt on the part of the candidate, was called upon by this future 'father in god,' to witness the gift of his archbishopric! On the death of Clement XI., a bargain was made with cardinal Conti, in consequence of which he was supported with all the interest of France, in his struggle for the *tiara*, on condition that the abbé Dubois should be clothed with the Roman purple; thus the one became a pope, and the other a cardinal.

Of this extraordinary prelate the bishop of Clermont presents us with the following description:

'It has been already demonstrated, in the course of this history, that he was a man without principle, and totally unembarrassed in regard to religion, for he did not believe in a future world.

He possessed neither knowledge nor capacity for public affairs; he was adapted to little intrigues, but utterly incapable of great views; jealous of every man who approached the duke of Orleans; fully convinced that *his master* did not esteem him, and that his credit with him arose from mere habit: in this he was not deceived.

'In other respects, he did not want wit; he was very capable of seducing those, whom he wished to bring over to his views; amusing in his conversation when he chose to be so, but violent to excess; afraid of every honest man; capable of the lowest spite and malice; yet too much of a coward to hazard a great revenge.'

Chap. v. *Of Law's system.* We have already taken notice of this famous projector and his schemes. (See *Analyt. Rev.* Vol. XII. Art. III. p. 19.)

Chap. vi. *Of the king's education.* The marshal de Villeroi, and the bishop of Frejus (afterwards cardinal de Fleuri) were appointed, the one to be the governor, and the other to be the preceptor of Lewis xv. Massillon laments greatly that princes are not taught eloquence; he hints that this omission was on many occasions disserviceable to the successor of Lewis xiv., and he observes that Henry iv. profited greatly, from being able to express his ideas with facility and elegance.

Chap. vii. *Quarrel between the princes of the blood, and the legitimate princes.*

Cap. viii. to xi. *Of foreign affairs.* The scheme attributed to Charles xii., to pass from Norway into Scotland, in order to place the pretender on the throne of Great Britain, and the promise of the king of England to restore Gibraltar to Spain, are likely to attract the attention of the English reader, but we have not room to detail them.

Chap. xii to xix. *Account of the intrigues carried on in order to marry Lewis XV, with an infant of Spain; marriage of the king with a daughter of king Stanislaus, &c.* Such was the poverty of Stanislaus during his exile, that Lewis xv. is called to witness, that madame de Prye was employed to get for the princeps, his daughter, all the clothes necessary for her situation, and it is even added her *shifts*; but what is infinitely more wonderful is, that such was the licentiousness of the court, that the greatest embarrassment took place, in order to find a *virtuous woman*, to attend upon the new queen, in the capacity of *lady of honour*.

Chap. xx. *Conclusion and recapitulation.* There never was so tranquil a regency as that of the duke of Orleans; Massillon, notwithstanding this, thinks that it was to the full as fatal as any of the preceding ones. It is true, that the historian is not called upon to repeat a long list of foreign wars, or of odious domestic cruelties; but he has to describe a kingdom ruined by a system of caprice; a period in which worthy men were banished from the court, and those who were distinguished by nothing but their ambition, and their crimes, admitted to the confidence of the princes, in which virtue was not honoured, and libertinism was not only

tolerated, but triumphant. A seductive calm of this nature, under a vicious regent, is more horrible, he observes, than those wars, the periods of which are dreadful, but short, as it conduces to debase the sentiments, and corrupt the hearts of a nation.

During the regency, the people were accustomed to behold no other objects of emulation, than luxury, effeminacy, pleasure, and the acquisition of immense fortunes. The youth had been educated in such perverse principles, that neither illustrious actions, nor grandeur of soul, nor virtue, nor even probity could be expected from them. The bishop boldly tells the king, that it is ridiculous to attach the idea of minority to the *age* of princes, for those kings who are indifferent in regard to public affairs, and who abandon the management of them to others, are always *minors*. He informed him in 1730, that nothing could regain the character of the nation, but the virtues of its sovereigns; he even menaced him with the scorn of foreign states, and the insurrection of his own people, who, he said, 'always encroached upon the prerogatives of those monarchs whom they ceased to respect.'

What a lesson for the effeminate Lewis xv., who had sense enough to ask those counsels which he had not courage sufficient to follow! what an awful and a happy warning to his successor, if he could but have profited by the predictions of the amiable, eloquent, and we may add, republican bishop of Clermont!

We shall close this article with the character of the duke of Orleans.

'There never were so many opposite qualities united in one man, as in his highness. He was born with a great deal of wit, he possessed an extensive knowledge, and much penetration; he was able in conversation, and spoke always with infinite grace; but he was the enemy of labour, which is the usual concomitant of natural talents. Urged on by the warmth of his temperament, which led him into vice and debauchery, his former disgrace had no otherwise affected him, than to make him more sensible of the happiness of acting as a sovereign, and sometimes as a tyrant in his turn.

'He enjoyed his pleasures without measure, and without reflection; he could never refuse a favour to any person who demanded it, but was always the dupe of that courtier who took the trouble to study his temper; he never gave himself time to think, although he was more capable of it than any of those who surrounded him; he never required any respect from those around him, and, in his turn, never thought of performing his own duties. Thus his regency, and his administration, exhibited the reign of licentiousness.

'He left the finances in the greatest disorder, and the people groaning under the rigour of a regulation, which, confounding the stock-jobber with him who was not one, completed the ruin of those who had not joined industry to the patrimony of their ancestors. At his death, foreign affairs were in the utmost confusion; the troops were without any discipline, and but badly armed; the places of strength had not any magazines; the fortifications were in want of repairs; ecclesiastical affairs were in a more critical situation than ever; and, what was worst of all, his majesty was entirely in the power of the prince de Condé.'

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ART. VIII. *Flower of the Jacobins, containing Biographical Sketches of the leading Men at present at the Head of Affairs in France. Dedicated to Lewis XVI. King of France and Navarre, &c.* 8vo. 75 pages, Price 2s. Printed for the Author, and sold by Owen, 1792.

THE author of this pamphlet, aware, perhaps, of his inability to combat the principles on which the liberties of France are founded, has recourse to detraction, and hopes to wound the cause of freedom through the sides of its advocates.

The first years of Mr. Pethion's life are said to have been passed 'in the practice of the honourable functions of the lowest class of attorneys.' He is also accused of having *connived* at the massacre of many thousands of unfortunate men during his mayoralty, and (what seems to be no less criminal in the eyes of his *pious* biographer) of having refused sith to Lewis XVI. upon a fast day!

'There is but one act left by which he may complete the measure of his crimes; but let him reflect, that though he should strike the fatal blow, providence has saved from his fangs some branches of royalty, (now) advancing to avenge its degraded front, and to raise it to the seat from which irreligion and rebellion have hurled it.'

Mr. Brissot, we are told, was the confidant and companion of La Motte, who was executed in England during the late war, as a spy. Among many other *excellent* qualifications, it is asserted, that he has a wonderful dexterity in *picking pockets*, on which account it is hinted, he was obliged to take *French leave* of this country!

Condorcet.—Monsieur Condorcet, before the abolition of titles, was distinguished by that of marquis; and during the two first years of the revolution he took no active part, but was always considered as belonging to the aristocratic party. In June 1790, he sued for the place of governor to the Dauphin, but met with a refusal; from this epoch we are to date his patriotism.

He made application to the jacobins to be enrolled as a member in their holy society; but the suspicion of aristocracy aspersed his character, and he was at first refused admittance into their sanctified temple. But what power has not female beauty! The charms of his wife pleaded for him with a Lameth, a Barnave, and other leading members, and the doors were opened to him at the prayers of this enchanting sultress. He was resolved to prove himself worthy of the favour, and has roused all his talents to disseminate their principles.

He is editor of a democratic print, entitled *La Chronique*. [*Chronique de Paris*.] He was before the revolution secretary to the academy of sciences at Paris, and had aspired to literary fame as author of the life of Monsieur de Voltaire, and some pamphlets of no special note. He is more celebrated for a retentive memory, than for splendid talents or profound learning. In his change of principles he has shewn justice, and has allowed to others the latitude of freedom in thought and action, which he has himself adopted. When he was an aristocrat, he was distinguished by the jealousy of his temper, and was a noted Othello; but since he has been an advocate for the rights of man, and an enemy to any exclusive privileges, he has left his Desdemona in the full enjoyment of the rights of women.

Mr. Danton, late minister of justice, is reproached with being the son of a butcher; Mr. Gorsas is stated to have been the murderer of

his own father; and Mr. Carra, we are told, was condemned to the gallows for theft.

As to Damourier, who has so recently led the armies of France to conquest, we are gravely informed, that he has appeared in the different characters of an abbe, a pilgrim, a friar, a jacobin, a minister of state; and that he is utterly ignorant of the art of war, and even unacquainted with the military exercise!

We forbear to make any comments on a publication of this nature; every man acquainted with the history of his own times must at a single glimpse perceive, that the author of this pamphlet is either a stranger to the lives and characters of 'the twelve apostles,' whom he presents to public notice, or is resolutely bent upon the grossest misrepresentation of them.

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### M E D I C I N E. S U R G E R Y.

**ART. IX.** *Advice to the Female Sex in general, particularly those in a State of Pregnancy and Lying-in: the Complaints incident to their respective Situations are specified, and Treatment recommended, agreeable to modern Practice; the result of Observation and Experience: to which is added, an Appendix, containing some Directions relative to the Management of Children in the first Part of Life.* By John Grigg, Practitioner in Midwifery, Surgeon to the Pauper-Charity in Bath, and late of his Majesty's Navy. 8vo. 316 pages. Price 3s. 6d. in Boards. Bath, Hazard. London, Robinsons. 1789.

IN the preface we are informed, that this is an attempt to alleviate, if not to prevent, the painful and hazardous circumstances the female sex are subject to, from inexperience, or neglect of the conduct requisite in their situation at certain well known periods of life, and likewise before, and immediately after, the birth of children. The work is divided into sections, in the first of which, Mr. G. strongly inculcates the necessity of young females acquiring some degree of knowledge relative to the preservation of their general health, and particularly that species of it, without which, their whole frame may be materially injured, if not wholly destroyed; at the time they are improving their mental powers and personal accomplishments. On the danger attending the commencement of menstruation, the author observes,

P. 11,—"The epithet, *critical*, has been very justly applied by authors to that period of life when the menstrual flux commences, and which may with propriety be considered "as the æra of those peculiar ailments to which the female constitution is subject," and of those changes, which, on account of their nature and tendency, become objects of important consideration. Such is the frame of body and mind in many of the sex previous to this event, and so much are both too often debilitated and relaxed by an inactive and indulgent mode of living, that it may be very easily accounted for, if nature meets with obstructions in the performance of one of her most salutary functions. Nor is it to be wondered at, when this happens to be the case, if that discharge which is intended by her for the relief and preservation of the constitution, should prove, by its being diverted from its proper course, the source of its most formidable complaints. Therefore all  
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the solicitude which tender affection excites in parents at all times for the welfare of their children, is more especially necessary in the commencement and progress of diseases, to which they are liable in a state of infancy; since from inattention and the want of judicious treatment, fatal consequences may ensue, or such a weakness of habit be contracted, as too commonly occasions, at the age of puberty, either a very painful irregularity, or a total suppression of the menstrual evacuation. And many females there are of every rank in life, frequently striking our observation, who, alas! fall an early sacrifice to a deficiency of knowledge or discretion; who, from a too general disregard to slight beginnings of disorders, and which are considered only as trivial complaints, languish out a short and miserable existence; or if life be protracted, labour under a train of inconveniences, which arise from a relaxed state of the solids, the inevitable consequence of the causes above specified.

\* Numbers are to be seen daily, whose languid, pale, and fallow complexions sufficiently indicate the debilitated state of their constitutions, whose eyes appear to have lost their natural lustre and vivacity, and the lips their crimson hue; which are evident proofs that the stomach has no longer the faculty of retaining and digesting proper food, or that there is an unnatural craving for things improper and hurtful.

\* Upon very slight exertions of the body respiration becomes difficult, and by degrees the currents of life are deprived of their necessary supplies of nourishment from a deficiency of chyle; the upper parts of the body grow less and emaciated, and the lower bloated and swelled. In these particular circumstances they are disqualified for the performance of the common duties of life, and the extreme sensibility of their frame, subjects them to painful emotions of mind, in consequence of the least disagreeable occurrence or disappointment.

The retention of the menstrual discharge often depending on a relaxed habit, or affections of the nervous system, inducing a loss of tone or proper action in the vessels and muscular fibres; the author, therefore, next inquires, in what manner this loss of tone may be the most conveniently restored. The most effectual mean, he thinks, is the cold bath; however, he advises those who are much indisposed, are greatly fatigued upon slight exertion, breathe with difficulty, have a cough, pleuritic stitches, pains in the limbs, or weak bowels, &c., not to hazard the use of this remedy. Together with cold bathing he also recommends moderate exercise to be taken immediately after emersion, in a pure, cool, and dry air; and likewise the use of those tonic medicines which have generally been prescribed in cases of this kind. \* Sea-bathing,' he is of opinion, 'has superior advantages in strengthening those who are of a delicate make,' even to 'immersion in cold water.'—After tracing the causes of suppression or obstruction of the menses, Mr. G. gives some necessary cautions to those who are fond of dancing.

¶ 35.—'Nothing so effectually checks the free and progressive motion of the blood in the exterior vessels, and is apt to produce a morbid distention in the interior ones, as a certain and continued exposure, even for a small space of time, to cold air when the body is heated by any violent exercise. How common are instances of this kind, and how alarming the consequences! If a young lady after dancing a considerable time, perspires very freely, and in this situation exposes herself to streams of cold air from open doors, windows, or passages,

passages, and rests for some time; the moisture soon grows cold by such exposure, the skin becomes pale and contracted, and slight, transient shiverings are felt. If the exercise is speedily renewed, the circulation is again restored, and provided the exposure to cold is not repeated, no bad consequences may ensue: however it too frequently happens from want of caution after such an exertion of the body, that internal inflammations, and obstinate menstrual obstructions take place. Besides what has been intimated; the admission of any thing cold to the internal surface of the stomach during such an overheated state is equally pernicious, and there have been instances of persons, in whom, after they have in this condition greedily drank cold liquors in large quantities, the powers of life have been at once suppressed.

‘Those who are fond of dancing, should not by any means carry it to excess, for though under proper regulations, it may invigorate the body and exhilarate the mind, yet being immoderately used is most unfavourable to both. A caution of this sort may be given with much propriety, and if they reflected for a moment on the danger their health of body, and tranquillity of mind are exposed to from such diversions; protracted beyond seasonable hours, nothing, however specious, urged in their vindication, would appear sufficient to justify a custom, evidently injudicious.’

Having noticed the virtues of the Bath waters in cases of obstructed menstruation, and given some useful directions to those who bathe; the author proceeds to the consideration of ‘redundant or immoderate menstruation.’ He advises those subject to enervating discharges, to be particularly careful in avoiding whatever has a tendency to increase the force of the circulation; ‘therefore a stimulating diet, ardent liquors, vinous cordials, relaxing fluids, forcing medicines, violent bodily exercise, sudden passions of the mind, warm and confined habitations, damp houses, &c.’ he thinks ‘should be all sedulously avoided.’—*Fluor albus* this writer considers more frequently an effect, than cause of ill health.—This part of the work is closed by some observations and precautions respecting the management necessary to be attended to, about the time of the final cessation of the menses.

The ninth section opens with remarks on the changes produced in the female constitution by pregnancy.—Mr. G. supposes that the disorders even ‘from the beginning of pregnancy to the approach of delivery, either arise from fulness or *plethora*, from an increased sensibility or irritability, or from mechanical pressure of the enlarged womb on the surrounding parts.’ He therefore arranges the diseases of pregnant women under two heads; ‘first, those which attend the beginning of pregnancy, and secondly, such as are incident to its more advanced stages.’ This kind of arrangement has been followed by most of the writers on midwifery. The common treatment in these states of pregnancy being mentioned, our author passes to the ‘diet of pregnant women;’ which, he says, should be plain and simple; those kinds of food being preferred ‘which are light, capable of being easily digested, and consisting of a due proportion of vegetable and animal substances.’ The body in the pregnant, as well as every other state, ‘should enjoy perfect ease and freedom with respect to dress, that nothing either by its weight or pressure, may give uneasiness, or painful sensation.’—The mind of the patient in this state should also be kept as quiet as possible.—With respect to flooding, the author ob-

serves,

serves, that no circumstance attending 'either the pregnant, or lying-in state, so peculiarly exposes women to danger, as that uterine flux commonly called flooding, and the ill consequences which usually proceed from it, and bring on a premature expulsion of the foetus.' This danger, he seems to think, arises either 'from negligence in avoiding the causes which induce it, or in not moderating the first onset of the disease by proper management.'—After noting the distinction which ought to be made between the menstrual discharge and flooding, Mr. G. states his method of treating these cases of uterine hemorrhage, in which, however, we find nothing but what has been mentioned by almost every writer on the subject. Some remarks on the treatment in cases of *miscarriage*, and on the disorders occurring in the latter months of pregnancy, being passed over, the author enters on the management necessary in time of labour. In the eighteenth section we come to the treatment after delivery; and much, says our author, will depend in this state 'upon the uninterrupted enjoyment of repose of body, tranquillity of mind, and the breathing of a pure cool air.'—We are next presented with an account of the puerperal fever, which, Mr. G. very justly observes, demands the most serious attention. The opinions of writers have differed very materially, respecting the origin and cause of this disease, as well as the method of treatment which ought to be pursued in its cure. The success of medicine, according to this author, will greatly depend on its being administered as soon as the disease makes its appearance, under whatever form. After describing the symptoms of the disorder, he says,

p. 190.—'For the most part little regard is paid to the shivering unless it be considerable, and even the means too often made use of to abate or remove it, by giving some warm spirituous cordial, &c. rather tend to facilitate its return, and favour the increase and continuance than the prevention or abatement of succeeding heat. At the beginning of the fit, if the patient be really colder than in health, warm flannels, bags filled with toasted grains, bottles with hot water, or hot bricks may be applied to her feet; but what is of more consequence, her limbs should be gently rubbed with a warm hand, or with flannel, and some additional clothes should be laid upon the bed, particularly upon the legs and feet.

'A gentle diaphoresis or spontaneous sweat will generally by these means come on, to encourage which, a basin of warm barley water, orange or weak sack whey, &c. may be given; but as soon as the hot fit comes on a different plan must be pursued, the moisture upon the skin is to be wiped off with warm cloths, and a cooler treatment observed, conducted in so cautious and gradual a manner, that the patient may suffer no detriment by the change.

'The room should now be supplied not only with plenty of fresh, but of cold air. The bed curtains should be undrawn, that the bed as well as the room may be frequently ventilated. To ascertain the degree of cold necessary is impossible. The patient's situation, the violence of the fit, and the mildness or severity of the season, must determine this. It will however, *in general*, be good to reduce the degree of the patient's heat, as near as possible, to the standard of perfect health. The sooner this is done, and the nearer her heat is brought to this standard, the milder will the succeeding symptoms be, and the sooner will the sweating fit come on; which, if it be spontaneous,

neous, and not forced by hot air, too many clothes, hot liquors, or hot medicines, will in all probability terminate the disorder. But though liquors perfectly cold are proper during the hot burning paroxysm, yet they must not be given during the sweating fit.

Purging and vomiting, are symptoms which are apt to create an apprehension of danger, when they come on in the beginning of this complaint, and attempts have sometimes been made to restrain them. But when they are considered as efforts of nature to relieve herself from an encumbrance under which she suffers, and which would prove very injurious to the patient, were it to remain, such attempts must appear to be highly imprudent.

For experience certainly authorizes the assertion, that more women appear to have recovered of the puerperal fever, through the intervention of a diarrhoea, than have been destroyed by that cause. If it also be considered, that purging is usually the almost only sensible evacuation in the more advanced stage of the disease, and is that which accompanies it to its latest period, we shall have the strongest reason to think, that it is *critical*, rather than *symptomatical*, and ought therefore to be moderately supported, instead of being unwarily restrained. Besides the advantage which is found to attend vomiting as well as purging, in the earlier stage of the disease, should seem clearly to evince, that the matter discharged by those evacuations is that which chiefly foment the disease. And indeed, experience so fully convinces me of the benefit arising from the use of emetic and purgative remedies, in the puerperal fever, that I think they are the only medicines on which any rational dependance is to be placed; at least, they are certainly such as I have found the most successful.

This plan of cure has by no means answered in those cases which have fallen immediately under our own observation.—The appendix which is added to this treatise contains some useful directions for the management of children.—Though the work before us contains little original matter, and is evidently very defective with respect to proper arrangement, yet it includes some directions, placed in that point of view, which will be found useful by young practitioners. A. R.

ART. X. *A compendious System of the Theory and Practice of modern Surgery, arranged in a new Nosological and systematic Method, different from any yet attempted in Surgery. In the Form of a Dialogue.* By Hugh Munro, Surgeon. President of the Chirurgico-Physical, and extraordinary Member of the American Physical Societies of Edinburgh. 8vo. 352 pages. Price 5s. in boards. Richardson. 1792.

THE surgical student may reckon it among the rare felicities of the present enlightened age, that he is emancipated from the dull task of labouring in the formidable volumes of professional erudition, bequeathed to posterity by the patient industry of Greek, Arabian, and German writers, and that now, by the efforts of modern ingenuity, the whole art and mystery of surgery is condensed into the compass of a pocket volume. In the compendium before us, the author undertakes to present his readers with a 'complete, concise, and comprehensive system of modern surgery, arranged in a new nosological and systematic method: to deliver the most celebrated theories and modes of treatment, and to describe the most approved chirurgical opera-

operations.' To render this publication still more useful, Mr. Munro has composed his work in 'the form of dialogue, or rather *catechism*, by which young surgeons may be enabled mutually to catechise and instruct each other.' The good-will of our author towards the babes in surgery is still farther apparent, from the kind manner in which he suggests to them the following very important advantage which they may derive from this catechetical work, upon certain awful occasions. 'This form of question and answer renders the work also a very proper companion for such as mean to be examined at Surgeons-hall, or before any of the senior surgeons, by qualifying them to give distinct and proper answers upon every subject in surgery.'

The nosological part of this book has not impressed us with an advantageous opinion either of the author's erudition, or of his talents for definition and arrangement: and as it does not appear that he was acquainted with what Lauth and Callisen had attempted in the same way, his nosology has not even the merit of novelty to recommend it. But the practical part of this work is executed in a manner that is liable to still greater and more important objections. The author is sometimes incorrect; he is frequently obscure; and his directions are delivered in such vague and general terms, that he who shall implicitly adopt this compendium for his guide, will often be bewildered, and not uncommonly led into dangerous modes of practice.

P. 30. 'How is inflammation of the liver to be treated?

A. 'By the remedies already recommended for inflammation in general. Mercury is also found to be of considerable service in removing the inflammation. When suppuration is however once formed, *it is to be treated as abscess in general.*' As Mr. M. has directed the *young surgeon* to make an incision into the most depending part of an abscess; we presume he advises him to make an incision into the liver 'when the fluctuation can be felt through the integuments.'

We know, that abscesses of the liver, under certain circumstances, may be opened; but he who undertakes to treat them from this general direction, will bring mischief upon his patient, and dishonour upon his profession.

P. 44. 'Emphysema. Syn. air swelling of the thorax,

Q. 'What is an emphysema? A. It is a diffused, colourless, elastic swelling, which upon pressure is attended with a crackling noise.—

Q. In what manner is a case of emphysema to be treated? A. By allowing the air to escape by small incisions made in the integuments, the symptoms may be palliated. When this fails, a trocar is to be introduced cautiously into the thorax, in a slanting direction, and in such a manner as to avoid wounding the lungs, &c.' The moderns certainly do not mean by the term emphysema, a collection of air within the thorax: but if the author intended to give us something new, he has unfortunately contradicted himself in the answer to the first question. Mr. M. also advises 'incisions to be made in the integuments;' now if the air be confined within the thorax, those incisions can do no good; and if the air be effused into the cellular membrane, to introduce a trocar into the thorax, would be an useless and dangerous operation: so that the general direction which he has given for the treatment of this complaint, is only applicable to one particular and rare instance. The author has fallen into the same confusion in the article *tympanites*; and what is still worse, he proposes

no other method of treatment, but that of introducing a trocar into the cavity of the abdomen. Mr. M. defines the staphyloma, 'an abscess found within the coats of the eye,' and then refers his readers to Sauvages and Vogel, as authorities, p. 56. But the author has not been misled by these nosologists into this mistake, for they employ the term in the same sense in which every surgical writer of good reputation has been accustomed to use it.

'When the vertebræ are pushed inwards,' Mr. M. advises the 'young practitioner, to bend the body gently over a cask;' and if this fail of reducing the displaced bone, to make an incision upon the luxated part, and to lay hold of the spinous process of the bone with a *forceps*, and so pull it gently into its situation. *When the os sacrum is luxated it is to be treated in the same manner,*' p. 137. 'When a depressed portion of a vertebra presses upon the spinal marrow, it is to be elevated by making a perforation with the trepan, *as in fractures of the cranium,*' p. 284.

'When the wry neck is owing to a contraction of the mastoid muscle, dividing the muscle by gentle strokes is said to effect a cure. The *same method* may also be used, when the skin is contracted about the neck, by burning, &c., p. 344. When our author advised the *same method* to be employed in these two very different cases, we hope he did not intend to teach his pupil that the mastoid muscle (as he calls it) is to be divided where the deformity proceeds from the loss of skin.

Our author has been laudably careful not to overburthen the memory of his pupils, for he has, upon many occasions, studied a degree of conciseness which cannot offend the most indolent student. 'How is a varix to be treated? *A.* In the same manner as recommended for aneurism.'—'Q. How is a cirsocele to be treated? *A.* By avoiding the cause a cure is generally obtained: by a removal of the cause, and by avoiding plethora,' p. 93.—'Q. How is gonorrhœa virulenta to be treated? *A.* By removing the poison as much as possible, by mild washes, or allowing it to disappear spontaneously, and palliating the symptoms by opiates, to allay the pain and chordee, and by oil or mucilage, to supply the place of mucus to the abraded surface of the vagina or urethra,' p. 227. 'In fractures of the clavicle, merely raising the arm, and keeping it for some time in a proper height, fully answers all that is necessary,' p. 282.—Perhaps our readers may begin to think, that brevity is a very notable qualification in such an author as this president of the Chirurgico-physical society appears to be; we would, however, seriously advise his catechumens, to provide themselves with some better furniture, before they appear at the bar of Surgeons-hall, lest they meet with disgrace, instead of a diploma. We shall only present the reader with one more specimen of the president's accuracy in teaching surgery. 'How are compound fractures of the bones of the extremities to be treated? *A.* When the vessel from which the hæmorrhagy proceeds is situated so deep, that it cannot be secured without making extensive incisions, &c.,—or when the ends of the bones are much shattered and detached from one another, &c., immediate amputation is advisable,' p. 272. In p. 273 the author, is of opinion that 'amputation should never be performed immediately after the accident; as it is ascertained as a fact, that a greater proportion have died, of those on whom the operation was early performed, &c.'

Abridgements and compends have been so well received by the publick for many years, and the advantages resulting from them are so generally acknowledged, that it would argue an unreasonable turn of mind to dispute against their utility. It may be granted, that a correct epitome of the institutions of medicine, a clear and methodical compendium of the practice of physic and surgery, will form a convenient text-book for the teacher, and be servicable to the pupil as an introductory work: but we must take leave to express a doubt, whether the multiplying books of this kind may not be found in the event, essentially injurious to the progress of science, and adverse to the true interests of society. When men read merely for amusement, or to furnish themselves for general conversation, a brief and perspicuous statement of principles and conclusions, by abbreviating inquiry, may answer their purpose: but where the student proposes to qualify himself for the practice of an important profession, he ought not to rest satisfied without such an ample share of detailed knowledge and minute information, as no compendium can fully supply him with.

Epitomisers, and other retailers of second-hand ware, never rise higher than their source, few of them indeed as high; so that science receives no advancement from their labours; on the contrary, by pretending to give their readers a complete view of all that is necessary to be known, they cherish a race of half-learned students and conceited smatterers, whose acquisitions are more contemptible than their primitive ignorance.

An abridgement executed in the best manner, ought not to be the oracle of a professional man, 'till he has gone through a regular course of study, lest he become a surgeon in more haste than will be safe for his patients, or honourable to himself.

Under the influence of such notions as these, our readers will not expect from us an encomium on Mr. M.'s performance. We are of opinion, that if the author had contributed one additional fact, or given one new observation, he would have deserved more praise, than the compilation of this *whole system of surgery* will procure him.

Every attempt to augment the limits of the healing art is commendable, and merits encouragement: but we would advise those young men who feel an impulse to distinguish themselves as authors, to be cautious how they undertake to teach their profession, before they have learned it.

A. F.

#### B O T A N Y.

ART. XI. *A botanical Arrangement of British Plants*, Vol. III. Part II. Containing the Class *Cryptogamia*. By William Withering. M. D. F. R. S. Including a new Set of References to Figures, partly by the Author, and partly by Jonathan Stokes, M. D. 8vo. 504. p. and 7 Plates. Price 7s. 6d. in boards. Birmingham, for Robinsons and Robson, London; Balfour and Elliot, Edinburgh, 1792.

IN our seventh volume, p. 68, we announced the publication of the first part of the third volume of this valuable work. We are happy

to

to acquaint the public, that it is entirely completed, by the second part of the third volume, which is now before us.

The very considerable additions that are made in this part of Dr. Withering's arrangement, to our stock of native *ferns*, *mosses*, *algæ*, and *fungi*; together with the difficulties necessarily attending the discrimination of characters, usually too minute to be the objects of our unassisted senses; may very well apologize for a delay of four years in the publication. If our patience has been in some degree exercised, we are now made full amends by the abundance and excellence of the matter with which we are at length presented.

Dr. Withering has bestowed very particular attention upon the *fungi*, where Linnæus has been most defective. Some idea may be obtained of the author's diligence, together with that of his friends, *major Velley*, *Mr. Stackhouse*, and *Mr. Woodward*, by inspecting the genus *agaricus*, in which alone the arrangement registers and describes no fewer than 213 species, besides a prodigious number of varieties; whereas in the 14th edition of Linnæus's *Systema* by Murray we find only 39, and in Hudson's *Flora Anglica*, 51 species. It was no small task to construct characters, and even to find significant names for so many species. But they are so fully described, and the references to the figures of Schæffer, Battarra, Batsch, Bulliard, Bolton, &c. are so accurately made, that we can scarcely be at a loss to ascertain the numerous species of this difficult genus.

In the introduction, the author explains the system upon which he has arranged this genus, and, by the help of a plate, explains at large the parts of which the *agarics* are composed.

The whole is concluded, by nine pages of additions to this and the former volumes.

Now this great work is completed, we have no doubt but that Dr. W. will reap the well-earned reward of all his labours. M. T.

**ART. XII.** *The Florist's Directory; or a Treatise on the Culture of Flowers: to which is added, a supplementary Dissertation on Soils, Manures, &c.* By James Maddock, Florist at Walworth, near London. 8vo. 272 p. 6 plates. Pr. 10s. in boards. White, 1792.

THE finer flowers, which have more particularly attracted the notice of florists, are the *hyacinth*, *tulip*, *ranunculus*, *anemone*, *auricula*, *carnation*, *pink*, and *polyanthus*. Of all these the author treats separately, under their respective heads. In the introduction he gives a short account, or general history of each.

The first double hyacinth known in Holland, was raised from seed, towards the end of the last, or beginning of the present century, by Peter Voorhelm; and from this, all the fine double varieties we now possess, may be traced through a course of continued cultivation, and gradual improvement.

So great was the value of a capital new double hyacinth considered formerly in Holland, that 2000 Dutch florins, upwards of 150l. sterling, was actually given for a single root.

The rage for tulips was so prevalent in Holland about 150 years ago, that the legislature thought fit to check it, by enacting, that no tulip, or other flower-root, should be sold for more than about 50l. sterling. The hyacinth, tulip, ranunculus, and anemone, have been



been chiefly the objects of Dutch improvement; whilst the cultivation of the auricula, carnation, pink, and polyanthus, has been in great measure confined to this country.

The author informs us in his preface, that the work was undertaken at the particular request of many respectable florists; and because he is not acquainted with any publication that treats separately of the subject. He assures his readers, that—'however imperfect, in point of science or language, his work may appear, it has at least the advantage of experience, to recommend it, an experience founded on long and extensive practice, and close attention to the subject; and that the success, resulting from his method of culture, has been in some measure confirmed by the concurrent testimonies of the most eminent florists, both of this country and abroad.'

Besides the flowers mentioned above, Mr. M. treats briefly (p. 103—110.) on various bulbs, as polyanthus-narcissus, double narcissus, jonquils, crown-imperials, lilies, martagons, colchicums, crocuses, cyclamens, antholyzas, ixias, &c.

The work concludes with a dissertation, in 38 pages, on soils, and manures.

The book is handsomely printed with a large type, on fine wove paper. It contains much good instruction for the management of flowers, the produce of long experience; but not a great deal that was not known already.

M. T.

#### P O E T R Y.

ART. XIII. *The Bouquet, a Selection of Poems from the most celebrated Authors, with some Originals.* In Two Volumes. 12mo. 392 p. Price 8s. sewed. Deighton. 1792.

THE greater part of this collection consists of such pieces as have been universally admired, as the choicest among the smaller productions of the English muse. Others of inferior merit are introduced, but none which reflect discredit upon the judgment of the collector, or which can give offence either to moral feeling, or critical taste. No methodical arrangement is attempted, but the serious and humorous pieces are agreeably mixed; and the work is the more pleasing, as it is elegantly printed. From this bouquet we shall snatch a charming flower or two. The following elegiac lines are ascribed to the elegant pen of the translator of the Greek tragedians: Vol. 1. p. 49.

\* THE SUPERANNUATED HORSE TO HIS MASTER, WHO HAD SENTENCED HIM TO DIE AT THE END OF SUMMER.

' And hast thou fix'd my doom, sweet master, say?

And wilt thou kill thy servant old and poor?

A little longer let me live, I pray;

A little longer hobble round thy door!

' For much it glads me to behold this place,

And house me in this hospitable shed:

It glads me more to see my master's face,

And linger on the spot where I was bred.

- For O! to think on what we both enjoy'd,  
In my life's prime, ere I was old and poor!  
Then from the jocund morn to eve employ'd,  
My gracious master on my back I bore.
- Thrice told ten years have dane'd on down along,  
Since first to thee these way-worn limbs I gave;  
Sweet smiling years! when both of us were young,  
The kindest master, and the happiest slave!
- Ah years sweet smiling! now for ever flown!  
Ten years thrice told, alas, are as a day!  
Yet, as together we are aged grown,  
Together let us wear that age away!
- For still the older times are dear to thought,  
And rapture mark'd each minute as it flew;  
Light were our hearts, and ev'ry season brought  
Pains that were soft, or pleasures that were new.
- Ah! call to mind, how oft near SCARING's stream,  
My ready steps were bent to yonder grove,  
Where she who lov'd thee was thy tender theme,  
And I, thy more than messenger of love!
- For when thy doubting heart felt fond alarms,  
And throb'd alternate with its hope and fear,  
Did I not bear thee to thy fair one's arms,  
Assure thy faith, and dry up ev'ry tear?
- And hast thou fix'd my doom, sweet master, say!  
And wilt thou kill thy servant old and poor?  
A little longer let me live, I pray!  
A little longer hobble round thy door!
- Yet ah! in vain, in vain, for life I plead,  
If nature hath denied a longer date:  
Still do not thou behold thy servant bleed,  
Tho' weeping pity has decreed his fate.
- But O, kind nature! take thy victim's life!  
End thou a servant, feeble, old, and poor!  
So shalt thou save me from th' uplifted knife,  
And gently stretch me at my master's door.'

We shall add an anonymous piece, which bears evident marks of superior genius as well as elegant taste: Vol. II. p. 45.

THE AFRICAN. *Anonymous.*

- Wide over the tremulous sea,  
The moon spread her mantle of light,  
And the gale gently dying away,  
Breath'd soft on the bosom of night:
- On the fore-castle MARATON stood,  
And pour'd forth his sorrowful tale;  
His tears fell unseen in the flood,  
His sighs pass'd unheard on the gale:—
- Ah! wretch! in wild anguish he cry'd,  
From country and liberty torn!

- Ah, MARATON, would thou hadst dy'd,  
Ere o'er the salt waves thou wert born.
- ' Thro' the groves of ANGOLA I stray'd,  
*Love and hope* made my bosom *their home*,  
For I talk'd with my favourite maid,  
Nor dreamt of the sorrow to come.
- From the thicket the *man-hunter* sprung,  
My cries echoed loud thro' the air;  
There was fury and wrath on his tongue,  
He was deaf to the shrieks of despair.
- Accurs'd be the merciless band,  
That his love could from MARATON tear;  
And blasted this impotent hand,  
That was sever'd from all I held dear.
- Flow ye tears—down my cheeks ever flow—  
Still let sleep from my eye-lids depart,  
And still may the arrow of woe  
Drink deep of the stream of my heart.
- But hark! on the silence of night,  
*My ADILA's* accents I hear;  
And mournful, beneath the wan light,  
I see her lov'd image appear.
- How o'er the smooth ocean she glides,  
As the mist that hangs light on the wave!  
And fondly her lover she chides,  
That lingers so long from his grave.
- " O MARATON! haste thee, (she cries)  
Here the reign of oppression is o'er;  
The tyrant is robb'd of his prize,  
And ADILA sorrows no more."
- Now sinking amidst the dim ray,  
Her form seems to fade on my view:  
O! stay thee—my ADILA stay!  
She beckons, and I must pursue.
- To-morrow the *white man* in vain  
Shall proudly account me his slave:  
My shackles I plunge in the main,  
And rush to the realms of the BRAVE!

ART. XIV. *A new Translation of Telemachus in English Verse.* By  
Gibbons Bagnall, A. M. Vicar of Home-Lacy, Herefordshire.  
In two Volumes. 8vo. 723 pages. Price 12s. Printed at  
Hereford; sold in London by Stalker. 1790.

IF this publication were brought to the test of *cui bono?* we  
very much question whether it would stand the trial. We do not  
perceive any valuable end which could be answered by an under-  
taking of this kind, at all equivalent to the expence of time and  
labour necessarily bestowed upon it. *Telemachus* is now so  
commonly read in the original, and for the use of the mere

English reader such a fair transcript has been given of the work in prose translations, that a poetical now scarcely seems an object deserving the attention of any one who has taste and genius equal to the difficulty of the task. For our parts, we own we had much rather read Telemachus in prose, than in any rhyming imitation. However, as men differ from each other in taste, as well as opinion, it is possible there may be readers who will think Telemachus in English rhyme an improvement upon Cambray's Telemachus in French prose. We have met with a writer who thought, that Milton's *Paradise Lost* only wanted the finishing of rhyme to render it a perfect poem, and who accordingly made the experiment upon the fourth book, and instructed Eve to sing,

' Sweet is the breath of morn, the evening sweet,  
All seasons please me, when with thee I meet;  
The shining day and the still starry night,  
When I have thee are grateful to my sight,  
But all without could yield me no delight.'—

We do not however mean by this allusion to insinuate, that the present attempt is not more successful than that of Mr. John Hopkins's Milton in 1699. This translator has certainly a considerable facility in versification; and has perhaps done as much as could be reasonably expected, to make his author appear with some credit in English rhyme. But, after all, we apprehend few readers will be found, who will not prefer Telemachus in prose, to twenty-four books of couplets, such as the following description of the appearance of Telemachus before the throne of Pluto. Vol. II. p. 158.

' The prince with speed advanc'd; on either side  
Forms immaterial without number glide,  
Unnumber'd seem'd they as the boundless sand  
On ocean's brink, which covers all the strand.  
The sight of these, the horrors of the place  
So vast, so silent, all his nerves unbrace:  
His hair erected stood with wild affright\*,  
When he approach'd these sable realms of night,  
Stern Pluto's court. His voice no more he found,  
His feeble knees with trembling knock'd the ground.  
At length, with pain extreme, he silence brake,  
And thus the dire divinity bespake:  
' Dread sir, you see amidst a world unknown,  
Th' unhappy offspring of *Laertes'* son:  
Oh! tell me if *Ulysses* here descends,  
Or yet on earth his destiny attends?'

High on an ebon throne in regal state,  
With pallid looks severe the Godhead sat.  
His eyes were flames, his forehead wrinkled o'er,  
An air of threatening and defiance wore:  
A living object odious was to him,  
As light to animals of optics dim;  
Who shun its rays unable to endure,  
Nor leave their mansions but in night obscure.

Close at his side fair *Proserpine* was plac'd,  
 Whom oft admiring fondly he embrac'd:  
 She his affection could alone engage,  
 Could sooth his breast and mitigate his rage.  
 Her youth and charms perpetual seem'd, and new,  
 Yet beauteous thus, and lovely to the view;  
 Her brow contracting seem'd moroseness sour,  
 From this her fierce and cruel paramour.  
 Devouring death beneath him took his stand\*,  
 With meagre pallid face, and scythe in hand;  
 Which ever and anon more keen he made,  
 And with a whetstone sharpen'd all the blade.  
 Near him Distrust, and black corroding Care,  
 And Vengeance all athirst for blood and war.  
 From head to foot disfigured was she found,  
 With trickling gore and many a bleeding wound.  
 Next Hatred, Av'rice, which itself destroys,  
 Despair, self-murd'rer, still averse to joys,  
 With mad Ambition, greedy thirst of fame,  
 That plunders all, and sets the world on flame.  
 Dark Treason next, which eager seem'd for blood,  
 Yet for itself could thence extract no good:  
 And pining Envy darting poisons round,  
 Distract with Rage, if she inflicts no wound.  
 Impiety stood next with desp'rate spade,  
 And headlong jump'd into the pit she made,  
 All hideous spectres, phantoms that appear,—  
 Like men departed, and the living scare;  
 All dreadful dreams that interrupt repose,  
 And waking thoughts more horrid still than those.  
 All pains and plagues, of terrifying sort,  
 Encompass'd *Pluto* round, and fill'd his court.'

The author modestly hopes that this work, which in writing has afforded him amusement in some solitary and very melancholy hours, may render the same service to his readers; at the same time he expresses a fear, lest it should rather operate upon them as a narcotic, and only serve to administer comfort to those who are in want of sleep. Whether his hope, or his fear, will be more frequently realized, we shall not attempt to predict.

ART. XV. *Charlotte, or a Sequel to the Sorrows of Werter. A Struggle between Religion and Love, in an Epistle from Abelard to Eloisa. A Vision or Evening Walk; and other Poems.* By Mrs. Farrell. 4to. 80 pages. Price 6s. sewed. Robinsons. 1792.

SEQUELS to works of genius by other hands are seldom successful. We can trace in this second *Charlotte*, few of those attractions which were so captivating in the first. Though written in rhyme, the piece is far inferior, in all that constitutes true poetry, to the prose work to which it is a supplement. Something of the pathetic we find indeed in this, and the following poem; but it is a pathetic of that ordinary kind, which we meet with

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\* ' Imitation—*Virg. En. 6.*

every day in novels, without receiving much elevation of sentiment or language from being expressed in verse.

Besides the pieces mentioned in the title, the volume contains, *Julia, a ballad*; *Scattered Thoughts*, written after a disturbed and restless night in a long and painful illness; *A Fragment*; *A Hymn to the Blessed Jesus*; and the following sonnet to harmony. p. 61.

‘ Soft harmony !—whose all-bewitching sound,  
Hangs on my soul, and tunes my cares to rest;  
Still may my heart in unison be found,  
And strains of music lull my troubled breast.

‘ Sweet sounds of concord vibrate at my heart,  
Which calms affliction’s throb, and rising sigh;  
Stealing thro’ wounded nature’s vital part,  
Serene’s my mind when melody is nigh.

‘ Oh ! happy time !—to which my soul aspires,  
When heav’nly strains seraphic voices raise;  
Winding thro’ thrones of bliss in joyful choirs,  
Where living sounds proclaim eternal praise :

‘ Then may such accents lull my soul to rest,  
And peace for ever harmonize my breast.’

ART. XVI. *A Flagellation of the Whigs. A Poem. In Imitation of the first Satire of Juvenal.* By John Dryden, jun. Esq. 4to. 45 pages. Price 2s. 6d. Rivingtons. 1792.

Pref. p. vi. ‘ Now, now, ye Whigs who pant for change and plunder,  
Expect a clap of *Juvenalian* thunder.

Let peeping *Tom*, presume from nightly cell  
To poke his nose, I’ll strike him down to Hell.  
Not *Priestley*’s self with boasted magic wand,  
And *Leyden*’s shall my shock withstand,  
Tremble ye traitors, and ye Gallic spies;  
Let *Argus* stare with all his hundred eyes.  
His puny profemen lurk in holes for fear,  
And couplet-versemen fly as swift as deer,  
Whilst I, in bold and loyal accents, sing

A CURSE ON REBELS, AND GOD SAVE THE KING !’

Thus blusters this young Dryden ! But like most other blusterers, he threatens more than he executes. We find little in the poem which is likely to prove a mortal thunder-clap to the whigs, or a deadly shock to Priestley. As an imitation of Juvenal, however, the piece is not destitute of merit. The author, who is well skilled in versification, follows pretty closely the track of the original, introducing, as he proceeds, satirical allusions to modern characters and events. The following is one of the best passages. p. 13.

‘ I O, how my blood and choler inward boil,  
When proud oppressors, rich with orphan’s spoil,  
With lac’d and powder’d lackeys coach the street  
As if they’d ride o’er every soul they meet,

‘ I *Quid referam, quantâ siccum jecur ardeat irâ  
Cum populum gregibus comitum premat hic spoliator  
Pupilli prostantis ?*

Whilst injur'd innocents are left forlorn,  
 Expos'd to vice, to infamy, and scorn;  
 ' Or when some \* public robber and defaulter,  
 Impeach'd in vain, escapes the fine and halter,  
 2 For what reck's he the peoples' scorn and curse,  
 So he can save his neck, and save his purse?  
 3 What tho' an exile from the royal dome,  
 He lives *en prince*, and keeps his court at home,  
 His levees holds, enjoys the festive board,  
 And every night is happy as a lord.  
 In vain poor plaintiff India gains her cause,  
 If *Marius*, mocking judgment and the laws,  
 Refuse a single pagod to restore  
 Of all the millions plunder'd on her shore;  
 ' Or when some † *Whiggish* chief of gambling fame,  
 Who long play'd booty in his country's game,  
 Rebellion foster'd, loyalty kept down,  
 Surrender'd every province, every town,  
 The soldier's spirit damp'd, no battle won,  
 And hapless *Britain* only not undone,  
 Secure from trial, bullet, and the cord,  
 Still rears his head, and looks to be a lord?  
 4 Such wrongs to scourge, what poet would refuse  
 His farthing candle, and his midnight muse?  
 The callous age demands no feeble lyre,  
 Do Thou, BOLD JOHNSON, all my soul inspire.'

T H E O L O G Y.

ART. XVII. *The Works of the Right Reverend Jonathan Shipley, D. D. Lord Bishop of St. Asaph.* In two Volumes. 8vo. about 700 p. Price 10s. in boards. Cadell. 1792.

WHATEVER accidental importance speculative dogmas may acquire from legal establishments, or from the temporary vehemence of controversy, it is very evident, that the interests of civil society are chiefly concerned in the prevalence of the practical principles of morality. That body of clergy is certainly most useful to the state, which is most assiduous in inculcating good morals. Whilst one right reverend prelate is studiously depreciating moral preaching as a departure from the genuine spirit of christianity, and holding up moral preachers to ridicule as apes of Epictetus; it is of some consequence to the public, that such authoritative influence should be counteracted by producing an opinion on the other side, from a quarter at least equally respectable. We are therefore happy in

\* The author disavows an allusion to Mr. Hastings, being one of those who thinks him very ill rewarded for his important services to this country.

† Qui capit, ille facit.

————— 1 *Et hic damnatus inani  
 Judicio?*

————— 2 (*Quid enim satvis infamia nummis?*)

3 *Exul ab octava Marius bibit: ———  
 at tu victrix provincia ploras.*

4 *Hæc ego non credam venusina digna Lucerna?  
 Hæc ego non agitem?*

being able to introduce the late worthy diocesan of St. Asaph, bishop Shipley, to the attention of our readers, as at once a warm defender, and an excellent pattern, of moral preaching.

It was the opinion of this prelate, that such public ministers of religion ought to be chosen, as will be teachers of virtue and good morals to their fellow citizens; and he asserts with exultation, that, upon this ground, the clergy of the established church can plead more merit towards their country, than any other religious order of men that ever existed. He thought it of such importance to make good this assertion, and to inculcate upon his clergy, by the best examples, a practical strain of preaching, that, in one of the charges published in the volume now before us, he enters into the following historical discussion of the point. Vol. 11. P. 30.

‘ Ever since the days of the reformation, from the Book of Homilies to the excellent writings of our late archbishop, there has prevailed a sober rational spirit of enquiry; they [the clergy] have studied and given a just description of moral duties, and they have uniformly pursued the same design, each generation improving upon the last. This is a merit, of which our country has enjoyed the fruits without being sufficiently sensible of it. In order to make this clear, it is necessary to recollect what ignorance, what superstition, and what a corrupt kind of casuistry has prevailed in the countries of the Romish religion. Some of their favourite doctrines, the virtues of pardons and indulgences, the intercession of saints; and, what bad men of all persuasions pin their faith upon, and even the good are too apt to give credit to, the efficacy of the mere *opus operatum*; these, and whatever besides have a tendency to lessen the obligations of virtue, by finding out some equivalent for it, or some contrivance to do without it, all these things must necessarily retard the progress men might otherwise make in the study of their duty, by rendering them indifferent about it. Happily for our own church, these corrupt doctrines were exploded from the very beginning; for there appears in her articles a temper and moderation, and a knowledge of the right method of interpreting scripture, which does her great honour, considering the prejudices and the philosophy of that age. There is visible, even in the writings of the first reformers, a vein of good sense and sound morals, which those only are competent judges of who are acquainted with the general progress of improvement since their days. How soon after these did Hooker appear, who wrote of religion and government, not only with knowledge and accuracy, but with a large and philosophic reach of thought? He was soon succeeded by numbers of able men who profited by his example; who not only defended and explained the religion, but improved the science of their countrymen, and taught them to think and reason. Such was Hales of Eaton, an early pattern of solid learning and candor; who joined great depth of thought with great simplicity of style. Such was the wise and moderate bishop Taylor; whose ‘ Liberty of Prophecyng’ was the first complete piece of good reasoning that England, or perhaps Europe, had seen; in which the rights of conscience and the power of the civil magistrate, are described and taught with as much weight of argument as by any of the great men who came after him, and with a spirit of christian benevolence superior to any. Contemporary with these was the immortal Chillingworth; whose work has hitherto remained an acknowledged standard of just reasoning, and the most able defence of the protestant



protestant cause. A little prior to him in years was the judicious bishop Sanderfon; who first introduced a more solid and rational manner of preaching; and set an example which was afterwards so much improved upon, by the great men who appeared after the restoration. Then came Barrow; whose comprehensive mind, whose boundless knowledge and commanding flow of eloquence, have made him regarded as one of our most shining lights. He was equalled, though in a different way, by the mild, persuasive, and pathetic archbishop Tillotson; whose clear interpretation of scripture, whose knowledge of morals, and his skill in adapting the rules of duty to the manners of men and the situations of life, added to a pure, simple, and elegant style, have made him considered ever since, as the most perfect model of christian institution. It was in this age that the true philosophy and the rational study of nature first made its appearance; and I cannot help owning that I think it an honour to our church, that some of the most eminent of our own clergy were principally concerned in the institution of that society which has enlightened all Europe; and added so much glory to the British name.

‘It would be endless for me to describe all the able ministers of the gospel in our own church, who have flourished since the days of these illustrious men: we may say of them, in general, that they have shown themselves, at first, very able defenders of their country against popery and arbitrary power; and that, in latter times, they have defended the common cause of religion with great learning and judgment; and the most solid reasoning against the various and perpetual attacks that have been made upon us from the different quarters of infidelity; sometimes open and serious; sometimes concealed under a veil of irony and ridicule; sometimes pretending a great regard for virtue and morals; and sometimes secretly undermining them, or openly disavowing them. But the most remarkable part of their character, has been to have shown a greater attention than any other church to the practical duties of our religion.

‘If you look into the writers of the Romish church, you meet either with loose and dishonest maxims; or with unintelligible raptures and mystery. If you turn to the writers of the reformed churches in general; you will meet with much declamation, very superficial reasoning, and great ignorance of the ground of moral duty. The writers of the dissenters in our own country, till within the last forty years, are so full of the doctrine of salvation by faith alone; and chuse to dwell so little on the necessity of good works; that it would be too much to expect from them, clear and accurate descriptions of moral obligations. But, from the beginning, the clergy of the established church, having been happily free from the speculative opinions which lessen the importance, and discourage the study of our duty; have given a serious and rational attention to the various relations of human life, and the obligations resulting from them. I will venture to say that all Europe cannot produce so many reasonable treatises of useful practical religion, written before the end of the last century, as are to be found in our own church.’

This is certainly a very fair representation of the fact. And the bishop's own practice, as far as we can judge from the present publication, was an uniform and consistent confirmation of the preference which he gave to moral preaching. Taking the term morality in its proper extent, as comprehending every kind of obligation arising  
from

from the nature and condition of man, the sermons contained in the first volume of this publication are without exception moral. The subjects are, The duty of living to the glory of God—The necessity of divine revelation in order to establish an uniform rule of moral virtue—The effect of false notions of God upon human conduct—The moral effects of natural affection in domestic life—More prudence commonly exercised in worldly than in religious pursuits—Attention to the visible proofs of divine goodness recommended—The moral freedom of christianity not to be abused—The doctrine of the equity of divine providence a remedy for discontent and envy—The duties of discovering our own secret faults, and not partaking in the guilt of others—The stages of progress in virtue—Moral goodness the great end of all religion—The duty of moderation with respect to external good—Against anxiety—Virtuous meekness the best proof of wisdom—The forgiveness of injuries—The folly of presuming upon exemption from the punishment of sin.

These subjects, though common, are treated in a manner by no means trite and uninteresting. A judicious and manly train of thought runs through each discourse, and the reader's attention is kept up, not by occasional brilliancy, but by a steady current of good sense, and by uniform correctness and purity of style.

The second volume consists of Four charges delivered to the clergy of the diocese of St. Asaph—The celebrated and popular speech intended to have been spoken, published during the American war, on the bill for altering the charters of the colony of Massachusetts's Bay—A speech on the appeal from a decree in the court of chancery in favour of literary property in 1774—A speech on the bill for repealing the penal laws against protestant dissenters in 1779—A sermon on the 30th of January 1770, preached before the house of lords—A sermon preached at the anniversary meeting of the society for the propagation of the gospel,—and a sermon preached in Christ Church, London, at the yearly meeting of the charity schools. The last three are republished.

The political principles and character of the late bishop Shipley are well known: and his name will long continue to be revered among the friends of liberty. Several of the pieces here first published afford new proofs of the honest zeal and ardour with which he opposed corruption and oppression. In his charges to his clergy, he thought it right to awaken their attention to public interests and duties, and to call upon them to instruct the great as well as the small, in what they owe to their country. To give them an example of this intrepid integrity, he explains to them this idea of the origin and nature of civil government, and lays it down as a fundamental principle, that political conduct ought to be regulated by the same principles of morality with social conduct in private life.

P. 88. Vol. II.—The principles of right conduct, in public and private life, are exactly the same. The virtues which are cultivated with the greatest advantage in a private station, have all their functions in public scenes; and even appear with greater use and lustre. Indeed, what in common life is honesty, benevolence, and disinterestedness; acquires dignity in a monarch; and becomes magnanimity, clemency, heroism. The exertions of virtue which are not unusual in inferior characters, appear, from their very rareness, great, sublime, and almost supernatural, in princes. Judge, then, how unfavourable

are the highest ranks to the cultivation of real goodness, and the true happiness of man; and learn from hence to respect your own conditions, and to set a just value on the safety, the moderation, the true friendships, the rational improvements, and the domestic pleasures that grow up of themselves in the middle path of life.

As for the privilege, which in many nations is supposed to belong to princes, of committing all sorts of violence with impunity; that certainly is not founded on the words of Christ. The high commission under which they act, does not entitle them to violate any single article of it. And if the laws of their country have paid them the compliment not to suppose them capable of being criminal; to turn this generous confidence into a plea for injustice, may itself be justly considered as the greatest of all crimes. God forbid that it should ever more become necessary in this country to deliberate concerning the punishment of princes! May they learn wisdom from the ill success of former usurpations! Other nations who have bowed their neck to the yoke, and have never known a better state, may seek for some degree of ease and quiet in a blind unlimited submission; but with us every right we claim, and every blessing we enjoy, must remind us that every one of them was secured to us by the generous struggles of our ancestors against arbitrary will.

To require passive obedience of Britons, is to require a formal renunciation of all their old habits and principles; of their rights, their liberties, and their senses. If it be asked, what then is the just and true security of a good prince? I answer, the laws of his country; and the love of his people. The art of preventing insurrections and rebellions, is not to take from the people the power to resist; but to make it their interest to obey. Unnumbered monarchs have ruined themselves and their posterity by enlarging their prerogative; but none was ever dethroned for the wisdom and justice of his government. Those are royal virtues that occasion no resistance. Against these there is no law.

On the subject of innovation, so much dreaded by men in power, our patriotic prelate writes thus:

P. 140. Vol. II.—Above all, we should encourage those plans which tend to restrain the expences, and lessen the profits, and the frauds of government; and to guard against the growth of that encroaching power, from which neither we, nor our fathers, have been sufficiently able to secure ourselves. But some affect to be alarmed at these proceedings, as dangerous innovations, and a change in the constitution. That it is a change must be allowed; but a change that we ought to wish and pray for; a change from rottenness and disease, to vigour, health, and gladness. Changes and alterations are the natural steps which the mind of man makes in its progress towards improvement; they arise from the wisdom of experience. The constitution itself is little more than a collection of such changes and alterations, as our forefathers found necessary to be made in the form of their government; and why should not we be allowed to watch over our own safety, as well as they?

The order, constancy, and beauty of the creation itself is preserved by those periodical and salutary changes, by which the whole frame of nature is in a manner renewed and invigorated. But after all, what are the alarming changes these men are afraid of? Suppose that

that they were all to take place, the full effect of them could amount to no more than to give the nation a chance of having more honest representatives than we have hitherto been blest with. Now, if honesty was really that noxious weed, which some men seem to think it; yet it does not take root so deep, nor spread so fast, that we need be under any fear of its overrunning the land.'

The speech on the repeal of the penal laws against protestant dissenters, is replete with candid and liberal sentiments, expressed with an uncommon degree of openness and ardour. After the numerous writings which have of late been before the public, on this subject, it is unnecessary to detail the arguments of this speech. We must however quote one passage, in which the bishop gives his opinion freely on what are called tory principles.

P. 246. Vol. II.—'The most pernicious principles to society, and the most repugnant to the true spirit of christianity, that ever obtained a firm footing in this country, are the old tory principles. The dissenters are, at least, clear and innocent of this guilt. These principles, of late, have been carefully nursed and revived. They have almost ventured to appear at court, but have shewn themselves, without disguise, in the ministerial writers. Let it be allowed me, with the most respectful tenderness, to admonish that learned body, to whom I owed the pleasures of my youth, and that foundation of science and useful literature, which I have since too little cultivated;—let me conjure them not to suffer those odious principles to revive again within their walls; which are as incompatible with true learning as they are with liberty. The men who have given up their love of freedom, and have forgot the natural rights of mankind, have lost the best and most vital part—the vigour and nerves of their understanding. They are neither able to discover truth, nor to relish science. No Jacobite was ever a philosopher.

But to pretend to support the house of Hanover by those stale and impotent principles, which ruined the house of Stuart, is a greater degree of sophistry and nonsense than has ever yet appeared in the schools. Suppose it possible, that the people of England should so far lose their senses, as generally to adopt the old tory principles; how soon might they be turned against the administration that labours to propagate them! How soon might our inveterate enemies, whom the blunders of our ministers have united and made powerful, introduce a competitor for the crown, who has an older and a better title to the benefit of those principles!—Instead of this mean, dishonest view, let them instil into the noble youth committed to their care, a thirst of knowledge, a taste for science, a warm love of liberty, virtue, and their country. Let them instruct them in the true constitution of government; not in the old system of bondage and servility, but in that great reformation of government which was brought about by king William; the spirit and the memory of which are almost lost, together with the greatness and glory that were the fruit of it.'

The speech concludes with this pointed sarcasm:

P. 253. Vol. II.—'I am not afraid of those tender and scrupulous consciences who are over cautious of professing or believing too much; if they are sincerely in the wrong, I forgive their errors, and respect their integrity. The men I am afraid of, are the men who believe every thing, and subscribe every thing, and who vote for every thing.'

**ART. XVIII.** *The Ends and Advantages of an Established Ministry. A Sermon preached at St. Mary le Bow, Durham, on Friday, July 27, 1792, at the primary Visitation of the Hon. and Right Rev. Bute, by divine Providence Lord Bishop of Durham. By J. Symonds, B. D. Rector of Whitburn. Published by his Lordship's Command. 4to. 24 pages Price 1s. Rivingtons, 1792.*

THIS sermon is an apology for an established ministry, and particularly for the clergy of the church of England. The author is apprehensive (perhaps more so than is necessary) of many evil consequences which would arise from entirely separating religious from civil institutions. He complains of the difficulties and discouragements, under which the clergy labour, from the general censures, with which their body is loaded, for bigotry or insincerity. He charges the enemies of the establishment with dealing in unprovoked abuse and insult, 'at this time particularly unjust; when every concession that can be made to tender consciences has been liberally and cheerfully made; and when every sect and every individual enjoys the most perfect freedom of enquiry, of opinion, and profession.' Nevertheless, he expresses sentiments of moderation and candour, of which the following passage affords a specimen. P. 14.

'With the moderate of all denominations, it will not be difficult to cultivate a spirit of harmony and love. The liberal will allow us to think as well as themselves, without esteeming us the less because we think not on all points as they think, or do not worship where they do: and we, if we have the spirit of Christ, shall bear no ill will to their persons because of their opinions; but, in the catholic temper of our religion, consider them as of one family, though not of one mind.'

'If there be those who oppose us with intemperate heat, and a spirit of less liberality than we might expect from men professing so much, let us always be superior to such treatment, and at no time furnish them with the shadow of occasion to accuse us of like illiberality in return.'

**ART. XIX.** *The Deceitfulness of Sin. A Sermon addressed to Young People: Preached at Broadmead, Bristol, October 4: At Downend Chapel, near Bristol, October 11: And at Bratton, Wilts, October 28, 1789. By Caleb Evans, M. A. 8vo. 27 pages. Pr. 6d. Bristol, Evans; London, Otridge. 1792.*

AN useful discourse on an important subject, which may be read with pleasure and improvement by Christians of different denominations, and is particularly adapted to fix good impressions upon the minds of young persons.

**ART. XX.** *The Tribute of Affection to the Memory of the late Dr. Evans. A Discourse addressed to the Bristol Education Society, at their annual Meeting in Broadmead, August the 22d, 1792. By T. Dunscomb. To which is added, Dr. Evans's Advice to the Students, written and addressed to them in the Year 1770. 8vo. 48 pages. Price 1s. Otridge. 1792.*

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THIS discourse cannot be more properly characterised, than in the title prefixed to it. It is a truly affectionate tribute to the memory of a very useful and good man, containing a pathetic eulogium on his character, and a serious address to those who were more immediately affected by his death. Dr. Evans's address to his pupils suggests several practical hints, which may be of use to young students in divinity.

**ART. XXI.** *The Character of Christ as the Witness to the Truth : Considered and applied in a Sermon preached at Crediton, Sept. 6, 1792, to the Society of Unitarian Christians established in the West of England.* By Joshua Toulmin, M. A. Published at the unanimous Request of the Society. To which are added, some Thoughts on the true Construction of Deuteronomy xxxi. 22, 23. 8vo. 29 pages. Price 6d. Taunton, Norris; London, Johnson. 1792.

THE value and importance of right opinions in religion, and the obligations under which Christians lie to endeavour to discover, and with inflexible fidelity to profess and support the truth, are in this discourse inferred from the office and conduct of Jesus Christ, "who came into the world that he might bear witness unto the truth." The authority of this example, and the great benefits to be expected from freedom of inquiry, and diligence in instruction, are pleaded in vindication of the conduct of those, who, under the denomination of unitarian Christians, have formed themselves into a society 'for promoting christian knowledge and the practice of virtue, by distributing books.' To this sensible and animated discourse are added, The rules of a society of this kind, established in the West of England, with a preamble announcing their principles and views.

**ART. XXII.** *A Set of Questions, comprising the History of the four Gospels, and the Acts of the Apostles. With References to the Scriptures instead of Answers. Designed for the Exercise and Improvement of Young Persons.* 12mo. 75 pa. Pr. 6d. stitched. Johnson. 1792.

THE object of this publication is, to lead young persons to an accurate acquaintance with the Gospel history. The mean by which it is proposed to attain this end is, giving the catechumens a series of questions, digested according to a chronological harmony; the answers to which they are to prepare, not by committing a set of words to memory, which is often done with little attention to their meaning, but by reading that portion of the history, to which the questions refer, collecting the proper answers for themselves. This is certainly, in almost all cases, an excellent method of instruction. These questions, which enter into the full detail of the history of the Gospels and the Acts of the apostles, are judiciously drawn up, and well expressed. They would perhaps be found to be more numerous than could be answered *memoriter*; but this might be easily suited by the teacher to the age and abilities of the scholars. The order of events is distinctly marked by means of parts and sections. And the

the author, Mr. Field of Warwick, has added a calendar from Dr. Priestley's harmony, in which the probable dates of the principal events are given; and a chronological table of considerable events from the birth of Christ.

ART. XXIII. *Christian Politics, or, the Origin of Power and the Grounds of Subordination. A Sermon preached in the Parish Church of All Saints, Northampton, on Sunday September 2, 1792.* By William Agutter, M. A. of St. Mary Magdalen College, Oxford. 8vo. 16 pages. Price 6d. Rivington. 1792.

SELDOM have the text and the sermon been more at variance than in the present instance. The text is, 'Let your moderation be known unto all men.' The sermon is a violent declamation against political innovations, and the French revolution. If this preacher be to be believed, authority does not originate from the people, but from God. Men are not born equal in intellectual power or outward circumstances; therefore they have not equal rights. Of all forms of government, the republican is the lowest and the worst; where are all the evils of tyranny without the responsibility of greatness, or the refuge of goodness; where are many ready to oppress and insult, but where none is invested with power and the prerogative of mercy; where the people are deluded with the name of liberty, whilst they groan under the severest tyranny of licentiousness, and are insulted by the lowest of the people. They are like to nothing in heaven above, or in the earth beneath; the models of such republics are only to be found in the discord, the division, the rage, and the confusion of hell, where all are too mad to govern, and all are too proud to submit.——Such absurd rant can deserve no further notice.

ART. XXIV. *The Progressive Improvement of Civil Liberty. A Sermon, Preached in the Unitarian Chapel in Essex-Street, London; on Sunday, November 4, 1792, being the Anniversary of the Revolution of 1688.* By John Disney, D. D. F. S. A. 8vo. 20 pages. Price 6d. Johnson. 1792.

THE important subject of this discourse is judiciously illustrated both by an appeal to past facts, and by a view of the present state of civil liberty in Europe. All necessity of encomium will be superseded by an extract.

P. 13.—'The example which this country hath heretofore set to the nations of Europe, on various occasions, hath been contemplated with horror by the feudal despots, while it has been looked up to with reverence and envy by the friends of freedom through the world. Other countries are disposed to adopt the general principles of our government; but they will, as each shall see occasion, improve upon our system; and, by a purer policy, carefully avoid those errors into which some original defects have involved us. The use and abuse of the best political institutions will respectively give us the possession and enjoyment of the greatest degree of social and private happiness, or their contrary. The security of all that is valuable in this life, and more especially under the present increase of religious and political knowledge, depends upon the actual, not the ideal or hypothetical enjoyment, of that liberty in religion, wherewith Christ hath left us free;

free; and that liberty, in civil matters, which is derived from men being, by honest and universal representation, their own legislators.— May it, therefore, be the honour and glory, as it would be the highest wisdom of Britain, to correct every defect in her political constitution, and every abuse which the hand of time hath engrafted upon the labours of our forefathers. These being accomplished by the public virtue of her citizens, (and there is only one paramount and common interest which should unite us all,) would bring down the blessings of millions on the heads of those who shall achieve so good and glorious a work; permanent peace and prosperity, and assured liberty would then be the portion of our children, and our children's children; and the highest earthly honor would irradiate the brow of him who should be dignified with the executive government.

‘ The invasion of the liberties of France by a leagued conspiracy of foreign force, hath, happily for the liberties of all mankind, been hitherto repelled. I say, happily for the liberties of all mankind, for the great principles, that “ every nation is competent to settle its own government,” and that “ it is sufficient reason for any form to be adopted that the people will it so to be,” will now be universally received as axioms in the practice, as well as theory, of politics. Like the water that washes their coast and unites it with the most distant parts of the globe, the principles and blessings of a free government will travel to, and unite with, every inhabited region of the earth. America has already redeemed herself from colonial oppression, and erected herself into free and united states: and she now rises accordingly to that dignity among the nations of the earth, to which her virtues give her an undoubted title. Poland, indeed, had no sooner established a free government, through the virtue of a patriot king, than it was despoiled of its liberty, by the piratical despotism of a neighbouring tyrant. But time, I am persuaded, will effect what unassisted internal resources have, for the present, been unable to accomplish. And, it is to be hoped, for the benefit of one part of mankind, and the admonition of the other, that the despotic conduct of the plunderers will, ere long, recoil upon themselves, and afford another example of the price that must finally be paid by one nation intermeddling with the internal government of another, with which it has no concern whatever.

‘ France is indeed yet subject to the fluctuating fortune of war, and to the internal dissensions incidental to such great events, and these constitute a very severe trial and scrutiny of the spirits of men. The many thousands of the friends of freedom, who have fallen, since foreigners have invaded and penetrated their country, have so recently perished, that it yet damps the impulsive joy at the triumphs of liberty. The loss of the deluded followers of tyrants cannot be observed with indifference. But if there is one ingredient in the social happiness of man, which is above all price, it is genuine uncorrupted liberty; we may, therefore, venture to assert that these victims of the ambition of their leaders, had been much better sacrificed in redressing their own wrongs, than in plundering and endeavouring to enslave their neighbours. The slaughter, however, which they have alternately committed and suffered, will put to eternal shame that wretched system of policy which spills the kindred blood of nations, because of the alliance of one single family with another, or carries fire and sword into



into a neighbouring country under pretence of balancing the political powers of this world.

M. D.

POLITICO-THEOLOGY.

ART. XXV. *Tithes Indefensible: or Observations on the Origin and Effects of Tithes. Addressed to Country Gentlemen.* 8vo. 118 pages. Price 2s. Willson and Co., York; Cadell, London. 1792.

THE author of this pamphlet, although far from being insensible of the many excellencies of our civil constitution, yet can by no means approve of every part of our ecclesiastical polity. He thinks that the hierarchy involves in it various laws which are inimical to the right of private judgement, and derogatory to the blessings of a free government, and that 'the imposition of *tithes* for the maintenance of the clergy,—a burthen so reluctantly borne, and so generally complained of,—is clearly inconsistent with the genuine principles of the constitution, and the prosperity of the nation.'

He allows, that under the Jewish government tithes were of divine appointment, but the *divine right* to this impost ceased with the theocracy, and the clergy, well acquainted with the *incredulity* of the laity, now claim what they term their 'dues,' under no other authority than that of the laws.

For the first two or three hundred years after Christ, weekly or monthly offerings were made by the christians, for the support of their pastors, and the maintenance of the poor; these, however, were voluntary donations, and not exacted in consequence of any canon or legal authority.

Before the reign of Constantine, the first christian emperor, ecclesiastical endowments were little known. But in the year 322, that prince permitted his subjects, by an express edict, to give as large a proportion of their property to the clergy as they might think proper; and he himself was prodigal of his favours to them; a circumstance not productive of future benefit to the religion which he had embraced.

In the 4th century, tenths were offered in some parts of Italy, for sacred uses. Pope Gregory, in reply to a question from Austin, observed: 'that it was the custom of the church, to divide them into four parts; to give one to the bishop, another to the clergy, a third to the poor, and to appropriate a fourth to the repairs of the church.'

Thus the clergy were in fact only trustees, into whose hands these oblations were committed for the purpose of being distributed agreeably to the rules of the church, as it was not, until a much later period, that they appropriated to themselves those effects which were entrusted to them as stewards: and a large proportion of which they were bound to dispose of, in support of the poor, and in maintenance of places of public worship.

Before the 8th century no law for the payment of tithes can be discovered; and, according to Blackstone, the first mention of this claim is to be found in a synodical decree or canon of the year 786, which although it strongly enjoined the payment of tithes in general, was not obligatory on the laity.

About the year 794, Offa, king of Mercia, in order to obtain the pope's pardon for a horrid and treacherous murder, gave the tithes of

his whole kingdom to the church: Ethelwolf, in 854, granted one tenth of the lands throughout his territories to the clergy, and the ecclesiastics, in those days of gross ignorance and despicable superstition, pretended a right to the tenth of all industry, gain by merchandize, wages of labourers, and pay of soldiers; nay, according to Hume, some canonists went so far as to affirm, that the clergy were entitled 'to the tithes of the profits made by whores in the exercise of their profession.'

Thus far we have followed our author relative to the origin of this ecclesiastical impost; and we shall now conclude with a short extract, in which he attempts to point out its peculiar hardship and impolicy.

'In those ages it is evident then, tithes were far less burthensome than at present,—as the burthen is according to the ratio of improvement. From the state of agriculture in England, when predial tithes were at first claimed, and when it was looked upon as a matter of such great importance to fit out a plough, very little more than the spontaneous fruits of the earth could possibly be included in them. But the difference between paying a tenth part of what the ground produces, without labour or expence, and what it may be made to produce, by the expensive improvements in husbandry, is sufficiently obvious; and the law of the land, which has grown out of the edicts of weak or wicked kings, under the influence of Romish councils, is become the engine of cruelty and extortion.

'As the law now stands, the landholder is laid under the necessity of expending his money for the profit of the tithe-owner; or in other words, he is compelled to pay the tithe of his labour: for one tenth part of his labour is actually taken from him. Out of ten pounds expended in labour, one pound goes to the tithe-owner, inasmuch as he engrosses all the beneficial effects arising from it. And the farmer never pays his day labourer a single half crown for working in his field, but he is to reflect that the tithe-owner has taken three pence from him,—as no more than two shillings and three pence of the half crown are expended for his own benefit.

'Thus tithes are a tax on all the money disbursed by the farmer in cultivating his lands, or on all the labour of the country. But surely a law which involves in it such consequences, not only detracts from the wisdom of the legislature which made it, but is a reproach on the government which still supports it.'

ART. XXVI. *Thoughts on the Influence of Religion in Civil Government, and its Tendency to promote and preserve the social Liberty and Rights of Man.* By the Rev. David Scurlock, M. A. one of his Majesty's Justices of the Peace for the County of Buckingham. 8vo. 63 pages. Price 1s. 6d. Nicol. 1792.

WHATEVER claim this writer may have to commendation for neatness or elegance of style, we think he is entitled to little praise for strength of argument or impartiality of judgment. Several of his leading ideas concerning the importance of religion, and the great advantages which society derives from the cultivation and encouragement of religious principles, are unquestionably just. But the use which he makes of these ideas to discourage all improvement in religious institutions, and the severe censures which he casts upon those who are desirous of reformation in church or state, are more in the character of

a violent partizan, than in that of a calm inquirer after truth, "Not contented with asserting, in the strongest terms, the excellence of our national form of religion, as establishing christianity in its true spirit and energy, and as contrived to aid devotion without the danger of superstition, Mr. S. condemns, with great severity, those who presume to inquire, whether religion would not flourish better, and be more subservient to good morals, if it were detached from government; and consequently, whether it would not be wiser policy in a state, to afford equal protection and encouragement to all religious sects, than to grant exclusive privileges to one. To those who disapprove of religious establishments he ascribes the mischievous design of leading men into a total disregard of all religion, and thereby qualifying them for promoting their own seditious and diabolical intentions. In refutation of the opinions of Dr. Priestley on this subject (whom, however, he acknowledges to be a profound philosopher, and an amiable man, whose science has been eminently useful to his country, and whose moral life is without reproach) Mr. S. remarks, that the legislature, which consists of men who are, probably, as good judges of the matter as Dr. P., entertain very different sentiments. In short, according to this writer, every attempt to improve the public forms of religion, unless it originate with government, is an offence against the law.

Nor is this zealous advocate for *things as they are* less hostile to the friends of reformation in civil affairs. He speaks of a set of weak, wicked, and desperate men, who have risen up to undermine the public happiness, by inciting men to consider the reasonable and wholesome restraints of government as infringements on the natural liberties of man, and whose *mad* opinion it is, that to banish all religion, and order, and reason, out of the world, would be to establish the true social liberties of the human race.—Mad opinions indeed! Too mad, surely, to be the opinion of a single individual! To charge such opinions upon men of acknowledged talents, good education, and regular manners, merely because they imagine themselves able to suggest plans, by which public evils may be remedied, and the general good of the community may be advanced, is, to say the least, illiberal. But what else was to be expected from a writer, who is so blind to public grievances, as not to perceive, that any Britons are deprived of rights, to which they have a real claim; who imagines that the people, from one end of the island to another, are exulting in their happiness; and who denies that it is among the rights of men, to change their form of government, and modes of religion, as they change their garments?

ART. XXVII. *An Address to the Protestant Dissenters on the Origin and Influence of the Regium Donum*. 12mo. 34 p. pr. 3d. Ash. 1792.

It may be proper to acquaint our readers, that the *regium donum* among the dissenters is the sum of 1700*l*. given out of the king's private purse, and paid to nine dissenting ministers, to be applied at their discretion. The distribution of it is regulated by the following rule. 'This charity shall be extended to the relief of poor ministers, the widows of such ministers, such of their children as are excluded from the widows' fund, students for the ministry, and the building and repairing of meeting houses.' The present address consists of a letter, on the origin of the

*regium donum*, (which, however, we are informed is not quite accurate) written by a dissenting minister, with three others by way of appendix. The first letter appeared in the London Magazine for Nov. 1774, and the others were published lately in the Morning Chronicle.

This subject, we suspect, has been brought forward by the dissenters themselves, in the Morning Chronicle, under different signatures, and we doubt not with the best intentions, as we understand, it is the wish of many respectable persons among them, that the *regium donum* should be discontinued; apprehending, most probably, that it has had an improper influence on some of their societies, and that it is unbecoming dissenters to receive favours from a quarter, from which, after all, they conceive themselves to be injured.

If the gentleman, under the signature J. T. R., who informs us, he is a delegate of a neighbouring county, should, agreeably to his promise, promote an inquiry into this business, in the committee appointed to meet at London, it will, we doubt not, be made, under his management, the subject of serious and impartial discussion, and not of personal dislike. The characters of those gentlemen, who distribute the *regium donum*, place them above the suspicion of any improper application of it, and most of them, we understand, have been among the foremost to distinguish themselves in the late applications to parliament for the relief of protestant dissenters, in what relates to their liberties: and it were to have been wished that the names of no particular gentlemen who distribute the *regium donum* had been brought forward on the present occasion, particularly as the rest have been suppressed, and as the gentleman who publishes the present address has not given us his own.

As those dissenting ministers, who distribute the *regium donum*, are not in trust for the dissenters, but the king, and as many poor persons are benefited by it, as administered through their hands, to refuse receiving it may probably be a matter of some delicacy. If, however, the body of the dissenters should request it, a previous subscription, at least, should, we apprehend, take place, adequate to the *regium donum*, that such poor ministers, and widows, who have been accustomed to derive benefit from it, may receive no injury. This point being secured, we have reason to believe, that those dissenting ministers, who distribute the *regium donum*, would, at the request of the body, relinquish it. Y. A.

ART. XXVIII. *A Dialogue between a Churchman and a Protestant Dissenter.* 12mo. 8 pages, price 2d. Rivingtons. 1792.

WE can consider this dialogue in no other light, than a caricature-print, in which the satirical artist brings what labels he pleases out of the mouths of the persons, whom he means to ridicule. The dissenter is here made to say, 'Repeal the test act, and we shall get all offices of power and emolument; repeal the test act, and we will abolish the order of bishops, and prohibit the use of the liturgy, except in the closet; repeal the test act, and we will overturn the constitution, and establish a commonwealth in its stead.'

ART.

## P O L I T I C S.

ART. XXIX. *A Review of Dr. Price's Writings, on the Subject of the Finances of this Kingdom: To which are added, the three Plans communicated by him to Mr. Pitt, in the Year 1786, for redeeming the National Debt: and also, an Enquiry into the real State of the Public Income and Expenditure, from the Establishment of the consolidated Fund, in the Year 1791.* By William Morgan, F.R.S. 8vo. 72 pages, pr. 2s. Cadell, 1792.

MR. Morgan very justly observes, that the national debt of this kingdom has accumulated, by a continued succession of wars, and the wicked prodigality of ministers, to an enormous magnitude, and that, 'when compared with the extent and population of the country, it presents an object altogether new in the annals of mankind.'

'I am far from insinuating (says he) that Mr. Pitt is entitled to no praise, for the measures which have been adopted, with respect to the finances of this kingdom. Some useful regulations and improvements have been made in the arrangement of the taxes; the customs have been simplified; the practice of smuggling has been checked; and the revenue, in consequence, has been proportionally increased.

'But it will appear from the following work, that there are other parts of his administration, which ought not to be regarded in the same favourable light. The public income, which is represented to have been so productive, as to exceed the expenditure annually by a million, has constantly proved deficient by a larger sum: no real progress has hitherto been made, in extinguishing the debt, and the act which was established for that purpose, after having been rendered weak and ineffectual by injudicious clauses and restrictions, has not been assisted so far as it might and ought to have been, by the present situation of the public funds—If the national debt be an evil (and few will deny this to be the case) we ought to avail ourselves of every circumstance which can hasten the extinction of it. But can the measures, which are now pursuing, be said to have any such tendency?—Instead of appropriating the whole surplus of the revenue in future (if there should be any) in quickening the operations of the sinking fund, the sum of 150,000*l.* is to be given up from the public income for the sake only of abolishing a few insignificant taxes, and we are to be amused with the vain idea of preventing the further extension of the debt, by imposing laws on posterity, without the power of enforcing their execution, or even possessing sufficient virtue, to make them the rule of our own conduct.'

Chap. I. Review of Dr. Price's writings, relative to the national debt.

It is here contended, that Dr. Price first engaged the public attention on the subject of the national debt, and pointed out the egregious folly of 'borrowing money without end, and of mortgaging and funding for eternity, in order to pay the interest of it.'

Chap. II. exhibits the three different plans for redeeming the national debt, formed by Dr. P. in the year 1786, and communicated by him at that time to Mr. Pitt. The weakest and least efficient of these plans was adopted by the minister, who forgot to acknowledge the obligation, and in addition to this, 'cold silence' the amiable and

respectable Dr. P. had to complain of the unjust abuse of the treasury writers, 'at the very time their employers were profiting by his advice, and carrying his plans into execution.'

Chap. III. contains a comparison of the public income and expenditure, from the establishment of the plan for redeeming the national debt to the year 1791.

After producing some hitherto unpublished statements, relative to the income and expenditure, extracted from papers left by his uncle Dr. P., our author examines the report of the select committee, exposes the unfair calculations of the hirelings employed by government, and then concludes as follows:

'I believe there are few instances, in which ministers of state have any claim to the gratitude of a country, for promoting its trade and manufactures; but that, on the contrary, they often deserve its severest reprehension for checking their progress, and even ruining them altogether. If therefore the commerce of this kingdom has increased of late, it has been by the gradual operations of a peace of 9 years, and the industrious spirit of the people, not by any encouragement it has received from the present administration.

'Their claims to gratitude are indeed peculiarly improper, and they ought to blush, in assuming to themselves the least merit on this occasion. For by the imposition of vexatious taxes\*, by the extension of the excise†, and by three successive armaments, our commerce has been materially obstructed; and consequently, the high degree of prosperity, to which it is said to have now arrived, has been attained not only without the assistance of ministry, but even by surmounting the impediments which the operations of government have opposed to its progress.'

ART. XXX. *A Reply to Mr. Burke's Invektive against Mr. Cooper, and Mr. Watt, in the House of Commons, on the 30th of April, 1792.* By Thomas Cooper. 8vo. 109 pages. Price 2s. London, Johnson; Manchester, Falkner. 1792.

MR. BURKE was formerly a stickler for American independence, and has been of late the advocate for Polish liberty; but both America and Poland were at a distance from the residence of his darling aristocracy. No sooner was the voice of freedom heard in the neighbouring kingdom of France, and the claim of a complete and substantial parliamentary reform uttered in England, than this friend of change declared himself the enemy of innovation, and, not contented with the fair field of argument, exhibited a degree of *personal* rancour unworthy of any but a bad cause. In return, he himself has been assailed, and he must indeed possess a very happy degree of *insensibility*, if he do not wince at the chastisement he has received during the conflict.

Mr. Cooper sets out with observing, that he has been obliged to take up the pen reluctantly, in order to justify his character, and rescue his conduct and intentions from the invectives of Mr. Burke in the house of commons.

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\* \* Glove-tax, Hat-tax, Shop-tax, &c.'

† † On Wine, Tobacco, Cotton Manufactory, &c.'

‘On the first perusal of these debates,’ (says he,) ‘I was amazed at the unexpected importance thus given to Mr. Watt and myself, and I could not help feeling some little regret that Mr. B.’s character was at too low an ebb for us to derive much credit from his abuse. Dreaded by his friends, the blind tool of his enemies, the marplot of every political cause to which he conjoins himself; nothing that Mr. Burke could have said would have induced me at this time to have troubled the public with one word of reply. But others having joined in this hue and cry of ignorance and inattention, Mr. B. has once more the satisfaction (probably for the last time of his life), to find himself the *ignis fatuus* of a party, who, under his guidance, will soon plunge into some political quagmire, or the public will be strangely mistaken.’

In express contradiction to the affirmations of the author of the ‘Sublime and Beautiful,’ it is here asserted, that Messrs. Watt and Cooper *were not* sent from this country, expressly to enter into a federation with the jacobin club; that the Manchester society *has not* bound itself to a general approbation of the conduct of that club; that they *did not* undertake to represent all England, as has been insinuated; and that Mr. B. is *probably* mistaken in supposing them the worst men in the kingdom, ‘while he is alive to make the assertion.’

‘This charge, therefore, (if it be correctly reported) is a gross imposition on the house of commons, in which it was delivered—an attack upon the character of Mr. Watt and myself, which no conduct of ours has authorised—and neither more nor less than a *flagrant untruth*.’

‘This outcry (it is added) against the existence and mutual correspondence of political societies, foreign and domestic, is no slight argument of their utility. It amounts to proof that this means of communicating knowledge to the public, is likely to be attended with beneficial effects to the best interests of mankind, or it would not be an object of so much alarm to the pensioned advocate of aristocracy. The people now see the great importance of political enquiries, and the extensive influence of the maxims of government, which operate, directly or indirectly, on every moment of our existence, and every action of our lives. They perceive much to learn, and much to unlearn, on the question of civil government; they expect, as their right, a free access to all peaceable means of information, and exclaim with reason “we will be kept in the trammels of implicit belief no longer.”

It is here asked, if there be any impropriety in the philosophical societies of London, Paris, or Stockholm, corresponding together for the improvement of chemistry, or experimental philosophy. Why societies instituted for the promotion of political knowledge, should be deprived of the common means of improvement? And why this anxiety in the governments of Europe (our own among the rest) to cut off the sources of political information, and prevent the people from thinking too much on their own rights and interests? The complexion of the mind of that man, meets with the author’s pity, ‘who is irritated to a degree of po-

litical insanity at expressions of friendship and benevolence towards our neighbours and fellow creatures; who sickens at the thoughts of perpetual peace, and fraternal union between rival nations; who entertains no sentiments of compassion but for the rich and the great, the kings and the nobles of the earth; who can contemplate, without emotion, the prospect of bloodshed and devastation among millions of the devoted victims of pride and despotism; who bewails, with a feminine lamentation, the loss of a nickname or a gewgaw, the broken plaything of a puerile nobility; who seems to regard the people as fit only for the goad, the whip, and the spur; for labour without intermission in peace; for slaughter without commiseration in war—and who, blaspheming against human nature itself, impiously terms the great mass of mankind, “the swinish multitude!”

The following is in reply to the charge adduced against the patriotic societies of Great Britain, of wishing to overturn the constitution of this country.

“The chief, and indeed almost the only object of every such institution, with which I am acquainted, is, such a reform in the parliamentary representation of Great Britain, as will ensure to the people that the house of commons shall uniformly speak their sentiments. At present that house does not consist of the representatives of the *people*, but of lords and rich landholders; of ministers and borough-mongers, who “buy and sell seats in parliament as openly and notoriously, as stalls for cattle at a fair.”—Who buy and sell the people, their nominal electors, as if they were slaves appurtenant to the soil—who treat them as the worst species of slaves, buying and selling their voices and inclinations; dealing in the consciences of their tenantry, as a fair object of traffic; and who profit without remorse by the wreck of public virtue.

“Such (in great part) is a British house of commons: such are the herd who wallow in the sunshine of ministerial approbation, and fatten upon the public corruption—who cry out against all reform as dangerous to the state, because it is dangerous to their own system of iniquity—who ignominiously treat, as disturbers of the public peace, all those who call upon them to cleanse this *august stable*.—Who are aware of the notoriety of the facts so repeatedly charged upon them, and are content to vomit forth in reply, their indiscriminate abuse, and lull the public clamour by disgusting panegyrics on their own immaculate integrity! but the people are nauseated with this repeated soporific. They are alive to the necessity of some decisive alteration. Having introduced the question of reform till it became a periodical jest, and having experienced so frequently the insolent censure, or sovereign contempt with which their humble petitions have been treated, *they may in time* become weary of a practice which they have so repeatedly and ineffectually tried; they may demand hereafter what they petition for now; and at some moment of intolerable provocation, they may be induced to regard their self-elected assembly of representatives, as a “house of ill fame,” and, in the energetic language of Mr. Burke’s prophecy, they may “be tempted to go to work the shortest way, and *abate* the nuisance.”



It is the serious and decided opinion, however, of our author, that, in the present circumstances of this country, no man can be justified in going further than a complete and effectual reform in the representation of the people, and the duration of parliaments. As a matter of theory, and of abstract discussion, the question concerning the political utility of *privileged orders* is, he thinks, nearly decided; 'for it is almost impossible to deny that an hereditary monarchy, an hereditary nobility, hereditary legislators, and hereditary judges, are only calculated to make the happiness of the many, subservient to the pride and emolument of the few.

'Were a constitution about to be new formed, [says Mr. C.] and that of Great Britain to be taken for the model, a number of absurdities would strike every thinking man. The first is the division of the nation into three distinct corporations, consisting of one man, a few hundred men, and several millions, whereas if there were but one order of men, viz. the people, there could be but one common interest, i. e. the interest of that sole order, which in other words, is the interest of the whole. The next inconsistency would be to commit the charge of the government to persons whom they cannot change for misconduct, and over whom they renounce all controul. The third would arise from the expence: the government of America (extending over a country nearly ten times as large as England) costs but 135,000*l.*, whereas the sum levied annually in this kingdom, for public purposes, is not less than 25 millions sterling, and the expence of the crown alone, reckoning the civil list at 1,200,000 annually, is adequate to the perpetual daily labour of above 60,000 men.' The fourth absurdity in the system of hereditary functionaries arise, from the *implied* possession of qualities not hereditary, but personal—not transmissible by descent, but acquirable only.'

After a variety of interesting observations on the impolicy of standing armies, the cruelty of the laws respecting primogeniture, and many other things, Mr. C. returns to the subject with which he set out, and, having presented the portrait of his antagonist, as exhibited by himself in one of his late publications, he concludes as follows.

'Such is Mr. Burke's description of his own character. Boldly rejecting the shallow mask of hypocrisy, he stands forward to the world, the public professor of political turpitude, the systematic opponent of every species of reform, and in love with the very sinfulness of sin. Other offenders against the rights of man, and the improvement of society, have at least had the modesty to plead the common temptations; and palliate their offences by the common excuses; they have been led astray by the prevalence of example, by the love of riches, or the thirst of power; all have had motives extraneous to their crimes. But excuses suit not the high-minded iniquity of Mr. Burke's politics, and he unblushingly obtrudes himself on the disgusted eye of the public, in all the nakedness and deformity of vice.

'Fall'n cherub, to be weak is mis'erable  
Doing or suff'ring: but of this be sure,  
To do ought good, never will be our task,

But

But ever to do ill our sole delight,  
As being contrary to that high will  
Which we resist."

MILTON.

\* Such is our accuser; the professed opponent of the rights of man! May we never deserve his panegyric!

ART. XXXI. *An Outline of a general Reform of the British Constitution.* By a Gentleman uninfluenced by Party. 8vo. 88 pa. Pr. 2s. 6d. Owen. 1792.

THE excellence of the present *system* of government, as trumpeted forth by the champions of arbitrary power, is here treated 'as a deceitful attempt to impose upon the credulity of a generous people.'

In order to unite the interests of the governed with those of the governors, the following plan of reform is proposed: 1. To reduce the incomes of archbishops and bishops, and to render the expence of our church establishment just and moderate. 2. To annul the rigour of the ecclesiastical law. 3. To give to the people their essential birthright, a common law, open to, and attainable by all. 4. To give them also a court of equity 'worthy of the name.' 5. To reform the house of commons, rendering it securely incorrupt, and honourably respectable. 6. To confine the aristocracy within proper bounds, at the same time attaching to them their due weight in the constitution. 7. To proportion the expence of the crown to the finances of the country. 8. To diminish the expenditure of the kingdom. 9. To suppress all sinecure places, and all places for life. 10. To consolidate the taxes and customs. 11. To substitute other punishments for that of hanging. 12. To encourage matrimony, by granting reasonable divorces. 13. To establish a register for seamen, in lieu of the present barbarous custom of impressing and enslaving this class of people. 14. To reform the general police of the kingdom.

'As you value your political welfare and constitutional liberty, let not, my fellow countrymen, such plain important facts, make a shadowy impression only upon your memory; but retain a lasting sense of these indubitable rights and benefits to which ye were born; and to the attainment of which there is every reason to look up with confidence,—first in the attentive patriotic benignity of the reigning sovereign; next, in the deliberate wisdom of the legislature; but ultimately with certain effect, in the general dispersion of political knowledge, when securely founded on truth, justice, and universal advantage.'

ART. XXXII. *A Letter to the K\*\*\* relative to an immediate Declaration of War against France.* 4to. 12 pages. Price 6d. Bew. 1792.

THE writer of this letter thinks, that 'at a time when infinite pains are taken to loose those natural ties of affection and interest which connect a prince with his subjects, any attempt to unite them in a common cause on the ground of their common interest, cannot be unacceptable to good subjects, or offensive to a good king.'

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The 'common cause' above alluded to, seems to be a war with a nation, which has lately displayed 'the obvious absurdity of its political, and the glaring impiety of its religious tenets.'

'I have already asserted (continues the author) that the measure itself would meet with the sanction of the opinions and sentiments of all ranks of people; and if the voice of parliament, if their own loyal addresses, if even their tumultuous excesses \*, are conceived to be adequate expressions of those sentiments and opinions, I am justified in asserting, "that the swords of the English would leap from their scabbards" in vindication of such a cause. Much of the propriety of what I have said depends upon this assertion, and if it is possible that your ministers hitherto may be ignorant of the fact, or doubt of the truth of it, or he may have mistaken every semblance of it for the consequence of his own precautions; he may indeed have obtained from any interference in the affairs of these unfortunate people, from the conviction, that the violence of their actions must soon have an end in their political dissolution; or that, if any effort of nature should preserve them to a sense of their own miserable existence, they would at least lose the power of doing injury to others. Should this be the case, the cruelty of permitting them to linger, might be forgiven, in consideration that the *coup de grace* will at length be applied with resolution and vigour; and let it but be applied, I care not by whose hand the stroke is given. Should that minister about whose hesitation I have expressed my fear, direct a well aimed blow, should some unusual or unnatural obstruction prevent its efficacy, should his own political ruin be the consequence, he shall find an advocate in one, not much in the habit of admiring the beginning of his career, but who will esteem the progress of it fortunate, and its end honourable.'

We trust that the hope of this author's praise will not be any inducement to Mr. Pitt, or any minister of this country, to involve us wantonly and capriciously in a war with the republic of France: a war in which every thing must be hazarded, and in which nothing of any permanent utility can be gained.

ART. XXXIII. *A full and particular Account of the Conquest of France, by the King of Prussia and the Duke of Brunswick: as also of their triumphal Entry into the City of Paris; and the glorious Overthrow of French liberty.* Written by an Aristocrat, who intended to have been present. 8vo. 58 pages. Price 2s. Symonds. 1792.

THIS pamphlet contains a humorous account of *what would have taken place*, provided the duke of Brunswick had been able to indulge the sanguine wishes expressed in his proclamation, and led his victorious forces to the gates of Paris.

After describing how the rebel army, at sight of the imperial, royal, and emigrant forces:

'Like a dew drop on the lion's mane,  
Was shook to air,'

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\* 'The most serious riots which we have had, had the support of the establishment for their object.'

and in what manner the arch-rebels Petion, Condorcet, Brissot, &c., were broken on the wheel:

‘ SIR EDMUND BUKRE, himself  
in ARMS;

Knight of the MORNING STAR,

supported by two jesuits, and followed by all the aristocratic writers in England, is introduced to the queen of France, his heroine, of whom, after an eloquent speech, he craves the *finecure* place of governor of the Bastille.

**ART. XXXIV.** *Reflexions submitted to the French Nation, on the intended Process against Lewis XVI. Translated from the French of M. Necker.* 8vo. 99 pages. Price 2s. 6d. Debrett. 1792.

Mr. Necker tells us, in a note affixed to the first page, that he does not intend, upon the present occasion, to touch either directly or indirectly, upon any political opinion; he also invokes the assistance of the friends of humanity, to ‘circulate through France, this feeble defence of the most wretched of all princes.’

He begins by stating, that of all the kings who have reigned over the French, since the time of Charlemagne, *one only* wished to establish public liberty upon an imperishable foundation.

‘One only, when surrounded by a faithful army, and in the plenitude of his power, proposed, of his own accord, limits to his authority: one only said to the people: ‘Come! partake of my power, and give me more of your love.’

Yet now, we are told, this very monarch, after having suffered every kind of outrage, after having experienced the bitterest humiliations, is shut up in a narrow prison, exposed to all the horrors of captivity, and will soon be obliged to present himself before a tribunal, which would not, at this moment, have existed, had it not been for a first act of confidence, proceeding from a king, whom the nation had named ‘the restorer of the liberty of France.’

Whilst his friends in secret weep over his misfortunes, and dare not raise their voice in favour of their prince, Mr. N. thinks it becomes an old minister of this monarch, and the witness of his virtues and his beneficence, to place himself the first in the rank of his defenders. He imagines the honour of the nation to be connected with the safety of the king, and affirms, that it is not by means of scattered papers, seized suddenly and unexpectedly in the cabinet of a sovereign, or in the offices of the agents of his treasury, that they can absolve themselves from the guilt of acting rigorously towards a king, who, in consequence of his misfortunes, is become the object of general interest.

It is asserted, that great pains have been taken to prejudice the people against Lewis XVI., and that, in ancient times, much less was wanting to complete the destruction of Phocion, Aristides, and Socrates, whose simple lives did not then open to calumny those innumerable means of access, which are offered by the conduct of the chief of a great state, placed by fortune in the midst of an unparalleled revolution.

Our author begs leave to recapitulate the charges adduced by his enemies, and asks, if it be possible to render the most miserable of all princes an object of reproach, because he had taken measures for his own personal safety, on the 10th of August: or if it be possible to impute to him at that period, any project for a counter-revolution.

It has been said, 'that he had kept the emigrants in his pay, had abetted their hostile designs, and that it is to him that the introduction of foreign armies into the nation must be attributed; but all Europe could bear testimony to the injustice of this reproach, as every political cabinet had experienced his care, in order to maintain peace.' As to the letter found in the royal port-folio, and attributed to the two brothers of the king; it might have actually been written by them, but it would admit of a very different interpretation to that which had been given to it, and he had no manner of doubt, but a variety of papers were discovered at the same time, which would demonstrate, that Lewis had made use of his good offices, not only with the last two emperors, but also with the king of Spain, in order to prevent the horrors of war. The queen too had once graciously shown him three or four pages of a dispatch addressed to the count d'Artois, in which she besought him 'not to sacrifice the tranquility of the kingdom, to the purpose of throwing obstacles in the way of a revolution, which was the object of the wishes of France.'

As to the bounty bestowed by 'his majesty' on the emigrants, it is stated to have only consisted of three or six months pay to his disbanded body-guards, a custom constantly in force with respect to suppressed establishments, and scarcely an act of generosity when it was adopted by a king. In regard to the sums sent to Mr. Bouille, it is hinted, that they were meant as a reimbursement for the expences occasioned by the flight to Varennes. As to the civil list, the unjustifiable dilapidations of which are so much complained of, instead of being considered as a national munificence, it is mentioned 'as the act of simply replacing the revenue of the domains belonging to the house of France.' This 'incontestable principle' being once granted, the sums remitted to *Meslames* are contended to have arisen 'out of the fortune which had been transmitted to him (Lewis XVI.) by his ancestors,' and not out of the public property.

By way of alleviating (for he does not pretend to deny) the charge, of appropriating a part of his revenue to the maintenance of opinions favourable to royalty, our author thinks that Lewis may have been prevailed upon to have acquiesced in 'an indemnification of the expence of printing.'

He insists, that it is unjust for the world to judge of kings, 'as they would of private individuals,' their situation bearing no resemblance to that of any other person.

'It is therefore (adds he) solely from the assent of the monarch to the general idea of a polemical discussion, that any person could derive a right to criminate his conduct.'

By way of apology for the crime of endeavouring to procure a decree favourable to the civil list, by means of corruption, we are presented with the following very curious observation: 'This whole business

business, such as it has been described, is infinitely obscure ; but even admitting its reality, admitting that it has been clearly demonstrated, still there is an opening for the declaration, that *the example of England*, an example exaggerated in opinion, might easily have led the king astray, with regard to the judgment which he ought to have formed concerning the means of seduction.

After stating the 'inviolability of kings,' and the impossibility of bringing them to a judgment by 'their peers,' who are defined to be men, instructed by experience, and by a parity in their situation, of the dangers and seductions which surround princes, the author thus recapitulates the services conferred by Lewis xvi. on the nation :

'In a word, and it is time to make the assertion ; if the principle of the inviolability of kings, explained and understood in its actual sense ; if the law which consecrates it did not exist ; if it had not been solemnly called up by the (new) constitution, sworn to by all the French, the feelings of gratitude ought to render it a sacred duty owing to Lewis xvi. *The feelings of gratitude !* Ah ! is it possible that I should experience the necessity of rousing these feelings in the hearts of the French, lest the welfare of their king should be endangered ? Is it possible that *my* invocations should be wanting to excite them, that they may check the progress of that obdurate indifference, that injustice and that violence by which he is pursued ? Alas ! who would have told me this at any other period : who would have told me this when I, so often, have witnessed the emotions of his breast, at a time whilst some certain means were laid before him for doing a great good ; emotions, the discovery of which, he, from innate modesty, was inclined to stifle, but which his tears have more than once betrayed ?

'*Frenchmen !* Will you deny that his reign has been rendered conspicuous by various acts of beneficence ; acts characteristic of his love of his people ? Was it not under his reign, and during the exercise of his authority, that the *corvées* (day's work due from the vassal, or tenant to his landlord) those scourges in the country, and provinces, were abolished, and replaced by a tax bearing a more equitable relation to the disparity of fortunes ? Was it not under his reign that the *taille*, that arbitrary impost, was reformed into a more regular and immutable system ? Was it not under his reign that the abolition of personal servitude was brought forward in consequence of the example which the king had given throughout all his domains ? Was it not *him*, was it not this humane and compassionate prince, who, by extirpating those gloomy punishments, those odious torments designed to force the unfortunate to bear witness against themselves, threw out from every criminal process all those barbarities by which they had been contaminated, for such a length of centuries ? Was it not him who, by incessantly directing his attention to the amelioration of the prisons and of the hospitals, carried the regard of an affectionate father and of a compassionate friend into the abodes of misery, into the recesses of misfortune or of error ? Was it not him who (Saint Louis excepted) perhaps, the only

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one amongst all the chiefs of the French empire, set a rare example of purity of manners? And is it not to him, that a portion of the inhabitants of France, persecuted throughout many preceding reigns, are indebted not merely for a legal protection, but, likewise for a civil state, under which they are admitted to a participation in all the advantages of the social system?

‘All these instances of benevolence have arisen amidst the past times; but, does the virtue of gratitude rest itself upon other epochs, upon other portions of his life? In fine, amidst so many public and private actions (all objects deserving your concern and attention) who can tax Louis XVI. with having ever shut his heart against compassion and mercy? A thousand voices will arise to record, aloud, the testimonies of his affecting bounty; a thousand voices will arise, striving with emulation who shall be the first to offer him so just a tribute!’

After imploring the people to save their late king from ‘the last act of barbarism,’ Mr. N. concludes with a prayer for the interposition of providence in his behalf, and for the ‘return of a great nation to all the milder virtues; to sentiments of indulgence, and to those generous qualities which can alone insure to them substantial homage, and induce all the people of the earth sincerely to interest themselves in the advancement of their freedom and their glory!’

Mr. N.’s pamphlet contains a very animated and powerful appeal to the passions, but we are afraid that he has rendered himself too obnoxious to the French nation to produce any good by his present efforts in favour of Lewis XVI.

**ART. XXXV.** *Happiness and Rights. A Dissertation upon several Subjects relative to the Rights of Man and his Happiness.* By Richard Key, of the Middle Temple, Esq. 8vo. 204 pages. Price 3s. Baldwin. 1792.

MUCH is here said of ‘the murders, cruelties, and tyrannical licentiousness’ of the French nation, but no allowance is made for the paroxysms of a revolution, and not a single word uttered, relative to the thralldom from which they have emancipated themselves, the rights they have acquired, or the prospect of tranquillity, and of happiness, that naturally awaits them, as the harvest of their labours.

After holding out the present situation of that republic, as a *bugbear*, to frighten the people of this country from a quiet, peaceable, and radical reform, Mr. K. proceeds as follows:

‘Whatever may have been the intention of those who led the fashionable cry in France, or of a few persons in England who manifest a disposition to imitate them, we have at present a dreadful picture of actual consequences in France held up to our view. And it is for all Englishmen, who do not wish to see that picture brought home to us, in all its savage reality, to be upon their guard;—that they may not by any word or action, apparently indifferent, promote unawares what they do not approve, nor implicitly adopt any plan of pretended reformation, whose consequences they have not very maturely weighed.’

It is notorious, that those who have written against the privileged orders have strictly and pointedly confined their wishes to the attainment

ment of a community of rights; but it is here contended, that no property can exist with perfect equality, as if the idea of equality had ever been extended to any thing but civil franchises!

ART. XXXVI. *Inevitable Consequences of a Reform in Parliament.*

By William Playfair. 8vo. 27 pages. Price 1s. Stockdale. 1792.

MR. PLAYFAIR (and perhaps some wicked democrat will be punning on his name) sets out with acknowledging, that every work of man requires a *reform*; yet the sole end of his pamphlet is to point out the glaring impropriety of such a measure when applied to our present government.

He is extremely anxious to know what kind of meliorated representation the patriots of the present day are desirous of, and having of his own accord stated 'that a partial parliamentary reform is in itself ridiculous,' he wishes to intimidate the people against a complete one, as inevitably productive of a revolution.

Above all things he deprecates the idea of giving every man a vote, as the popular assemblies would be entirely ruled by 'the lower class,' and thus, according to him, 'the real proprietors of the kingdom would not be represented at all, as is the case at this moment in France.'

'If the present mode of election,' adds he, 'should be changed on account of its imperfection, would not that alteration carry along with it an idea, that the laws made while the parliament represented the people imperfectly, were subject to a revision by the new modelled parliament?'

This is a very ridiculous question, for the laws of one legislature are always subject to the control and revision of a succeeding one, and if this be Mr. P.'s only fear, it is a very puerile one.

The sophistry of the following passage must appear evident to every man acquainted with the rudiments of political arithmetic.

'But give me leave to ask what is expected from this reform of parliament?'

'Is it expected that the government will become more economical? Suppose this to be the case, yet, as the interest of the national debt and the sinking fund amount to more than ten millions annually, the savings could only be in the six millions that remain. The civil list is one million, the navy two millions, the army nearly two, so that for the ordnance and other general expences, there remains but one million. Suppose that on these it were possible, which I do not believe, to make a real œconomy of five hundred thousand pounds, which would certainly be a good thing, still that is but a saving of eighteen pence a head for the people in Britain, a sum certainly too inconsiderable to be fought after at such risks as those I have been pointing out; besides, let it be observed, the reform would not, perhaps, save us that trifling sum, even upon the supposition of the partial reform being practicable.'

The author very gravely observes, that the times are past when men were to be 'led blindly,' or argued out of 'common sense,' and yet, in the very same breath, he seems to insinuate, that the reform 'of several vices that have crept into the administration of justice, and into particular laws,' and the abolition of 'exemption from arrest,



arrest,' what he states to be 'a privilege much abused, and by that abuse liable to encourage democratical principles,' are alone necessary, in order to render an enlightened age and nation happy!

ART. XXXVII. *Hints to the People of England: For the Year 1793*. 8vo. 58 pages. Price 1s. Edwards. 1792.

THE author of this pamphlet commences his career with an eulogium in praise of ignorance, and very kindly wishes that his countrymen 'might be animated with the persuasion that their island is by far the finest in the world—their form of government the best—their rivers and cities, their ships and fortresses, their admirals and generals, their seamen and their soldiers, *far superior* to all of the same kind, in any other nation.'

We shall here present the reader with one or two short extracts.

'*Universal equality*—That is the delusion: and a very plausible instrument of deception, to be sure it is, to people of a certain class, who must be wonderfully delighted to be told, either that they shall all be kings, princes, nobles, and gentlemen—or, which is much the same thing *to them*, that there shall be no kings, princes, or gentry, but what they may kick about, like so many foot-balls.'

'*Equal liberty*—Equal liberty is never likely to be enjoyed in a greater, or more valuable degree, than from our present happy constitution.'

At the conclusion, we are desired to begin the ensuing year, as becomes good subjects and true Britons; and it is very warmly recommended, that no cries be heard in any of our associations, but what are accompanied with 'king George—a flourishing trade—and, the English constitution in church and state.'

It is intimated in the postscript, that any nobleman, gentleman, or commoner, is at liberty to publish and circulate these *Hints* throughout the kingdom, upon application to the author, whom we believe to be the rev. Mr. De Coetlogon.

ART. XXXVIII. *Desultory Observations on the Situation, Extent, Climate, Population, Manners, Customs, Commerce, Constitution, Government, Religion, &c. of Great Britain: occasionally contrasted with those of other countries; in order to point out the Blessings which the English enjoy above all other Nations. With an Index.* By Anthony Stokes, Esq. Barrister at Law, of the Inner-Temple: Author of "A View of the Constitution of the British Colonies, &c." 8vo. 74 pages. Price 1s. 6d. Duncan. 1792.

Mr. S.'s intentions, with respect to the present publication, may be easily gathered from a passage in his preface.

'The circumstances which suggested the following attempt, were the several seditious publications that have lately appeared, in which the blessings this nation enjoys, are impudently misrepresented; and therefore the author thought, that he could not, in his circumscribed sphere, render a greater service to his country, than by detecting those gross misrepresentations; and on

comparison making it appear, that the English are the happiest people on earth.'

To endeavour to make a nation contented with their soil and climate, is no doubt a praiseworthy action; but to attempt the attainment of this object by undervaluing the blessings, or rather denying any blessings at all to be enjoyed by other states, is perhaps not so very laudable. Through the whole of this publication, the author evinces the most relentless antipathy to the republic of America, which he designates by the appellation of the 'revolted colonies,' while he very politely terms the inhabitants rebels.'

It has ever been remarked as an instance of liberality worthy the imitation of European states, that no religious test is required as a qualification to any office or public trust in America; but this is considered in a very different point of view by the author now before us, for he observes, with some degree of peevishness 'that a mahometan, or even a pagan, may be a vice-president, or a member of congress.'

The facts and observations, contained in the small portion of this work occupied immediately about England, may be found in most of our geographical grammars. This is not altogether the case in respect to the natural history of other countries, as may be seen from the following quotation.

'It is said, that, before an alligator retires in the autumn, he swallows a piece of the unctuous part of the pine-tree, in order to keep his stomach distended; but certain it is, that before a bear retires to sleep for the winter, he entirely fills his intestines with food, which remains in that state until the bear descends from the tree where he took his sleep, and has eat some of the early spring vegetables, which operate by way of cathartic. A gentleman of my acquaintance, killed a bear soon after his descent; and on opening him, the intestines were full, but all the way through the middle of them, there was a small green channel made by the vegetables which the animal had eaten.'

**ART. XXXIX.** *Advice to the Jacobin News Writers, and those who peruse them, humbly dedicated and recommended for Circulation to the different Associations, to stop the Progress of Rebellion.* By Dr. Jonathan Slow, alias Pindaricus. 4to. Six pages. Price 6d. Stockdale. 1792.

In the eighty-six lines now before us, we do not perceive a single word of 'advice.' We are told indeed, that the French are,

'Great generals, though war was ne'er their trade,

Brave officers—perhaps—by brandy made:'

And something is said about the folly of those who are anxious to hear continental news:

'From morn to night, impatient for the courier,

To swallow all the bombast of Dumourier.'

The 'inflammatory Argus' too, 'the presbyterian chronicle,' &c. are railed at, but we cannot find any thing *didactic*, unless a few stale jokes on lieutenant-general Egalité, the conqueror of Belgium, and his gallant 'barber Baptiste,' may be considered as such.

ART. XL. *An Address from the French Citizens to the French People.* 8vo. 29 pages. Price 1s. Stockdale. 1792.

THIS address seems to have been drawn up by an Englishman, for the express purpose of criminating the new republic, and national convention of France.

ART. XLI. *Short Remarks on the Situation of the French Refugees, submitted to the Attention of the Minister.* 8vo. 31 pa. Pr. 1s. Debrett. 1792.

IT is here recommended to the premier, either to collect the emigrants in a body, and confine them to one certain spot, or to transport them to some other quarter of the globe.

We apprehend that the minister can do neither the one nor the other, without their own consent.

ART. XLII. *Reply to the Examination of the Memorial on the present State of the Affairs of Poland, MDCCXCI.* By the Author of the Memorial. Translated from the French. 8vo. 79 pages. Price 1s. 6d. Warsaw, printed; London, reprinted. Robinsons, 1792.

THIS is a brief reply to certain objections started against 'the memorial on the present state of Poland \*.'

It is here stated, that the English, on the late disagreement with the court of Russia, dispatched certain confidential persons into Poland, in order to get the best intelligence relative to the productions, &c. of that country. As by the late political changes this has become the only interesting part of the present publication, we shall here transcribe a short passage, relative to the commercial advantages likely to be reaped from a more immediate intercourse with this once celebrated republic.

'The finest sort of flax grows in that part of Lithuania, which lies between the Niemen and the Dwina. The best and greatest quantity of hemp, is produced by the palatinates of Polocks, Wilna, Minsk, and Novogrodek. The mast-timber is found in the greatest abundance between the Dwina and the Pryecz, in Lithuania. The oak flourishes in Volhynia, upon the banks of the Bog, to the south of the 53d degree.'

'The ports of Prussia are as near as Riga, and nearer than St. Petersburg, consequently, more convenient for the exportation of hemp and flax; and they, as well as the Niemen and the other rivers, which communicate with them, are earlier open, that is to say, free from ice, than the Dwina. These articles, of the first importance, can arrive in the Prussian ports, and be exported from thence, a month or six weeks sooner than from Riga, and two months or ten weeks sooner than from St. Petersburg.

'All the masts which are cut on the banks of the Berezyna are two years on their road to Riga; they descend that river, and go up the Danieper as far as Orza in Russia, and are landed there the first year. In the second, they are transported by land to Babinow, situated on a branch of the Dwina, and arrive at Riga in the month of June following. If they are to be navigated on a branch of the Niemen,

\* See Analyt. Rev. Vol. xii. p. 210.

they would go to Memel in the month of June, in the first year. With respect to the oak timber, it is two years on its way to Riga, when it is known from trials that have been made, that it might be brought to Memel in the space of two or three months; that is to say, from the month of March, to that of July. 'Where is the landed gentleman in Poland, who is not interested in these incontestable facts?'

ART. XLIII. *Traacts on the Corn Laws of Great Britain, containing*  
 I. *An Inquiry into the Principles, by which all Corn Laws ought to be regulated.* II. *Application of these Principles to the Corn Laws of Great Britain, now collected into one Act of Parliament.* III. *Inquiry into the Expediency of repealing all our Corn Laws, and having the Corn Trade entirely open.* IV. *Outlines of a new Corn Bill, or of a Bill to amend the late Corn Act, which commenced November 15, 1791.* By George Skene Keith, A. M. Minister of Keith-hall, and Kinkell, Aberdeenshire, Author of *Traacts on Weights, Measures, and Coins, &c.* 8vo. 50 pages. Price 1s. 6d. Murray. 1792.

Mr. Keith, in express contradiction to the principles laid down by Dr. Adam Smith in his 'Wealth of Nations,' contends that a system of corn laws is necessary for Great Britain, and that the bestowing of bounties, imposing of duties, and enacting regulations in regard to the exportation and importation of this article of life, are highly proper. He complains, that the eastern part of Scotland is exposed to certain hardships, by the present existing code, and that the late bill is tedious, obscure, and complicated.

ART. XLIV. *Sketch of a Plan to prevent Crimes.* By John Donaldson, Esq. 8vo. 16 pages. Price 6d. Murray, 1792.

As this pamphlet has an immediate connexion with the miscellaneous proposals of the author, which we have not as yet seen, it is impossible to enter fully into his views.

It appears however, that his mind has been busied in the very laudable occupation of amending the police of the capital. The following seem to be the outlines of his plan:

I. To establish two offices for information and complaint; which are to be kept open day and night.—II. To have a daily, as well as nightly watch.—III. To clean the streets, &c. every morning, instead of twice a week.—and IV.—To take up all beggars, disorderly persons, &c.

ART. XLV. *Some Transactions between the Indians and Friends in Pennsylvania, in 1791 and 1792.* 8vo. 14 pages, Price 2d. Phillips, 1792.

THE manner, in which the grant of the territory of Pennsylvania was acquired from the Indians, reflects high credit upon the founders of that state, and those who accompanied him in his expedition. It is with great pleasure we learn, that the 'friends' still continue the good old custom of treating such of the Indian natives as visit Philadelphia with kindness and hospitality, in order to keep up a cordial connexion with them, and remind them of the ancient friendship that subsisted between their ancestors.

The following speech of a Seneca chief, whose Indian name signifies 'Corn-planter,' and who visited Philadelphia in 1791, is so very ingenuous, and evinces such sentiments of docility and amiableness, that we shall transcribe the whole of it.

We are happy to add, that a body of the quakers complied with Corn-planter's request, and promised to bring up the Seneca boys in the same manner as their own children.

P. 5.—'To the children of the friends of Onas\*, who first settled in Pennsylvania. The request of the Corn-planter, a chief of the Seneca nation.

'BROTHERS, The Seneca nation see, that the Great Spirit intends that they shall not continue to live by hunting, and they look around on every side, and inquire who it is that shall teach them what is best for them to do. Your fathers have dealt fairly and honestly with our fathers, and they have charged us to remember it; and we think it right to tell you, that we wish our children to be taught the same principles by which your fathers were guided in their councils.

'BROTHERS, We have too little wisdom among us, we cannot teach our children what we perceive their situation requires them to know, and we therefore ask you to instruct some of them; we wish them to be instructed to read and to write, and such other things as you teach your own children; and especially to teach them to love peace.

'BROTHERS, We desire of you to take under your care two Seneca boys, and teach them as your own; and in order that they may be satisfied to remain with you, and be easy in their minds, that you will take with them the son of our Interpreter, and teach him also according to his desire.

'BROTHERS, You know that it is not in our power to pay you for the education of these three boys; and therefore you must, if you do this thing, look up to God for your reward.

'BROTHERS, You will consider of this request, and let us know what you determine to do. If your hearts are inclined towards us, and you will afford our nation this great advantage, I will send my son as one of the boys to receive your instruction, and at the time which you shall appoint.

'CORN PLANTER his X mark.

'Signed Feb. 10, 1791, in presence of

JOS. NICHOLSON.

(Copy.)

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INDIA AFFAIRS.

ART. XLVI. *Strictures and occasional Observations upon the System of British Commerce with the East Indies: with Remarks and proposed Regulations for encouraging the Importation of Sugar from Bengal; and Hints for an Arrangement of the Trade after it shall be separated from the Revenue of our territorial Acquisitions. To which is added, a succinct History of the Sugar Trade in general. By the Author of "A short Review of the Trade of the East India Company."* 8vo. 210 pages. Price 4s. sewed. Debrett. 1792.

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\* The name given by the Indians to William Penn, being the word in their language for a Feather or Pen.

THE pamphlet now before us is principally dedicated to the improvement of the sugar trade of the East India company's settlements in Asia. The canes, that produce the sweet liquor from which this valuable commodity is extracted, grow in all the four quarters of the globe, and in three of them spontaneously. We are told, that they were known to the ancients, although what we now call *sugar* was not; the mode of manufacturing the juice into that form being the invention of the Arabians, who bestowed upon it the name it bears, calling it, in their own language, *saccar*.

Be that as it may, we are here assured, and have every reason to believe, that the soil and climate of the East Indies are so very favourable to the growth of the cane, that sugar may be procured in any quantity from our possessions there.

What is usually exported from Benares resembles clayed sugar; it is boiled twice; is cooled in pots; and refined, by passing the liquid through 'a sort of Ilwassee grafs.'

Those who have observed the expensive sugar works of our West India islands will be not a little astonished at the following information: 'The mill used by the natives for grinding sugar canes is composed of two pieces of bamboo, with the knots smoothed off, and the thick end of one piece turned to the thinner of the other, confined by ropes, and four other bamboos staked in the ground under the tree most contiguous to the spot whence the canes are cutting. This mill does not cost two pence altogether, for materials and workmanship.

The rest of the process is proportionably cheap—a few earthen pots for boiling and refining, with coarse hempen bags to put it up to market.'

The author of these strictures enumerates a variety of regulations necessary to be adopted for the cultivation of this commodity; he gives it as his opinion, that, while the zemindars ought to be encouraged by all possible means to increase their plantations, the *nerreck*, or arbitrary extra rent, always exacted from the ryots on these occasions, should be rendered at once certain and unoppressive.

'Should the India trade to this country be thrown open at any future period,' says he, 'responsible individuals would always be ready to substitute themselves in the company's trading capacity, for taking off this commodity at a fixed rate, and hypothecating it to government, as collateral security with their own bills, (upon registered shipping) for any remittances of surplus revenue to Great Britain. This mode of advancing part of the value under such security, is now beneficially practised in the article of Bengal indigo; and while it affords the company a secure remittance at the exchange of 2s. 3d $\frac{1}{2}$ . the current rupee, has all the effects of a bounty in the encouragement of that branch of cultivation.

The resources of Bengal are innumerable and inexhaustible. If, therefore, the India trade should be laid open, it will be no very sanguine idea to indulge the hope of soon after seeing employed in it annually, instead of nine ships of seven thousand and ninety five tons, taken up by the company this year for Bengal, as many as shall make up the difference of British export freight, between the years 1789 and 1790, which Mr. Chalmers states at no fewer than eight hundred eighty six vessels of ninety thousand one hundred and nine tons burthen!

ART. XLVII. *A general View of the Variations which have been made in the Affairs of the East India Company, since the Conclusion of the War in India, in 1784.* By George Anderfson, A. M. Accountant to the Commissioners for the Affairs of India. 8vo. 102 pages. Price 4s. 6d. sewed. Stockdale. 1792.

FROM an obscure society of merchants trading to foreign countries beyond the Cape of Good Hope, the East India company, partly by conquest, and partly by negotiation, has suddenly become the most powerful commercial association recorded in the annals of either ancient, or modern times. It is not our business to trace the means by which it has lately obtained an immense empire in Asia; the wealth and consequence of its dominions may, however, be easily conjectured from the amount of the revenue, which yields a sum exceeding ten millions sterling, *per annum*.

It is the express intention of the present publication, to give a general condensed view of the finances of the company; including as well the profits on their import and export, as the amount realized from the revenues of the territorial possessions in India, from the termination of the late war in 1784, to the commencement of the present hostilities with Tippon Saib.

The introduction is explanatory of the nature of the company's accounts, such as the assets, dead stock, quick stock, capital stock, China and home accounts, &c.

SECT. I. Comparison of the state of the East India company's finances, at the conclusion of the late war, and in 1790-1. From this it appears, that, after the most humiliating depression, the company's affairs, on the return of peace, assumed a most flourishing aspect, their bonds at home and abroad procuring a *premium* instead of being subject to a *discount*, and their capital stock experiencing a rise of 74 per cent., having gotten up from 120, to 194.

Such, indeed, according to Mr. A., has been the prosperity of the company, in the short period between 1786-7 and 1790-1, that its finances have been improved to the amount of 4,244,336l.

SECT. II. Amount realized by the company at home in this period, from the revenues of India, and profits from their trade.

SECT. III. Amount received from the revenues of India in the years 1786-7, 1787-8, 1788-9, and 1789-90.

SECT. IV. State of the company's trade with India and China,

SECT. V. As this presents the whole statement at a single glance, we shall here transcribe it; P. 85.

The general result of the foregoing statements.

First; From the comparison of the debts owing by the company, and of the effects belonging to them in India and China, as they stood on the 30th of April 1786, and 30th of April 1790, it appeared that the debts were less by

And cash and bills, &c. more by

£.3,213,612  
575,550

Better in India and China £.3,789,162  
From the comparison of the debts at home, it appeared that the company had applied to the payment of debts at home, from 1787 to 1791. £.1,414,596.

|   |   |   |           |           |
|---|---|---|-----------|-----------|
| Brought forward   | — | — | 1,414,596 | 3,789,162 |
| And that the goods in warehouse, and other assets, were more by |   |   | 1,723,083 |           |

£. 3,137,679

And that a sum equal to this amount, had been realized at home in this period, was further proved, within a small difference, from the comparison of the goods sold, and of the other articles of receipt, with the several payments made, or charges incurred. From this sum, deducting the amount of debt transferred home from India, between the 30th of April, 1786, and 30th April, 1790.

£. 2,682,505

The company's affairs at home appeared to be better to the amount of

£. 455,174

The total improvement in their affairs abroad and at home, by this comparison, is

£. 4,244,336

Second; From the accounts of the sums supplied from the resources of India, to the purposes of commerce, and to increase the cash in the treasuries, it appeared, that after allowing for all expences incurred at home, the net amount was

£. 3,230,846

The profits on the goods imported from India and China, sold, and in the warehouses, appeared to have amounted to

£. 400,315

And the amount received in China for the sale of export goods, more than the prime

cost of the same at home, was

205,421

Ditto, by sending bullion, ditto

373,380

Net amount derived from the import and export trade

£. 979,116

Total improvement from the revenues of

India, and profits on the trade

£. 4,209,962

The results thus drawn from accounts totally distinct from each other, being so nearly equal, is a sufficient proof of their general correctness; the difference is 34,374 *l.* to which sum, the net improvement of the company's affairs, as resulting from the comparison of their debts and assets in 1786-7, and 1790-91, has been accounted for, by the amount derived from the resources of India, and the profits on their trade, and this difference has been already explained by the circumstance of the comparative statement of debts and assets, including, with respect to the home accounts, one month more in 1787, than the statements of receipts and payments, and profits on the trade at home.

Sect. vi. 'Remarks on a late publication on the affairs of the East-India Company.'

This contains a variety of observations on a 'Letter to the Right Hon. Henry Dundas;' (See *Analyt. Rev.* for February, Vol. xii. p. 205,) in which it is asserted, that the whole four years profit on the trade and receipts of the revenues from 1786-7 to 1790-91 had afforded



afforded but 2,152,505 l., and that the diminution of debt in the same period had been but 150,338 l.

In pointing out the false premises recurred to, and the consequent misstatements adopted by the author of this calculation, the accountant to the commissioners has evinced a precision highly necessary, and a moderation greatly to be commended in every discussion of this kind. Indeed, through the whole of this investigation, Mr. A. must be allowed to have displayed an union of temper, industry, and abilities, that bespeaks him admirably qualified for his present official situation.

The Appendix contains eleven tables, relative to the trade, revenues, &c. of the company, arranged in a clear and perspicuous manner.

ART. XLVIII. *A Letter to the Right Honourable Henry Dundas, President of the Board of Controul, on the Statement of the Affairs of the East India Company, lately published by George Anderson, Esq. Accountant to the Commissioners for the Affairs of India.* By George Tierney, Esq. 47 pages. Pr. 1s. 6d. Debrett. 1792.

Mr. Tierney begins by stating, that he addressed a letter to Mr. Dundas, on the subject of the finances of the East India company, in May, 1791\*, and that, although he did not then publicly avow it, yet he had never shrunk from personal responsibility, having uniformly acknowledged himself, when questioned, to be the author of that pamphlet.

He adds, that, after a 'hesitation' of near twelve months, Mr. Dundas is at length pleased to take up the gauntlet by means of Mr. Anderson, accountant to the commissioners for the affairs of India, and that, although 'his valour has been somewhat tardy, yet he will instantly obey his summons, and enter the lists with him.'

Mr. T. frankly acknowledges, that he has committed several mistakes in his first letter, but he says, that they arose not from any misstatement on his part, but from unavoidable circumstances, such as being obliged to take the accounts of Bombay, Bengal, and Prince of Wales's Island on estimate, no 'actual account' having been then received.

The following are the corrections which he himself has made since the publication of Mr. A.'s pamphlet.

'In the article of "loss on goods and stores" I have charged too much against the company

493,556l.

'On the whole of the articles which relate to the import trade, and the expences incurred at home on account of the territorial possessions, I have charged too much against the company

55,038

'In the articles of "nett surplus revenue," I have charged too little

147,643

'In ditto too much

34,430

£.548,594

\* See Analyt. Rev. Vol. x. p. 331. Art. 53.

Deduct,

\* Deduct the difference, to which amount I have improperly given the company credit

63,207

\* The error in my general statement of the profit and loss of the East India company for 4 years

£.485,387

\* It must however be remembered, that of this sum, no more than £.400,857 is a mistake of mine, for the reasons before explained respecting £.84,436, which I particularly mentioned to be incorrect.

\* And here, sir, (adds he) let me entreat you to pause a moment, and to recollect, that the object of the letter which I last year took the liberty to address to you, was expressly stated to be, 'to bring the leading points before the public, and not minutely to scrutinize every figure.' Consider next, the voluminous and complicated accounts from which my information was to be derived, and the very peculiar and intricate manner in which those accounts are kept. Consider, that, whatever doubts or difficulties arose, I had none of that official assistance from the India-house which your accountant can command. Consider, that my general statement includes an investigation of the East India company's affairs both in Europe and Asia, during a period of four years, and is drawn from accounts amounting to above one hundred millions sterling\*. Consider all these circumstances, and then tell me, why, because in such an undertaking I have committed a mistake of £.400,000, you send out your champion to proclaim, that I have brought forward 'gross misstatements,' leading to conclusions 'so very different from the actual result!'

Under the head 'exposition of the fallacy of the accounts published by the accountant to the commissioners for the affairs of India, &c.' Mr. T. denies that the debts in India have decreased during four years, in the proportion contended for by Mr. A., and he affirms, that that gentleman's statement is erroneous to a very considerable amount.

\* 'If the commissioners for the affairs of India (continues Mr. T.) at the head of which you so ably preside, still feel confident in the strength and accuracy of those accounts which they have, by their accountant, given to the public, they can have no objection to the appointment of such a committee, (a parliamentary one) if not, we must continue in doubt, whether the company be thriving or bankrupts; and all we can be certain of, will be, that the patronage which, through the medium of the court of directors, administration enjoys, is found quite great enough to satisfy their present demands, and much too great to be exposed to the hazard of any investigation.'

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\* 'See Mr. Anderson's appendix, numbers four and five. The receipts and payments at home amount to £.53,664,506; the revenues and charges abroad, to £.50,675,960.'

ART. XLIX. *Supplement to the general View of the Affairs of the East India Company; including an Answer to the Observations published by George Tierney, Esq. on that Subject.* By George Anderson, A. M. Accountant to the Right Honourable the Commissioners for the Affairs of India. 8vo. 37 pages. Pr. 1s. Stockdale. 1792.

IN this supplementary appendage to his general view, Mr. A. observes, that the arguments of Mr. T. (see the preceding article) appear to have been founded on a misapprehension of some accounts, of which, for the sake of brevity, he (Mr. A.) had given only a concise explanation. In order therefore to remove all doubts, he here enters more in detail into those particulars which have been disputed.

Mr. A. accordingly presents us with the following *corrected* account of Mr. T.'s statement:

‘ Net surplus, after paying the charges and interest of the debts in India £.807,712

‘ Interest on debts paid on the same average 527,696

‘ Annual value of the possessions in India, considered as an estate free from debt on those four years average £.1,335,408

‘ This at ten years purchase would be 13,354,080

‘ The assets in India as on the 30th of April, 1790, as before stated 6,265,221

Value according to this computation £.19,619,301

‘ The amount of debts chargeable on the territories in India, including £.500,000 for the increase of debts during the present war, as before stated 13,248,673

‘ Value of the possessions in India at ten years purchase above the debts owing, or supposed to be incurred, in consequence of the present war 6,370,628

‘ Mr. T. stated the debts to be more than the value £.1,013,342

‘ Error in his account £.7,383,970

‘ In making this statement (adds Mr. A.) it is to be observed, that the calculation rests solely on the principles assumed by Mr. T. to which there are many objections, some of which I have already mentioned; but since, for the reasons stated in page 16\*, any valuation of this kind must be merely conjectural, and liable to variations according to the political situation of affairs in India, it is unnecessary to offer any thing further on this subject.’

Several accounts having been received from Asia subsequent to the publication of Mr. A.'s ‘ general view,’ it now appears, that there is some difference between the estimate on which Mr. A. founded his statement, and the papers lately laid before parliament; the variations however are said to be so inconsiderable, as in no degree to alter the general result.

ART. L. *Mr. Burke's Speech in Westminster-Hall, on the 18th and 19th of February, 1788, with explanatory Notes. With a Preface, containing Mr. Burke's Letter to the Chairman on Sir John Shore's Appointment to the Government of Bengal, and Remarks upon that Letter.* 8vo. 59 pages. Price 2s. Debrett. 1792.

It is asserted in the preface to this speech, that Mr. Burke, during the present recess of parliament, addressed a letter to the chairman of the East-India company, stating, 'that he had heard, and that the report is generally credited, that Mr. Shore is in nomination, or actually appointed, to the office of governor general of Bengal. That having been appointed, by the house of commons, a member of the committee, to impeach one of their late governors general, he thinks it his duty to inform the chairman, that in the exercise of the functions imposed on that committee by the house, they had found Mr. Shore to be materially concerned as a principal actor and party in certain of the offences charged upon Mr. Hastings; namely, in the mal-administration of the revenue board; of which, under Mr. Hastings, he was for some considerable time the acting chief,' &c. 'That in this situation, it becomes the court of directors to consider the consequences which possibly may follow from sending out in offices of the highest rank, and of the highest possible power, persons whose conduct appearing on their own records, is at the first view of it, very reprehensible,' &c.

In the speech now before us, Mr. Hastings is accused of having delivered over the whole kingdom of Bengal to the government of the odious, cruel, and nefarious Gunga Goving Sing, to whom the committee of revenue acted as subordinate agents.

'We shall prove,' (says Mr. B.) 'that he (Mr. H.) took bribes of somebody or other in power, of 40,000l., through the medium of that person whom he had appointed to exercise all the affairs of the supreme council above, and of all the subordinate council below: so that you see he has appointed a council of tools, at the expence of 62,000l. to do all the offices, for the purpose of establishing a bribe-factor general, a general receiver and agent of bribes, through all the country, and he is answerable for the whole.'

Mr. B. is repeatedly charged with alledging crimes against Mr. H. and Sir J. S., which he is unable to substantiate by proof; and also of having, in his late letter to the chairman of the East-India company, overstepped the bounds of his delegated authority.

## IRISH AFFAIRS.

ART. LI. *Proceedings at a Meeting of the Roman Catholics of Dublin. Recommended to the Consideration of their fellow Subjects in England and Ireland.* 8vo. 77 pages. Price 1s. 6d. Richardsons. 1792.

A VERY numerous body of the Roman catholics of Dublin having assembled at the exhibition room in Exchequer-street, on Wednesday, October 31, 1792, Mr. Braughall was called to the chair.

Mr.

Mr. Charles Ryan, chairman to the meeting of the parochial delegates of the capital, then arose, and stated the purpose of the meeting. He said, that the various resolutions from the counties and grand juries of Ireland, against the views of the Roman catholics, had been ably replied to by them, but the 'manifesto' of the corporation of Dublin remained as yet unanswered, and it was now incumbent on them to vindicate themselves from the charges contained in it. He then proceeded to observe, that, previous to the last session of parliament, the catholic committee had been instructed by their brethren throughout the nation, to petition parliament, in their name, 'for the elective suffrage, and an equal participation of the trial by jury.' In compliance with these instructions, the committee prepared an humble and respectful petition, which was rejected by the house of commons with unusual indecorum, several members asserting that it did not contain the sentiments of the catholics at large, but merely those of a few factious people in the metropolis. In order to remove every objection on this ground, a circular letter was prepared, to which the name of Mr. Byrne was affixed; the object of this was, to obtain the unequivocal sense of the catholic body, through their delegates, that the same might be laid at the feet of the sovereign and the parliament in the course of the next session. This plan, he said, was not borrowed from the French national assembly, as had been asserted, but from Hume's 'Essay on a perfect commonwealth;' and if it had been suffered to have been carried into execution, 'the nation would have remained in perfect tranquillity, and not have been, as it now is, distracted at home and disgraced abroad, like an unsettled and uncivilized country.'

It had been stated, that restoring them to the right of suffrage would, 'as experience has proved, effect the ruin of the protestant establishment;' but history contradicted this position, for it told them, that the Irish catholics enjoyed that right, with safety to the protestant establishment, until the beginning of the last reign. He contended, that, as the catholics are not to the protestants as one to a hundred, in point of real property, their influence in elections must, for a long time, be very inconsiderable. Besides, he asked if they must not return protestants? and whether their trivial influence in the counties, could operate against near five times the representatives for cities and boroughs, against the whole house of peers, a protestant privy council, and a protestant king connected with, and wielding the extensive influence of the protestant nation of Britain? If security were required, its attainment could only arise from a government of love, not from a government of hatred or fear; and however men might cloak their sentiments, it was not in nature to be attached to a state, in which they felt themselves wantonly aggrieved.

History recorded no instance of a people rising in insurrection, or disturbing the public tranquillity, when they received a proper return for untainted loyalty. The catholics of Ireland were unjustly accused of ingratitude; for the favours lately conferred, were not adequate to their wants, as they could operate but on a few; the *mass* could never partake of their advantages; something more was still wanting, and 'the elective suffrage would raise our

*miserable*

*miserable peasantry* from their present *wretchedness* into comfort and station; it would secure to them protection, and the blessing of a *tenant's right*, the want of which they daily feel, and which is the proximate cause of all their *misery*; it would give *security* to the upper rank for their civil rights, which are *precarious* without it; and it would give them that rank and consequence which should ever be attached to property.' He concluded by affirming, that the favourite term, 'protestant ascendancy,' signified nothing more than 'protestant monopoly;' and that in respect to the anathema of the corporation of Dublin, the imbecility of attempting to cut the catholics off 'from the pale of political communion,' could only be exceeded by their arrogance, 'as,' adds he, 'we require but to persevere, to be temperate and united, and we shall be free.'

Mr. M'Donnel mentioned the nearly proverbial bravery of the Irish catholics in foreign armies, where they were *permitted* to serve, and also of their acknowledged utility in the British navy. He paid many compliments to the protestants of Cork, Wexford, Belfast, &c., who had evinced the most liberal disposition in their favour; and after ridiculing the contemptible boroughs of the kingdom, he moved 'for a committee of eight to prepare an answer to the letter from the corporation of the city of Dublin to the protestants of Ireland.' This motion was carried.

Dr. Ryan, in a long and able speech, then entered at large into the business of the day.

'It is time (says he) for us all to consider, not what our ancestors were, but what we and our children are to be. Leaving then the corporation in possession of what they have, or what they think they have, give me leave to ask the more sober and discerning part of our protestant brethren, what they have to give? I will tell you what they have to give. They have a house of commons which does not reflect their image, and which does not speak their voice. They have a house of peers, in which the peerage is a marketable commodity; an army which incumbers them in time of peace, and is sent out of the country in time of war; an episcopacy supplied from England!

'But the catalogue of protestant possession is not exhausted. They have a police establishment, which takes part of their property in taxes, and leaves the robber to take away the rest. A set of boroughs which have no free agency, and which sleep obedience at the side of the auctioneer's hammer. Ninety-six boroughs, I believe, and eighty-two members of parliament returned by the people!

'What, then, have the protestants to give? They have nothing but weakness, and they refuse to receive strength. Look at all their exertions for the public advantage. Look to the fate of the place bill, the pension bill, the responsibility bill. Look to all their exertions for a repeal of the police act. An utter contempt, a total overthrow! And what was the reason of this defeat? The reason is obvious. The people are not strong, or rather we have no people at all.'

Mr. Keogh stated the grievances of the catholics:

'1. That

1. That in the time of profound peace and tranquillity, and without any pretence whatever, they had been strip of their elective franchises;

2. That they are not permitted to educate their children in the university of Dublin, and that none can obtain degrees there;

3. That they cannot erect or endow either college, university, or school;

4. That a catholic cannot instruct any protestant in his own school, or become under-master, assistant, &c. &c. in the school of a protestant.

5. That any convert, who becomes a justice of peace, and educates any of his children in the catholic persuasion, is to be imprisoned one year, forfeit a hundred pounds, &c. &c.

6. That if a protestant be married to a catholic, by a priest, the protestant forfeits his elective franchise, and the priest may be hanged;

7. No catholic, whether nobleman, gentleman, banker, merchant, &c. &c. can keep any weapon for self-defence, without suffering the punishment inflicted on the vilest criminals, &c. &c.

We are sorry that the bounds of our Review will not permit us to prosecute this interesting subject any farther; we beg leave, however, to add, that the manly, temperate, and able manner in which the catholics appear to investigate their grievances, while it must give great and unfeigned pleasure to the friends of freedom in this country, promises a speedy and effectual vindication of the civil franchises of a great majority of their oppressed brethren in Ireland.

ART. LII. *A Letter to the People of Ireland, upon the intended Application of the Roman Catholics to Parliament, for the exercise of the elective franchise.* From William Knox, Esq. 8vo. Price 1s. 29 pages. Debrett, 1792.

MR. KNOX sets out with stating, that the zeal with which he has on former occasions endeavoured to promote the welfare, and the disinterested services which he has rendered to the collective body of the Irish nation, entitle him to the public attention.

He had long foreseen, that the moment Ireland became a separate kingdom, her constitution would appear to be founded on two glaring absurdities, viz. 'that the minority had a right to govern the majority, and that the minority had a right to withhold from the majority, a community of privileges and advantages.'

Ireland (continues he) is said to contain four millions of souls, and three of these are catholics, not one of whom enjoys any share in the legislative or executive government: is that just, I will ask the governing party upon their own principles? Yes they will answer, for Ireland is a protestant government. But was it not English power and English laws which made it so? And was not Ireland then deemed a part of England? Whereas it is now a separate kingdom, and governed by no laws, but such as it makes itself; the constitution, therefore, ought to be such as the majority of the inhabitants choose to live under; and they being catholics, the government ought to be catholic, and the established religion catholic also, upon your own principles.

• The

politics however do not mean to take the government out of your hands at present, they only desire to participate with you in electing representatives in parliament. Surely, then, you will hear them with attention, and receive their request with respect and complacency. But you will say, if the catholics get the franchise, as they are so great a majority of the inhabitants, they will choose the majority of the members, and then instruct their representatives to make laws in their favour, and in time seize their government. This was the mode of reasoning which the Egyptians made use of to justify their orders to the midwives, to strangle all the male children of the Israelites; and it is likewise used by the planters in the West Indies, to justify their withholding education from their negroes; but then, the people who were, or are the subjects of it, in both cases, *were or are slaves*, whereas the Irish catholics, are your fellow-subjects and freemen.

We cannot refrain from giving another short, and as we think, apposite quotation from this very sensible pamphlet.

‘But let the facts, upon which this principle of *principiis obsta*, is said to be so wisely founded, be examined, and I will venture to assert, that the evils which attended the yielding in *right things*, are solely to be imputed to the *not yielding in proper time*. Had Charles the first, I will ask, made the concessions two years before, which he sent to his parliament from Oxford, would he have lost his head? Had parliament in 1774 passed the act relinquishing its claim to tax America, which it passed in 1780, would the thirteen colonies have declared themselves independent? Had Mr. Calonne advised the French king to call the States, when he called the *Notables*, and the king, and the *Notables*, and clergy made to the *States* the same concessions they, by Necker’s advice, afterwards made to the *Notables*, would the French monarchy have been overturned? I need not produce more instances in proof of my assertion, and God forbid that the *present times* should furnish others in addition to them; but I trust our rulers both in church and state, will take warning by these I have mentioned, and *concede in time, whatever they think right to be conceded at all, and that is, whatever they themselves think wrong to be continued.*’

Mr. K. hints that he has a plan, for a more intimate connexion between Great Britain, and Ireland, which he may perhaps produce at some future period.

8.

## MISCELLANIES.

ART. LIII. *The Benefit of starving; or the Advantages of Hunger, Cold, and Nakedness; intended as a Cordial for the Poor, and an Apology for the Rich. Addressed to the Rev. Rowland Hill, M. A. By the Rev. W. Woolley, M. A. 8vo. 48 p. pr. 6d. Terry. 1792.*

As these pages relate a tale of individual distress, and appear to be the overflowings of a heart oppressed by disappointment and poverty, they are by no means a proper subject of criticism. We can only express an earnest wish, that the public wisdom were seriously employed in devising means to prevent all worthy clergymen from the possibility of experiencing *the benefit of starving*. D. M.

LITERARY



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. FRENCH ACADEMY.

The addition of 600*l.* to the prize for an eulogy of Rousseau [see our Rev. Vol. VIII. p. 345, and Vol. XI. p. 345.] having been withdrawn by the proposer, the prize will be 600*l.* only, instead of 1200*l.*, as was mentioned.

## ART. II. SOCIETY OF MEDICINE, AT PARIS.

Aug. 28. None of the papers sent to the society, on any of the questions proposed, was sufficiently satisfactory to be rewarded with the prize: amongst them, however, merited honourable mention, a paper on alterations of the blood [see our Rev. Vol. VIII. p. 467. No. 3.], by Messrs. Parmentier and Deyeux, of the college of pharmacy at Paris, and one on madness [ib. Vol. XI. p. 346.], by Mr. Pinel, M. D. of Paris: on each of these three gentlemen a medal of 100*l.* (4*l.* 3*s.* 4*d.*) was bestowed as a prize of encouragement.

The former of these subjects, and the question on different kinds of milk [ib. Vol. VII. p. 226, No. 7], are renewed for 1794: the papers must be sent before the first of December, 1793. The question on the venereal disease in children [ib. Vol. VIII. p. 467, No. 4] is renewed for 1796; the prize 1200*l.* [50*l.*]; the papers must be sent before the first of December, 1795. The question on insensible perspiration is withdrawn, as it in some measure coincides with those on animal chemistry, which the Academy of Sciences has just proposed.

Erratum in Vol. XIII, p. 345, l. 8, for MENTZ read ERFORT.

## THEOLOGY.

ART. III. Where printed (Nuremberg) not mentioned. *Christianismi Restitutio*, &c. The Restitution of Christianity: that is, the calling of the whole Church to its own Gates, restored to their ancient State by the Knowledge of God, of the Faith of Christ, of our Justification, of the Baptism of Regeneration, and of the eating of the Lord's Supper, the Kingdom of Heaven being at length restored to us, the Captivity of the wicked Babylon dissolved, and Antichrist, with his Followers, wholly destroyed. 1553. 8vo. 734 p.

There are few old books, which have been printed, that are scarcer in print than in manuscript; yet this was the case with this celebrated work of Servetus, for which its author suffered death, and which the zeal of Calvin nearly exterminated. Not more than four or five copies of a numerous edition escaped the flames, from one of which this is a faithful transcript. We cannot help remarking, that about sixty years ago, when an edition of it was printing in England, where the liberty of the press is so much boasted of, it was put a stop to by the government of that country; and now it is publicly exposed to sale in Germany, and openly sold, without exciting there the smallest censure.

ART. IV. Dessau, *Drey Predigten über die Reformation, &c.* Three Sermons on the Reformation, preached in the Town-Church of Wörlitz, and published by Command of the reigning Prince: by J. Casp. Haefeli. 8vo. 186 pages.

We have read these sermons with great pleasure, and can justly recommend them to the public. The first and second are historical, relating the rise, gradual developement, and peculiarities of the Lutheran and reformed confessions of faith. The narrative is impartial; adheres strictly to truth; though concise, omits no object worthy notice; and is delivered in a pleasing style. The third contains practical doctrines, naturally flowing from the history, not new indeed, but commendable for the manner in which they are expressed, and particularly applicable to the present times, when the notions of so many who profess themselves protestants are totally at variance with the fundamental principles of protestantism, since they are for laying restraints on liberty of conscience, and exposing it to the lash of the law. Mr. H. observes, the reformers were men like us, and their work was the work of men: the reformation was not a complete work, a perfect whole, incapable of being pursued farther or improved; but the commencement of a work, that can, and ought to be continued, extended, and pushed forwards to perfection: liberty of conscience, or freedom of thinking, is one of the most essential rights of a protestant christian, and toleration and forbearance are his first duties: the grand end of the reformation of belief, of doctrines, and of ceremonies, is the reformation of our hearts and lives, without which it is of no real value. The following extract from one of the prayers may not be unacceptable to our readers. 'Let the number of those who believe, or profess to believe, blindly, and on the authority of their teachers or books, continually grow less; and, on the contrary, let the number of thinking and inquiring christians, who endeavour to obtain sure grounds for their faith, spread abroad and grow more active. Teach us rightly to prize the valuable rights and liberties that our forefathers, with thy assistance, so dearly conquered and obtained; and to maintain and exercise them, with sobriety and wisdom, but at the same time, with unshaken courage, in despite of all unlawful and arbitrary attacks and hindrances. Teach those who govern nations to know, that their subjects are not animals of a lower order, but men like themselves, and like themselves possessed of the imprescriptible right of liberty of conscience: teach them to place their whole worth and greatness in that alone in which they consist, a mild and paternal government, instructing their people, and making them happy; and let them be powerfully warned by the loud voice of history, that they abuse not the power committed to them, which is acknowledged and respected only so far as they govern themselves, and keep within wise and proper bounds, by tyrannical rigour and foolish violence, by dishonourable and revolt, exciting infringements of the sacred rights of man, and of nations.'

*Jen. Allg. Lit. Zeit.*

#### ECCLESIASTICAL HISTORY.

ART. V. Leipzig. *J. Laur. a Mosheim, &c. de Beghards et Beguinibus Commentarius, &c.* An Account of the Beghards and Beguines: by J. L. Mosheim, Chancellor of the University of Göttingen: a Fragment, published from the Manuscript of the celebrated

Author, with two Appendixes, several Documents, various Readings, some Notes, and a necessary Index: by G. H. Martini. 8vo. 675 pages, beside the Preface and Index. 1790.

The learned reader knows, that Mosheim has mentioned a treatise on the beggars and beguines as nearly completed by him; but as more than thirty years had elapsed since his death, there remained little hope of its publication. On the death of the author's son, the manuscript fell into the hands of the editor, who bestowed some pains on it, to render it more complete, and certainly deserves our thanks for what he has done. The author's etymology of the name from the old German *beggen*, 'to pray with zeal and perseverance,' has already been well received; but the origin of the sect has escaped all the researches both of him and his editor. The female sect, or that of the beguines, was the elder; but few traces of it are to be found previous to the twelfth century: in the thirteenth it was spread over all Europe. About the year 1240 a sect appeared at Cologne, under the same name, but essentially different, avowing opinions declaredly inimical to those of the church of Rome, and contending for 'a certain freedom of thinking.' The history of these people is very obscure: but in 1306 a severe edict was issued against them, under the appellation of *biggards*, by the archbishop of Cologne, and in it were included some other sectaries, by the name of *apostles*. They were persecuted in various places, till about the middle of the fifteenth century, when they seem to have been exterminated. In France they were known by the name of *turlupins*.

Mr. M.'s first appendix is a supplement to Mosheim, and reaches from p. 481 to p. 615: then follow decrees of councils, briefs and ordinances of popes and other bishops, &c. *Jen. Allg. Lit. Zeit.*

## M E D I C I N E.

ART. VI. Florence. *Ragionamento sulla Digestione, &c.* A Discourse on Digestion, with some Observations on the beneficial Use of the Gastric Juice in Diseases of the Stomach: by F. Chiarenti. 4to. 85 pages. 1792.

After a discussion of the various theories of digestion invented from the time of Galen to the present day, Mr. C. gives his opinion in favour of that of Spallanzani. He relates a number of experiments, which he has made on himself, and on various animals, to prove that digestion is performed by means of the chemical action of the gastric juice; and he has repeated several of Mr. Hunter's, which, according to him, confirm the assertions of Spallanzani, instead of contradicting them. The general cause of indigestion he supposes to be either an alteration in the properties of the gastric juice, rendering its chemical affinities different, or a defect in its quantity; though a defect of the bile, in quantity or quality, may also be sometimes its cause. The means of obviating indigestion are chewing the food well, eating with moderation, choosing such aliment as has the greatest chemical affinity for the gastric juice, and drinking a moderate quantity of some liquor. Of remedies for indigestion the most appropriate is gastric juice, which may be taken without fear, always does good, even to those who digest their food well, assists in re-establishing the impaired functions of the stomach, and may readily be procured in great abundance.

dance from crows. Motion Mr. C. proves by experiment excites and assists digestion more powerfully than rest.

*Mr. Grunwald. Journ. de Méd.*

ART. VII. Breslaw and Leipzig. *F. L. de la Fontaine, &c. Chirurgisch-medizinische Abhandlungen, &c.* Chirurgical and Medical Essays, on various Subjects, relative to Poland: by F. L. de la Fontaine, Surgeon to the King, &c. 8vo. 272 pa. 7 Plates. 1792.

This small volume is rich in matter, and we cannot but recommend it to every physician, whose desire of knowledge is not confined to the diseases of the place where he dwells. It is written in the form of letters. The first of them, by far the longest (100 p.), is on the *plica polonica*, a disease with which the author appears to be intimately acquainted. The *plica* is confined to no sex, age, or condition. Children have come into the world with it; and some, born without any hair, have had it in their nails, which are sometimes its seat. It also attacks animals that have long hair. They have various symptoms of disease, before it breaks out: dogs in particular have every appearance of madness, except the dread of water, of which they generally drink more than usual. Mr. F. is of opinion, that all who recovered in consequence of the use of de Moneta's remedy\*, after being bitten by dogs supposed mad, were bitten by dogs attacked with this disease. The *plica* is most common in the southern provinces of Poland, and more frequent in summer than in winter. Mr. F. never knew it attack hair white with age, and never found it accompanied with *tinea*. It sometimes comes on speedily after violent emotions of the passions; at other times it is preceded by tedious ailments, particularly rheumatic pains, vertigo, tingling of the ears, pain, inflammation, and wateriness of the eyes, head-ach, throbbing in the hair, pain at the pit of the stomach, melancholy, and irregularities of the menses. An irresistible propensity to drinking spirituous liquors, as well as unusual desire for certain kinds of food, and aversion to others, is not unfrequently a forerunner of it. If the morbid matter fall upon any internal part, dangerous diseases ensue. In the eyes it produces cataracts; in the bones, particularly of the nose and cranium, exostosis and caries. When it deposits itself on the hair, it is not always confined to that of the head, but sometimes attacks it

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\* As few of our readers, probably, know any thing of Dr. de M.'s method, we shall briefly relate it.

When a person is bitten by an animal supposed to be mad, he should immediately cover the wound with any dry powder that may be at hand, dust, snuff, or any other, to absorb the poison, and prevent its mixing with the fluids of the part. As soon as possible after this, the part bitten is to be covered with compresses dipped in a mixture of vinegar and butter warmed. These compresses are to be kept constantly wet and warm, and, if the wound be not healed in eight or nine days, a pledget spread with the white ointment is to be applied. During the whole of this time, an ounce and half of vinegar, mixed with a little fresh butter, must be taken three or four times a day. Animal food, and spirituous liquors, are to be avoided.

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in any part of the body. After hemicrania, hemiplegia, or hernia humoralis on one side only, the plica is generally confined to one side. If a person touch the diseased hair with his fingers, he will perceive an unpleasant pricking in them. In the cure Mr. F. has found antimonials most useful, and next to them diaphoretics; but the disease must go through its course, otherwise it will return again, or be productive of greater mischief; and fever is necessary to the crisis. It is somewhat remarkable, that an old plica may be cut off in the sound hair next the head without any pain, but not in the enlarged hair at a greater distance from it, without being sensibly felt. At the conclusion of this letter are given twenty cases, some formulæ, and an explanation of the plates, in which various appearances of the disease are delineated.

The subjects of the remaining letters are: 1. The prevailing diseases of Poland. Fevers mostly putrid; few inflammatory; obstinate intermittents rare. Small-pox frequent and malignant: inoculation little practised. Worms, diseases of the eyes, polypi of the nose, hair-lip, hydrocele, sarcocele, fistula in ano, and diseases of the bones very common: stone in the bladder, preternatural births, and hydrophobia extremely rare. 2. On women of the town, and the venereal disease. The latter incredibly common, and frequently obstinate. Burying the patient in dung is a remedy often employed, and not seldom with fatal consequences. 3. On the Polish Jews, their mode of life, and diseases. 4. On burying-places in towns. 5. On the mineral waters of Poland. 6. On common beggars, who are innumerable in Poland. 7. On quacks, impostors, &c. Many amusing anecdotes, with an account of Cagliostro's adventures in Poland, and a description of his talisman. 8. On the university of Cracow. 9. Readings at the medical college at Wilna. 10. Short account of the hospital and orphan-house of the infant Jesus at Warsaw. *Jen. Allg. Lit. Zeit.*

## CHEMISTRY.

ART. VIII. *Mémoire sur le Phosphore, &c.* Memoir on Phosphorus; being a Continuation of Experiments on the Combination of Phosphorus with Metallic Substances: by Mr. Pelletier.

*Journal de Physique.*

Mr. P. has pursued his experiments on the phosphoration of metals with great assiduity. [See our Rev. Vol. iv. p. 436, and Vol. vi. p. 358.] He has found, that all are capable of being combined with phosphorus, though not with equal proportions of it, or with equal facility. Its action on them seems to be in many respects similar to that of arsenic, with which they are found mineralized. It would seem, too, that phosphorus is capable of an union with the calces of some metals: but of this Mr. P. is in doubt; suggesting, that it is the phosphorus itself perhaps, not the metal, that becomes calcined [*oxidé*] in the process. Quicksilver was one of the substances that most engaged Mr. P.'s attention; and this he at length succeeded in phosphorating, by putting into a matras two drams of quicksilver calcined *per se*, or by means of nitrous acid, and two drams of phosphorus, with a little water; and keeping the whole a long time in a sand heat, shaking the matras from time to time. Gold Mr. P. combined with phosphorus already prepared. He put the metal, in the

the form of filings, into a crucible, and, when quite red hot, put in the phosphorus in pieces of four or five grains, by means of long tongs. The phosphorus he kept till he wanted it in water, and before he put it in he dried it with blotting paper. On consuming the phosphorus in phosphorated platina, by exposing it to the fire a long time; and afterwards pressing out a little glacial acid of phosphorus which adhered to it, by passing it, when of a white heat, through a rolling press; a very malleable button of platina was obtained.

## MINERALOGY.

ART. IX. *Mémoire sur les Parties constituantes de la Mine d'Argent rouge, &c.* Memoir on the constituent Parts of the Red Ore of Silver: by Mr. Klaproth. *Journal de Physique.*

Mr. K. observes, that the constituent parts of several minerals are not accurately given in elementary works on mineralogy in general, and that those of silver ores in particular are far from the truth. Several mistakes of this kind he has had opportunities of rectifying, and amongst others one respecting the red silver ore, commonly supposed to be silver mineralized by arsenic and sulphur, to which some have added a little iron. A specimen of this ore, of a bright red, from the Upper Hartz, contained, in 100 parts, of silver 60; regulus of antimony 20,3; sulphur 11,7; free vitriolic acid 8: another specimen, of a bright red, and crystallised, from a mine near Freyberg, in Saxony, contained, in 100 parts, of silver 62; crystallised antimony 18,5; sulphur 11; vitriolic acid without water 8,5. Mr. K. assayed several pieces of this ore, of 500 grains each, taken from different places, without finding the least trace of arsenic, though arsenical pyrites were found in the galleries from which many of them were obtained.

## POLITICAL OECONOMY.

ART. X. Leipzig. *Lehrbuch der Statistick, &c.* An Introduction to Political Economy: by J. G. Menzel. 8vo. 675 p. 1792.

Much information respecting the various countries of Europe is to be found in German writers, but dispersed through so many volumes, and buried in so much foreign matter, that a good statistical account of them, in one complete whole, was extremely desirable. This want is now supplied, though in a brief way, by a gentleman well qualified for the undertaking. After a general view of Europe, Mr. M. proceeds to the different states, arranging his account of them in the following manner. A. *Component parts of the nation*; or territory and people. I. Magnitude of the nation. II. Boundaries and division, 1. of the mother country, 2. of the provinces, 3. of the inhabitants, according to their different orders, numbers, manners, and customs. III. Produce of the nation, as influencing trade and manufactures. 1. Described according to the three natural divisions. 2. Advantageous or disadvantageous situation of the country for the different kinds of produce, and their political relation. a. Land or soil. b. Water, &c. c. Air and climate. 3. Culture of the land, &c. 4. Way of life and classes of the inhabitants, with respect to, a. grazing, fishing, and hunting; b. agriculture; c. manufactures; 6. trade,

*a.* trade, coins, weights, and measures; *e.* religion; *f.* arts and sciences, schools, libraries, &c.; *g.* nobility; *h.* citizens, and towns, *i.* peasants, and villages. B. *Government of the nation.* I. Form of government. 1. Fundamental laws of the state. 2. Sovereignty; *a.* simple, or *b.* mixed. 3. Acquisition of the sovereignty, by hereditary succession, election, or the nomination of the predecessor. 4. Title and arms. 5. Court, and orders of knighthood. II. Detail of government. 1. Civil department. 2. Ecclesiastical department: constitution of the church. 3. Literary department: colleges and public schools. 4. Trade and manufactures (as *A. c, d, e, f.*). 5. Jurisprudence: laws, and courts of justice. 6. Revenue, and offices belonging to it. 7. Military department: land and sea forces, military schools and orders, provision for invalids, &c. III. Political relation.

Notwithstanding the merit of the present work, we cannot help wishing, that prof. Sprengel may soon impart to us his long promised treatise on the subject: the competition of two such skilful veterans must be of advantage to the science.

*Jen. Allg. Lit. Zeit.*

#### CLASSICAL LITERATURE.

ART. XI. Where printed not mentioned. *Einige Vorschläge zu Verbesserung im Homerischen Hymnus auf den Apoll.* Some Hints for Emendations in Homer's Hymn to Apollo. 8vo, 32 p, 1792.

The occasional emendations here given to the hymn to Apollo by prof. Matthiæ, of Grünstadt, with his critical remarks, evince the hand of a master. As we know not which of them to select, we shall only observe, that the prof. imagines the hymn to have been composed from genuine fragments of different hymns, with the interpolation of some spurious verses.

*Jen. Allg. Lit. Zeit.*

#### MISCELLANIES,

ART. XII. *Berlin.* Baron Trenck has just published a fourth volume of the History of his Life. In it he professes to give us information on several subjects, on which, when he wrote the former three, he durst not be explicit.

[An English translation is preparing for the press.]

The baron informs us also, that he has undertaken a monthly publication, to consist entirely of original pieces written by himself, historical, political, literary, or instructive, the fruits of his own observation and experience. He tells us, he intends to steer perfectly clear of offence to any one, and to pass the remainder of his days in complete independence, joyfully bidding an eternal adieu to the favours of courts, and protection of ministers, to fulfil the duties of a father and of a citizen. Of this *Altonaer Monatschrift*, six or seven sheets will be published every month: the half yearly subscription, 1½ r. reckoning 5r. to a louis-d'or. In the first number, which was to appear the 29th of July, the baron promised to give the true history of the neck-lace, which had never yet been disclosed.

*Jen. Allg. Lit. Zeit.*

ART. XIII. Copenhagen. *Tilskueren*. The Spectator. 8vo. 832 pages. 1791.

Since the appearance of that celebrated periodical paper (Addison's Spectator) from which this has taken its name, we know scarce one approaching so near its model as this by prof. Rabek. It commenced in January 1791, and is published twice a week. Of its humour, depending on local circumstances, some will no doubt be lost on foreigners; but they will find in it much information respecting the manners of the country, and many excellent disquisitions on topics of general concern.

*Jen. Allg. Lit. Zeit.*

ART. XIV. Christiana. *Cancellieraad Carl. Deichmann's Samlinger af Bøger, &c.* C. Deichmann's Collection of Books, Natural History, Coins, &c. given by him for the use of the Public at Christiana. 4to. 495 pages. 1790.

This collection is in itself valuable, and the application of it is particularly so, in a country where public libraries are very rare. Mr. D. has given with it a capital of 2000 r. [350l.] for its support; and the king has built a library, and given a salary to the librarian. The catalogue is executed with much learning and care, and is an important help to the knowledge of northern literature,

*Jen. Allg. Lit. Zeit.*

#### EDUCATION.

ART. XV. Amsterdam. *Verhandelingen over de beste Wyze om de Jeugd reeds in de Schoolen tot gezellige Deugden op te leiden, &c.* Essays on the best Means of forming youth at School to the social Virtues: Published by the Society for promoting the Public Welfare. 8vo. 72 pages. 1791.

THE society mentioned in the title page of this volume was first set on foot in the beginning of 1785, by a clergyman of the name of *Nieuwenhuysen*, and, notwithstanding the troubles of the country at that time, it immediately met with extensive support. Under the idea, that the diffusion of knowledge is the most essential way of benefitting the public, this has been its grand object; and for this purpose it has published many books for the use of schools. The essays in the work we are noticing, which we select as one of the best that has appeared under its sanction, were written by Mr. Bern. Spoelstra, schoolmaster of Oldeburn, and Mr. Pet. Wieland, a clergyman, of Rotterman: the latter excels in describing the social virtues; the former, in pointing out the means of forming children to them.

*Jen. Allg. Lit. Zeit.*



# A P P E N D I X

## TO THE

### FOURTEENTH VOLUME

#### OF THE

## ANALYTICAL REVIEW.

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#### T R A V E L S.

**ART. 1.** *A Journal of Transactions and Events during a residence of nearly Sixteen Years on the Coast of Labrador; containing many interesting Particulars, both of the Country and its Inhabitants not hitherto known. Illustrated with proper Charts.* By George Cartwright, Esq; In Three Volumes, 4to. 1055 pages. Price 2l. 2s. in Boards. Newark, Allin and Ridge; London, Robinsons. 1792.

THIS Journal commences on the 30th of March, 1770, and ends on the 18th of May, 1786. The transactions were, in general, entered on the close of the day wherein they happened, and, as we are informed, without any intention of publication. But the importunity of friends have induced the author to print it, and he was prevented from employing any literary person to correct the style, or condense the materials, from the consideration that such a proceeding would have been an arrogation of an honour to which he was not entitled, and would besides have swallowed up the greater part of the profits he hopes to make by his book.

It may naturally be expected, that a journal so composed must contain a large proportion of uninteresting matter, and this is much the case. For though the style is perspicuous and accurate, and the observations such as bespeak the author to be a man of sense and humanity, yet the valuable matter is not sufficient to atone for the tediousness and absolute inutility of a diurnal account of the winds and weather, and every trivial occurrence for so long a term of time. This will, we fear, be attended with a disadvantage to the sale; which is to be regretted, not only on account of the author, but the public: for we consider the distribution of every authentic work as a public benefit.

The first volume is embellished with, 1. A frontispiece representing a winter scene on the coast of Labrador, with the author in the dress he wore in that country: 2. A chart of the island of Newfoundland, laid down from surveys taken by order of the lords commissioners of admiralty, by lieut. Michael Lane, principal surveyor of that island: and, 3. A chart of the coast of Labrador, from Cape Charles to Sandwich Bay, as surveyed by the same gentleman pursuant to the orders of commodore Byron.

It is difficult to analyse a narrative, of which most of the incidents are of small importance, and nearly similar. For this reason we shall not make the attempt, but simply relate the occasion and dates of the several voyages, and conclude with an extract by way of specimen.

Captain C.'s first voyage was undertaken by him as a partner in conjunction with three other gentlemen, two of whom were merchants resident at Bristol, and the other a lieutenant in the navy. After some difficulties in their arrangements, he left England on the 25th of May, 1770. Three years were consumed in struggling with difficulty and distress, partly arising from the inclemency of the place, but chiefly from the want of proper supplies from his partners. This made it necessary for him to return to England and dissolve the partnership. He brought three Indians with him, of whose behaviour, and general conduct, he gives an entertaining and intelligent account. Only one of them lived to return. The others died with the small-pox.

His second voyage was undertaken on his own account at the beginning of May, 1773. He returned to England the latter end of the same year, entered into a new partnership, and returned to Labrador in the spring of 1774. This last concern engaged him till the latter end of 1776. His fourth voyage, which was undertaken in the beginning of 1777, was particularly unfortunate, as he was the next year plundered by an American privateer. He returned to England in 1779, greatly reduced in his circumstances by this and other misfortunes. Nevertheless, after conference with his creditors, he undertook a fifth voyage, though with no better success; for in the beginning of 1784 he became a bankrupt. The honest wish to pay twenty shillings in the pound urged him to make a sixth voyage in the year 1785; but how far that and other objects of comfort and ease have been accomplished, we cannot deduce. The journal terminates with his return to England in 1786. At the conclusion of the third volume captain C. gives a short natural history of the country, a diary of the thermometer, and a poetical epistle entitled Labrador. As he disclaims every title to the name of poet, and very humbly supplicates forgiveness for this attempt, with a promise on that condition that he will do so no more, we shall not enter into any remarks on his poetry. After this concise abridgment, we shall present the reader with the author's account of the beaver. Vol. III. p. 18.

‘As all the accounts which I have hitherto read of beavers, are very erroneous, I shall here communicate my observations on those animals. I suppose, that none of the writers who have mentioned them, ever saw a beaver-house, but related only the tales of illiterate fuzriers, whose veracity is not to be depended upon. I tremble at feeling myself under the necessity of contradicting that celebrated natural historian *compt de Buffon*; yet I must take the liberty to do it. He says, “A beaver has a scaly tail, because he eats fish:” I wonder much that *Monseigneur Buffon* had not one himself for the same reason; for I am sure that he has eaten a great deal more fish, than all the beavers of the world put together. Beavers will neither eat fish, nor any other animal food; but live upon the leaves and bark of such trees and shrubs

as have not a resinous juice, and the root of the water-lily. I have known them eat black spruce; and they will sometimes cut down silver-fir; but I believe, that is only to build with when other trees are scarce. When they eat, they hold their food in their fore paws and sit up like monkies. In the summer time they ramble about very much, paying little regard to their houses, and will make a bed of sticks shred fine, under a bush near the water-side, and there sleep: the first bed of this kind which I found, I took to be the nest of a goose. If the pond which they lived in the last winter, has plenty of such food as they like, growing by the side of it, and they have not been disturbed by man, they will seldom quit it; but if there be a scarcity of food, they will wander about in search of another, where they can be more plentifully supplied: and it has been long observed, that of all the trees which grow in Newfoundland or Labrador, they like the aspen best, and next to that the birch. Having found a place convenient for the purpose, they commonly begin early in August to erect their house.

They are very industrious creatures, for even amidst a superabundance of provisions, they will continue to add to the store; and though their house be completely built, they will carry on fresh works, until the pond is frozen firm over; they will even keep a hole open to work on the house for some nights after, provided the frost is not very severe: and as they will enter every old house and do a little work upon it, young furriers are frequently deceived thereby, supposing those houses to be inhabited. Although they will sometimes continue in the same pond for three or four years or more, yet they will frequently build themselves a new house every year; at other times they will repair an old one, and live in that; and they often build a new house upon, or close adjoining to an old one, making the two tops into one, and cut a communication between the lodgings: hence, I presume, arose the idea of their having several apartments. When the pond is not deep enough for them, they will throw a dam across the mouth of the brook, by which it discharges its water, to raise it to a sufficient height; making use of sticks, stones, mud, and sand for this purpose. Some of these I have seen of great length and strength, inasmuch that I have walked over them with the greatest safety, though not quite dry-shod, if they be new, as the water always sheds over them, being on an exact level from end to end. But if, notwithstanding the flint, they cannot raise the water to a proper depth, near the bank, they build their house in the pond, at a few yards distance from the shore, beginning at the bottom and hollowing it out as they go on, for they must have about three feet depth over the end of the angle, or the water would freeze in it, and they could go neither in nor out. If there be an island in the pond, they generally make their house on that, being the safest place; and by far the greatest number of houses are on the north shore, for the advantage of the sun. They have no opening from their house on the land side, and for these reasons; because the frosty air would enter at that hole and freeze up the water in the angle, whereby they would be cut off from their magazine: the wolves likewise and other enemies might enter thereat and kill them; and the cold would be greater

than they could bear. For, although they are provided with a thick skin, covered with plenty of long, warm fur, they cannot endure severe frost, it being well known, that they die if exposed to it for a short time. By what I have said, the reader will suppose they are endued with unerring sagacity, but that is not the case; for they have been known to build their house in a pond, where there was such a scarcity of food, that they have all died for want; or in one, that lay in a flat country, which, by a great thaw in the winter, has been flooded; when they have been obliged to cut a hole through the crown of their lodging, and by so doing, and the water freezing in their house on the return of the frost, they have not been able to get into it again, but have all been found dead upon it. At other times, they have lived on a brook, where a thaw has caused such a stream as has washed away all their food, and consequently starved them. They will often run a stint across a narrow valley, through which a small drain of water runs, and where plenty of willows, alders, and such like things grow, and make a pond for themselves. The furrier has then only to cut the stint, and when the water is run off, he kills them all with the greatest ease. As the killing of beavers is an art appertaining to the science of furring, which I do not wish to make public, I shall say no more on that head, except that they are always killed by staking their houses, by guns, or by traps; and not by hunting them with dogs, by men on horseback with spears, as I have seen ridiculously described in prints. Nor do they ever castrate themselves to escape their pursuers, for that part is not only of no use, but both those, their prides, and oil-bags (the two latter vessels being common to both sexes, and the prides only used in medicine, known by the name of *castoreum*) lie so completely within them, that the operation must be performed by a very skilful hand indeed, and with the greatest care not to kill them. Besides, what made them acquainted with the cause of their being pursued? If their flesh were not such excellent eating, very few beaver-skins would ever come to market. Beavers generally bring forth two young ones at a time, which are most commonly male and female; yet they will often have but one, especially the first time of breeding; and sometimes three or four; and I was told by a man of mine (Joseph Tero) that he once cut seven out of an old one.

The first year, they are called *papposes*; the second, *small medlers*; the third, *large medlers*; the fourth, *beaver*; and after that, *old or great beaver*. They copulate in May, and bring forth towards the end of June. The young ones continue to live with their parents until they are full three years old; then pair off, build a house for themselves, and begin to breed. Yet sometimes, and not uncommonly, if they are undisturbed and have plenty of provisions, they will continue longer with the old ones, and breed in the same house. They are then called a *double crew*; and that was the case with the family which we found yesterday. It oftentimes happens, that a single beaver lies retired, and it is then stiled by furriers, a hermit: they say, it is turned out from the family, because it is lazy and will not work, and what is very singular (for be the cause what it will, the fact is certain) all hermit beavers have a black mark on the inside of the skin

upon their backs, called a saddle, which distinguishes them. I rather think the cause of hermit beavers to be fidelity; as they are very faithful creatures to their mate; and by some accident or other, losing that mate, they either will not pair again, or remain single until they can find another hermit of the contrary sex; and that the saddle proceeds from the want of a partner to keep their back warm. I am sure that supposition is more natural, than, that it should be turned out because it is lazy; for many of those hermit beavers do so much work, that good furriers have been deceived, and imagined, they had found a small crew. Whether they do, or do not make use of their tails as trowels to plaister their houses with, I cannot say, though I am inclined to believe they do not; because their tail is so heavy, and the tendons of it so weak, though numerous, that I do not think they can use it to that effect; and that therefore they daub the earth on with their hands, for I must call them so. When they dive, they give a smack on the water with their tails as they go down; but that appears to me to proceed from the tail falling over with its own weight. They move very slowly on land, and being also a very cowardly creature, are easily killed there by any man or beast that chances to meet with them: yet, being defended by long fur, and a thick skin, and armed with long, strong teeth, firmly set in very strong jaws, they are capable of making a stout resistance. I have heard of an old one, which cut the leg of a dog nearly off at one stroke, and I make not the least doubt of the truth of the information. Still I have been informed, that otters will enter their houses and kill them; but I believe it must only be the young ones, when the old ones are from home; for I hardly think, that an old beaver would suffer itself to be killed by an otter. When met on shore by a man, they have been known to sit upon their breech and fall a crying like a young child; an instance of which I must relate.

A man newly arrived at Newfoundland, was walking through a wood, and near a pond; where he chanced to meet a beaver with a billet of wood on his shoulder, going down to the water. As soon as the creature saw him, he laid down his load, sat upon his breech and cried exactly like an infant. The man having more tenderness in his disposition than such men usually have, not knowing what it was, and, perhaps, taking it for a creature superior to the brute creation, stopped and addressed it thus, "Thou need'st not cry, poor thing, for I would not hurt thee for the world; so thou mayest take up thy turn of firewood and go home about thy business." The above story I do not give as a positive fact; relating it only as I have often heard it. It is an actual truth however, that a late servant of mine, Charles Atkinson, could never be prevailed upon to taste the flesh of beavers, because he was sure, he said, "They were enchanted Christians."

In bringing their food into their house, they often strike one end of the stick on the bridge of a trap, which the furrier has placed for them in the angle. From this circumstance, many of the ignorant people have positively asserted, that the sagacity of the beaver induced him so to do, to prevent being caught him-

self; but if beavers had so much knowledge, very few of them, I am persuaded, would be taken. Whereas, the beaver's safety depends chiefly on the furriers' ignorance; for he who understands his business well, will certainly catch the whole family, or all the families which are in the same pond (if it be not too large) in a very few nights, be they ever so numerous. If they are caught young, they are soon made tame, and then are very fond of boiled pease. Buffon and others say, that they make use of their tails as sleds to draw stones and earth upon: I cannot contradict their assertions, as I have never seen these animals work; but I do not believe it, because, their tails being thickest at the root and down the centre part, it would be almost impossible for them to keep a stone on it, unless held there by another. Nor have I ever observed, that they had taken any stones off the ground; but they bring them from the sides and bottoms of the water, and must make use of their hands for those purposes; as they could easier shove and roll them along, than draw them on their tails: besides, the skin of the under part of the tail would be rubbed off by the friction on the ground; which never yet has been observed to be the case with them, and is a stronger proof, that they never do make use of them for that purpose. Those who compare this account with the writings of Buffon and others, will find a great difference, but it must be remembered, that they wrote entirely from hearsay, and I, from experience chiefly. As so many noblemen and gentlemen in England have expended large sums on curiosities and pleasure, I greatly wonder, that not one, out of so many who have parks well walled round (for no other fence will do) with convenient ponds in them, have been curious enough to establish a colony of boavers; which might easily be done, by planting plenty of birch, aspen, ash, willow, fallow, oler, alder, and other such like trees round the ponds, according to the nature of the soil, and procuring a few pairs of beavers to turn in. But care should be taken to have pairs of the same families, lest they should all turn hermits.

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## HISTORY.

ART. II. *The History of France, from the earliest Times, to the present important Æra. From the French of Velly, Villaret, Garnier, Mezeray, Daniel, and other eminent Historians; with Notes, critical and explanatory.* By John Gifford, Esq; 2 Vols. 4to. Locke. 1791.

CONSIDERING the distinguished place which France has always held in the political scale of Europe, and the intimate relation which the affairs of that kingdom have always born to those of Great Britain, it may appear strange that, except as a part of the modern *Universal History*, we have no where in the English language any thing which approaches towards a full history, in detail, of the civil affairs of the French nation. The important part which that nation is now acting on the theatre of the

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the world, naturally turns the attention of the public towards its history: and it becomes a matter of universal curiosity to be informed in what manner the French monarchy arose, and what great events have occurred during its continuance of a period of 1300 years. In order to meet the public wish on this subject, Mr. G. has undertaken to draw up, from the best French historians, an entire series of public events which have occurred in France, from the days of Pharamond to the present time. With the civil history of this country, he also undertakes to interweave a variety of interesting particulars respecting the origin and nature of its laws, the institution of parliaments, the foundation of orders, the progress of commerce and arts, and the introduction and prevalence of customs and manners. In short, he professes to neglect nothing which may render the work authentic, interesting, and complete.

If by *complete* the author mean entire, his work will certainly have in this view a kind of merit, which few real histories can boast. The history of the French monarchy, like an epic poem or tragedy, presents before the reader's imagination one perfect whole, having, according to the law of Aristotle, a beginning, a middle, and an *end*. In several other respects too, this history, if it cannot deserve to be called perfect, is entitled to commendation. The author has chosen as his principal guide the abbé Velly; but appears to have made a judicious use of other sources of information. Perhaps, in the early part of the history, more attention might with advantage have been paid to the abbé du Bos's learned treatise on the origin of the French monarchy. The narrative closely follows the order of time, and the dates are carefully inserted. The characters of the author's style are neatness and perspicuity: in this respect he appears to have imitated Hume, and in several parts of the work, where the French and English histories coincide, has not scrupled to follow that celebrated writer's phraseology. The work is enlivened with frequent anecdotes, and diversified with many curious particulars respecting the state of religion, philosophy, arts, and manners.

From the narrative part of the work, we shall extract the account of the quarrels between the two brothers, the dukes of Orleans and Burgundy, and the consequent assassination of the former, at the beginning of the fifteenth century; an event, which materially contributed towards effecting a fundamental change in the government and manners of the French nation. Vol. II. p. 367.

The duke of Burgundy, besides the advantage of a vast domain, had the support of his two brothers, whose property was considerable, and whose power extensive. To one of them he had recently ensured the opulent succession of the united duchy of Brabant and Limbourg. He was father-in-law to the heir-apparent, and had contracted his eldest son, the count of Charolois, to a daughter of the king's; and, still farther to strengthen his connexion with the reigning family, he had concluded a marriage between the duke of Touraine, second son to Charles, and his own niece, Jaqueline of Bavaria. With the princes, and in

the council, he enjoyed a degree of consideration which the vigour of his conduct had acquired. By his opposition to the projected imposts, at a time when he had no share in the administration, he had gained the favour of the people, who gave him credit for better intentions than he possessed. He was endued with courage, and his private life had been hitherto exempt from reproach. His disinterestedness was the theme of public commendation; nor had he yet forfeited his pretensions to rectitude, frankness and generosity. His mind was unimproved by study, and as he had an awkward delivery, and could, with difficulty, express his ideas, he forbore, as much as possible, to speak in public.

The duke of Orleans was possessed of all the graces of person, with a mind embellished by wit, and adorned with all the literary knowledge of the age, though not exempt from that species of weakness which leads to superstition. His eloquence is spoken of by contemporary writers, in terms of admiration: he would often attend to the longest speeches of the most tedious orators, and immediately reply to every point, confuting their arguments with wonderful ingenuity, and exposing to ridicule and contempt those studied passages which they had vainly imagined would excite commendation and command applause. He had a dignified pride; was, by nature, generous; and wholly exempt from affectation. Liberal, or rather prodigal; trifling, frivolous, and inconstant; he wished to unite business with pleasure, politics with gallantry, and devotion with voluptuousness. Born with the happiest disposition, but left to his own guidance, at an age when reason had scarcely begun to assert her empire over the mind, he inconsiderately indulged in the unrestrained gratification of his passions, which soon corrupted his manners, and depraved his heart. He set an example of the most abandoned licentiousness to the whole court. The public, who could see nothing but his irregularities, censured him highly, and with reason: while such as were admitted to his intimacy were charmed with the amiable qualities which appeared through the errors and vices which obscured their brilliancy. Ambition, which came to torment him, at a more advanced period of life, rendered his other defects more dangerous, and became the source of all those acts of injustice which he had committed since he had been entrusted with the government of the kingdom.

Opportunities of dispute could not be wanting between princes who were actuated by mutual hatred. The king, notwithstanding his late determination to remove his brother from the helm of government, suffered his affection to overcome his resentment. He granted to his eldest son, the count of Angoulême, who had just married the young queen of England, widow to Richard the Second, the duchy of Guienne, although the dauphin bore the title of duke of Guienne. This grant could not fail to displease the duke of Burgundy, who openly expressed his discontent. Pope Benedict, too, who was a friend to the duke of Orleans, afforded another subject of displeasure, by deposing, at the solicitation of the people, the bishop of Liege, a martial prelate, the friend and ally of the duke of Burgundy. Every day gave rise to



to some new complaint. Whenever they met at the council, it was merely for the purpose of contradiction; whatever was proposed by one being immediately disapproved by the other; their disputes became more and more violent, and it was every moment apprehended that some pointed insult would be offered.

To these motives of vanity, it is pretended, another was added, of a more secret nature, which was sufficient to excite the most implacable resentment. The duke of Orleans, not less vain than voluptuous, boasted publicly of his intrigues. There was one apartment in his palace, which he devoted to the reception of the portraits of such ladies of the court as had sacrificed their honour to his rank or attractions. Not content with placing the duchess of Burgundy among these frail beauties—though represented by some historians as a virtuous princess—he had, at once, the meanness and indiscretion to introduce her husband into the apartment. This imprudent prince went still further; he composed songs, in which he expatiated with rapture on the favours he had received from the duchess, and dwelt with peculiar energy on the delightful contrast afforded by her jetty ringlets flowing down her snowy bosom. An adventure, too, at a masquerade, where the amorous pair are said to have eluded the vigilance of the company by favour of a tapestry, became the topic of public conversation. Injuries like these were not to be forgiven. But indeed no such stimulus was wanting to excite the duke of Burgundy to the adoption of resolutions the most sanguinary and unjustifiable. If he had hitherto concealed his sentiments, it was only with the view to render the gratification of his revenge more certain and effectual.

The destruction of the duke of Orleans had long been resolved on. Six months before the present period, the duke of Burgundy had employed agents to seek for a proper place for the execution of his design; for which it was necessary to have a house in the vicinity of the palace: at length, in the month of November, 1407, he purchased the hôtel de Notre Dame, which was situated in the *vieille Rue du Temple*, between the *Rue des Roitiers* and the *Rue des Francs Bourgeois*. Here he stationed eighteen ruffians, under the conduct of Ralph d'Ostenville, a gentleman of Normandy, who had long been attached to the house of Burgundy. The late duke, it seems, had obtained for this man, letters of grace on account of some crime which he had committed, but which is not specified in the registers of the parliament, where the circumstance is mentioned. Never were measures better concerted for ensuring success to a criminal project; the secret was so well kept, that the prince against whom these machinations were levelled, had not the smallest suspicion of the danger which threatened him.

The duke of Burgundy, in the mean time, continued his usual dissimulation; and even affected to meet the advances of the duke of Berry, who again offered himself as a mediator between the rival princes. On Sunday, the twentieth of November, 1407, the duke conducted his two nephews to the church of the Augustines, where they mutually confirmed their oaths of reconciliation, by assisting at the celebration of the same mass. After this pious ceremony, they attended a grand  
feast

feast that was given at the hôtel de Nèfle, where they again renewed their promises of an inviolable friendship. They signed an act of confraternity, mutually accepted the order of knighthood from each other, and before they parted made a thousand protestations of preserving, in future, the strictest harmony and concord. Two days after they again met at the council, and, in the presence of the king, and the whole court, reiterated their professions of reciprocal benevolence. The duke of Orleans invited the duke of Burgundy to dinner, on the Sunday following; the invitation was accepted; they embraced and parted.

The day after this last interview, the duke of Orleans, having passed a part of the day at the hôtel de St. Paul, went, in the afternoon, to the hotel Barbette, a house which the queen had purchased of Montague, the grand maître d'hôtel, and which was called the queen's private residence—*Le petit séjour de la reine*; an appellation given to those private houses of the nobility, whither they frequently retired, to enjoy that ease and comfort, with which the pomp and dignity preserved in their palaces were wholly incompatible. Isabella had just given birth to a child, which died soon after it came into the world. The duke supped with her; and about eight in the evening, Schas de Court-Heuse, (valet-de-chambre to the king) who was one of the conspirators, came to tell him that his brother wanted to speak to him immediately, on business of the utmost importance, which would not admit of the smallest delay. The duke readily obeyed the summons, and ordering his mule to be saddled, set out for the hotel de Saint Paul, followed only by two esquires, mounted on the same horse, and preceded by four or five footmen with torches. Such of his attendants as had accompanied him to the queen's, were in no haste to follow him. Though he seldom went out without an escort of six hundred gentlemen, he had, that day, but a small retinue. The choice of the time, the hour at which the pretended order from the king was delivered, every circumstance, in short, combines to shew with what coolness and deliberation the conspirators had planned their measures. The duke was dressed, without a hood, in a robe of black velvet, trimmed with sable; far from apprehending any danger, he rode gently on, singing and beating time with his glove on the saddle. He passed the conspirators, who were drawn up in front of a house above the hôtel de Notre-Dame. The horse, on which his two esquires were mounted, took fright, and running away with their riders, did not stop till he came to the Rue St. Antoine. At that instant the duke was surrounded by the assassins, who exclaimed—"Kill him! kill him!"—"I am the duke of Orleans!" said the prince.—"So much the better," replied one of the ruffians; "you are the very man I want!" and he had no sooner uttered the words, than with the blow of a battle-axe, he cut off the duke's left hand, which was placed on the pommel of the saddle. A repetition of blows compelled him to loose the reins which he held in his other hand, and soon brought him to the ground; though weltering in his blood, he had still sufficient strength to rise on his knees, and parry the blows with his arm; but this feeble defence soon failed him; a blow from a club, filled with iron points, broke his arm above the elbow. During this bloody scene, the duke continually exclaimed—"What does all this mean?" "Whence comes it?" At length he fell on the pavement; when two fresh

fresh wounds, which he had received on his head, put an end to his existence, and scattered his brains on the ground. As soon as he ceased to move, the assassins held a torch to his face to see if he was dead. At that moment, a man, whose face was concealed beneath a red hood, issued from the hôtel de Notre-Dame, and, after he had given a last blow to the mangled corpse of the prince, he said to his associates, "*Put out the lights, and let us be off; for he is dead.*" This, most probably, was the duke of Burgundy himself. The footmen who carried the torches had all fled on the first attack, except one, whose name was *Jacob*. This faithful domestic, seeing his master dismounted, threw himself on his body, and received many of the blows that were aimed at the prince. He fell a victim to his fidelity; and his last words—" *Alas! my lord, my master!*"—were expressive of his honest affection. The name of this worthy man does honour to the page of history, and calls for the esteem and admiration of posterity. Such were the circumstances of this murder, as extracted from the depositions of eye-witnesses, who underwent an immediate examination. One of these witnesses, a woman, deposed, that when she called out *murder!* one of the assassins approached her, and ordered her, in an authoritative tone, to be silent.

The assassins had the precaution to set fire to the hôtel which had served them for a retreat, in the hope that the alarm, occasioned by the conflagration, would favour their escape. In the mean time, the duke's two esquires returned; and the attendants, who had been left at the hôtel Barquette, having arrived, the prince's body was conveyed to the house of the marshal de Rieux, which was opposite to the place where the murder was committed. The fatal news soon spread through the town. The queen, half dead with grief and alarm, was immediately carried to the hôtel de Saint Paul. At break of day the princes of the blood assembled at the hôtel d'Anjou, in the Rue de la Tisseranderie, where the duke of Burgundy attended. The gates of the town were ordered to be shut, and corps-de-garde were placed in the streets. As soon as the body was conveyed from the marshal's de Rieux to a neighbouring church, the princes went to see it. When the duke of Burgundy approached the corpse, it is said blood issued from its mouth; masking his joy beneath a semblance of indignation, that prince exclaimed, that it was the most foul and treacherous murder which had ever been committed in that kingdom. The provost of Paris received orders to investigate the sanguinary business. Suspicion, at first, fell upon the lord of Cany, whose wife the duke of Orleans had seduced, and who was, therefore, supposed to have adopted this mode of revenging his injured honour; but it was found, on enquiry, that he had been absent from Paris more than a year. The last duties were paid to the duke of Orleans, who was buried, according to his own desire, at the church belonging to the convent of the Celestines. The pall was supported by the king of Sicily, and the dukes of Berry, Bourbon, and *Burgundy*; the last of whom appeared more deeply afflicted than the rest.

Our historian does not confine himself to the relation of public events; he introduces, in the course of the history, much miscellaneous matter, from which we shall make a small selection. The state of manners, in the early period of the French history, may be in part seen in the following account of a collection of

of the laws made in the reign of Dagobert I., about the year 638. Vol. I. p. 115.

During this reign, a collection was made of the laws of the different people subject to the domination of France. Those of the French are comprized under the head of *Salic law*, or *Ripuarian law*. The first regarded such of the French as inhabited the country between the Maese and the Loire, and the last was made for those who lived between the Maese and the Rhine. They differ but little: it may be seen by them both, that subjects were then divided into two classes—*freemen* and *slaves*. Of the former there were two sorts—one noble, and the other not. The nobles only founded their nobility on the antiquity of their family—letters or patents of nobility were not yet known. The chief dignities were those of patrician, duke, count, and domestic or governor of the royal mansions. The French paid no tribute; that was only exacted from the native Gauls, who were seldom distinguished by any other appellation than that of Romans. These were treated with contempt, and scarcely ever trusted with any post of importance.

The French law had one distinguishing characteristic, which no law indeed should be without—that is, it left nothing to the discretion of the judge. Every possible crime had its peculiar punishment specifically annexed to it; and the reparation for every species of insult, indecency, or ill-treatment, was appreciated with precision, if not always with rigid justice. Heavy fines were inflicted on such as stripped a man when dead or asleep; and on those also who mounted a horse without the permission of the owner, or a horse which they found astray. Whoever dared to squeeze the hand of a free woman, was sentenced to pay fifteen sols of gold; if he took her by the arm, he paid double that sum; and if he touched her bosom, quadruple. These regulations were highly prudent in those times; for the French being accustomed to take their wives with them to camp, it was necessary to secure them against every kind of insult\*.

The provisions of the Salic law, with regard to homicide, were not equally salutary or unquestionable. It allowed of that same composition for murder, which, in the ages of imperfect civilization, was common to almost all countries; and fixed a price on the life of each individual.

On this head it entered into a thousand particulars. If the assassin was insolvent, his relations, to a certain degree, were

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\* \* This attention to the fair sex was ever justly considered as the certain mark of a tendency towards a refinement of manners; and in nations recently emerged from a state of rudeness and barbarism, the commencement of such attention affords a strong and almost infallible presage of a rapid progress in civilization, and in the attainment of social virtues. "It was (says a learned writer of our own country, speaking of the ancient codes of the different people in France and Germany) the first indication of the approach of these nations towards politeness, that their compositions for injuries done to women were generally doubled."—Lord Kaims's *Law-Tracts*, p. 32, &c.

compelled to pay for him; and if they were not rich enough, he became a slave to the family of the deceased. Such a system of jurisprudence was rather calculated to authorize crimes than to repress them. Something, indeed, might be said in its favour, when applied to countries but thinly inhabited; since it preserved a member of the community, and assured to the relations of the deceased, either a slave, or an advantageous composition; which proved some compensation for the loss of a kinsman, whose labours might have contributed to their subsistence; and it was probably on this principle alone that such laws were founded. Every citizen, too, was compelled by it to keep a strict watch over the conduct of those who were allied to him by blood; since, in certain cases, he was responsible for their misbehaviour. It was allowable, however, for a man to exempt himself from the consequences of relationship, by a juridical declaration; but the person who made such a declaration, forfeited all right of inheritance; and if he were killed, his fortune, or at least the fine exacted from his assassin, was paid into the exchequer\*.

\* The French laws also contained some regulations with regard to marriage; that, being founded on feudal principles, were more favourable to family pride, and perhaps to domestic harmony, than to conjugal happiness, or the increase of population. Children could not marry without the consent of their fathers and mothers. The intended husband was obliged to offer a certain sum to the parents of his mistress; which, according to Fredegarius and Marculphus, was a *sol* and a *denier*. If the bride was a widow, *three sols of gold* and *one denier* were paid to the judges, who divided them among such of the relations of her first husband as were not heirs. The offer of this sum was always made in a public court, where a shield had been elevated, and where three causes, at least, had been tried; without this formality, the marriage was declared null. By this species of purchase, the husband acquired so great a power over his wife, that if he dissipated her dower, or any estate that had fallen to her by succession, she had no right to call on him for restitution. The reason assigned for exacting a larger sum for a widow than for a maid, is this—when a girl married she was supposed not to change her condition, in point of subserviency, as she did but pass from under the tuition of her parents to that of her husband: a widow, on the contrary, had recovered her liberty; and therefore a greater value was placed on the sacrifice of it. A

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\* \* Of all the pecuniary fines to be found in the ancient codes, those of the Welch are the most curious. Howel Dha fixed the fine for murdering a chancellor at 189 cows; for killing the queen's cat, as much wheat as would cover her, when suspended by the tail; for a perjury, three cows; for the rape of a maid, twelve cows; of a matron, eighteen; and in cases of seduction, "Vir, si factum denegaverit, iurabit super campanam ecclesie malleo destitutam; quod si falsus fuerit, compensabit denariis totidem, quot nates foeminae operiantur."—*Leges Wallicz*, p. 116, 202, &c.

girl who suffered herself to be carried off, was condemned to slavery. A free-man who married a slave became a slave himself.

The laws of inheritance were fixed with equal precision. The children of the deceased were sole heirs to his fortune; in default of them, his father and mother inherited; if he had no parents, his brothers and sisters; after them the father's sisters, and the mother's sisters; and, lastly, the next heir on the father's side—adoption was allowed. The child was adopted, in the king's presence, who issued his letters for that purpose, and he enjoyed all the rights of a legitimate offspring.

There were three sorts of possessions.—Those of which a man could dispose at his pleasure, and which were termed *propres*; *benefices*, which were either holden of the prince, or of the church, on paying certain fines; and *Salic lands*, holden on condition of military service. Women could only inherit the first; the second reverted to the king, on the death of the possessor; and the last were confined to the male heirs. It is worthy of remark, that the French monarchs, on their first establishment in Gaul, left the native Gauls in possession of two thirds of their lands, on paying a tribute. The remaining third was distributed among the victorious troops, who, from the soldier to the general, all held of the king.

The days of papal domination being gone by with those of chivalry, such stories as the following will henceforward be read as matter of mere curiosity, and perhaps, in no very remote period, be thought too extravagant to deserve credit. Vol. I. p. 304.

A. D. 1073. The church of Rome was, at this time, governed by the famous Hildebrand, a man of low extraction, formerly a monk of Cluni, afterwards a cardinal, and at length, on the death of Alexander the Second, promoted to the papal dignity, under the appellation of Gregory the Seventh. This turbulent and aspiring pontiff, not content with the arbitrary exercise of his spiritual authority, laid claim to universal dominion; nor suffered his enterprising genius to be restrained by fear, decency, or moderation. His impious zeal engendered more insurrections, and caused a greater effusion of blood, than the ambition of the most sanguinary tyrants. "He neglected nothing," says Pasquin, "which either arms, the pen, or spiritual censures could effect, in order to promote the advantage of the papacy, and the disadvantage of sovereign princes." He was the first who dared to advance the dangerous doctrine, that the pope had a right to depose emperors, and to absolve subjects from their oaths of allegiance. At least, such is the doctrine contained in the famous publication known by the name of *dictatus papæ*\*, because it gave the particulars of

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\* That candour and impartiality, by which an historian should never cease to be swayed, compel us to observe, that many able critics, particularly Pagi and Father Alexandre, have been decidedly of opinion, that the treatise, entitled *Dictatus Papæ*, was not the production of Gregory; but written by some of his enemies, in order to render him odious. At this distance of time it is almost impossible to verify the fact; but we must remark, that all the circular letters, sent by that pontiff to the different bishops, breathe the same spirit, and

of the pope's instructions to his legates. All the *circular letters* of this pontiff breathe the same spirit of arrogance; they contain repeated assertions that bishops are superior to kings, and are made to judge them; a precept to which his practice was strictly conformable.

He excommunicated and deposed Boleslaus, king of Poland, and even took from that country the title of kingdom. The emperor of Constantinople also received an order from the imperious pontiff to abdicate a throne which he had usurped. The princes of Calabria, in order to avoid the thunders of the church, were compelled to take an oath of fidelity to the pope, and to hold their territories as fiefs of the holy see. In his letters to Manasses, archbishop of Rheims, and to some other French prelates, he says—"Your king is a tyrant, unworthy to sway the sceptre: his life is passed in infamy and crime." These insolent expressions are followed by his usual threat of excommunication. But this was only the prelude to his daring attempts upon France. His legates soon received order to exact from the French an annual tribute of a silver denier, for every house in the kingdom, which was equivalent to the Peter-pence paid by the English. Philip, however, treated this audacious demand with the contempt it deserved.

Spain was treated with still greater arrogance. "*You cannot but know,*" said he, in his letters to the Christian princes of that country, "*that Saint Peter is liege lord of all your petty states, and that they are the sole property of the holy apostolic see. They had better be in the hands of the Saracens, than not pay due homage to the vicar of Jesus Christ. You must have learned from your fathers*" (speaking to Solomon, king of a country but just converted to Christianity) "*that Hungary is a domain of the church of Rome. Be assured you will experience her indignation, unless you acknowledge that you derive your authority from the pope.*" The duke of Bohemia paid him an annual tribute of an hundred marks of silver, for permission to wear a mitre. Sardinia, Dalmatia, and Russia, were he maintained all fiefs of the triple crown. "*Your son,*" says he, in a letter to king Demetrius, "*has declared that he wishes to receive the crown from our hands; this demand appearing to us to be founded in justice, we have given him your kingdom on the part of Saint Peter.*"

But Henry the Fourth, emperor of Germany, was more harrassed by the daring pretensions of this turbulent priest, than any of the other princes. Under a pretence that he sold ecclesiastical benefices and dignities, the pope summoned him to appear at Rome, to answer the accusations that were preferred against him. Henry had just returned from a glorious expedition into Saxony when he received this strange citation. Instead of answering it, he assembled a synod at Worms, at which the pontiff was condemned and deposed. Gregory, on his part, convened a council, and pronounced the following anathema. "*On the part of the Omnipotent God. I forbid Henry to govern the kingdoms of Germany and Italy: I absolve all Christians from every*

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contain the same pernicious doctrine of spiritual authority over temporal concerns; and certain it is, that the conduct of Gregory was well calculated to impress a belief that the publication in question was really composed by him."

*each they either have taken or may take to him: and I excommunicate whoever shall serve him as a king."*

' This sentence, for which our language can afford no epithet sufficiently strong to mark the infamy of the prelate who pronounced it, had influence enough—such was the darkness and ignorance of the age!—to arm the whole empire against its chief. Henry soon found himself surrounded by an army of rebels, who, with the pope's bull in their hand, compelled him to promise that he would retire to Spire, and there live in the capacity of a private citizen, without attempting to discharge any of the functions of royalty, till such time as Gregory should repair to Augsbourg, in order to preside at the court of princes and prelates who were to try their sovereign. To avert a sentence so degrading, the emperor resolved to ask absolution of the pope; who was then at Canossa, near Reggio, with the countess Matilda, who may be considered as the true cause of the divisions which prevailed between the imperial and priestly dignity. Henry accordingly repaired to that fortress, wholly unattended, with his feet naked, and his body enveloped in sackcloth. He was stopped at the gate, and ordered to fast for three days. At length he was admitted to kiss the pontiff's feet, on condition that he would show a perfect submission to his will, and repair to Augsbourg, there to wait his pleasure.'

Mr. Berrington having lately recalled the attention of the public to the history of Thomas à Becket, and endeavoured to place his actions in a more favourable light than that in which they have been commonly represented by historians, our readers may not be displeased to peruse the present writer's remarks on this celebrated character. Vol. I. p. 370.

' That Thomas à Becket was a man of extensive abilities we are not permitted to doubt, as the concurring accounts of all the historians of those times evidently tend to confirm the fact; but the actions of his life most certainly afford not the smallest proof of superior wisdom. If we believe that, during his enjoyment of the high office of chancellor, his ostentatious display of extraordinary pomp and magnificence, and his avowed fondness for scenes of dissipation, were wholly affected, and that he had adopted a regular system of hypocrisy, in order to attain to that elevated station to which he was afterwards promoted, we must, indeed, allow him to have been possessed of acute penetration and consummate art: but if from thence we are induced to admit the sincerity of his conduct as primate; to believe that he was truly of opinion the cause of religion could be promoted by the encouragement of clerical usurpations, the protection of ecclesiastical culprits, a contempt for the laws of the realm, a violation of solemn oaths, and an attempt to excite a rebellion; if we are led to suppose that Becket could really entertain such sentiments, notwithstanding the prevalent spirit of superstition, we must strenuously maintain that he betrayed a weakness of mind incompatible with those endowments which his eulogists have, with indiscriminate profusion, conferred on him. On the other hand, if we transfer his hypocrisy from the chancellor to the primate—for the suspicion to which every sudden and violent transition is justly exposed, renders it impossible to  
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exempt him wholly from the charge of dissimulation—we are equally at a loss to discover any vestige of his wisdom. In either case, we find that Thomas à Becket was destitute of the grand requisite in every minister, but more especially in the chief minister of religion; that is, virtue. He was, however, possessed of those inferior qualities which, too frequently, cause the want of it to be overlooked. His personal accomplishments were great; he was deeply skilled, like most of the dignified clergy of that age, in the theological chicanery of the schools, in all the insidious arts of sophistry, which being decorated with the specious embellishments of erudition, wore the appearance, and had too often the effect, of solid argument. He was endued with a considerable portion of native cunning; his spirit was lofty and imperious; his courage no dangers could daunt; his designs, though seldom adopted with prudence, were, from his inflexible perseverance in their prosecution, sometimes crowned with that success which should be solely confined to the exertions of wisdom and integrity. His favourite schemes were of a most pernicious tendency, being calculated to emancipate the ministers of religion from the necessary restraints of law, and to subject his king and country to the domination of a foreign power. His vanity was excessive; he was obstinate and implacable, equally unmoved by the entreaties of his friends, and the threats of his enemies. His conduct was invariably marked by a spirit of violence, revenge, and ambition, strangely derogatory to his sacred character, as it evinced a more anxious solicitude in the pursuit of terrestrial objects, than in the attainment of religious consolation. Among the numerous vices of this extraordinary man, his signal ingratitude to his royal benefactor holds a conspicuous place, and has fixed an indelible stain upon that character, which, stripped of the vain garb in which the weak sons of superstition and prejudice had arrayed it, now stands exposed to posterity in its native colours, and discovers the sinner in the saint.

Mr. G. in another place, has the following strictures on Mr. Berington's account of pope Gregory VII. Vol. I. p. 307.

'In times of darkness and superstition, that the most atrocious crimes, when veiled beneath the specious mask of piety, acquire a different complexion, and are considered as worthy of imitation and praise, is a fact that rather incurs pity, than excites astonishment; but, when the film of prejudice is removed, when the judgment ceases to be obscured, and the mind is no longer bound by local ties, or private partialities, that then the infamy, which for ages has attached to vicious characters, should be done away by the mere force of words, and the powers of sophistry, is a matter of deep concern, that leads us to lament the depredation, or, at least, the gross misapplication of genius and ability! Hildebrand and Becket have both found a champion in the *eighteenth* century!!! A champion who has devoted his splendid talents, not to the mere task of palliation, but to the conversion of absolute crimes into active virtues. With regard to Hildebrand, it has been urged, that he aimed at universal dominion, for the sole purpose of promoting a reformation of manners, which

was generally wanting, and of enforcing and extending the precepts of christianity and the practice of piety. Admitting this to have been his motive, his conduct was *so far* laudable; still, however, the means he adopted for the execution of his plan, were inconsistent with his station, and detestable from their immediate effects. Besides, how can his endeavours to extend a despotic authority over all temporal concerns be reconciled with the express declaration of that Being, whose vicar he professed himself to be—that *his kingdom was not of this world?* or how will the arrogant and presumptuous language of Gregory be made to square with the meekness and humility of Christ? Can treason, perjury, rebellion, and murder, be proper instruments for enforcing obedience to a *God of mercy and peace?* But, we are told, what we now consider as vice, had formerly a different denomination, and that in appreciating crimes we should always consider the age and country in which they were committed—to this we reply—that truth and virtue are fixed and immutable; confined to no age; peculiar to no soil; attached to no party. Their precepts are plain and simple; correctly defined, and easily understood; though sophistry may disguise, it can never subvert them. Their nature ever was, is, and ever will be the same. Were it possible to change it, the firmest bond of social harmony would be dissolved; and every crime admit of justification. The abbè Velly has observed, not unjustly, that the misfortunes of Gregory may be chiefly ascribed to his ignorance of the proper boundaries of spiritual authority, and to his having arrogated to himself a power over temporal matters, that Jesus Christ never granted, either directly or indirectly, to any of his disciples. This bold assumption gave rise to numerous wars, that were attended with a vast effusion of blood, and a long train of calamities both to church and state.

The following observations on the general assemblies of France, introduced in the history of John II., by whom the states-general were summoned to meet in 1355, may deserve attention.

Vol. II. P. 72. 'On an attentive review of the principal revolutions of the French monarchy, we shall easily perceive, that the authority of the general assemblies always depended on the power or weakness of the sovereign. So long as the monarchs of the first race reserved to themselves the disposal of fiefs, or military benefices, and of dignities, and so long as they only granted them for a limited time, the nobles, who composed the assemblies in the field of Mars, were ever studious to court the favour of their sovereign, as the fountain of honour and rewards. But the kings soon parted with this important privilege, by giving or selling those offices and fiefs, to be holden in perpetuity. The extremes of liberality and avarice proved equally destructive; having no longer any thing to give or to sell, they were no longer beloved nor respected. Those very assemblies, over which they had hitherto been accustomed to exercise a despotic sway, now became the instruments of their subjection; the monarch was reduced to a mere phantom, and the sovereign authority, having lost its energy, gave place to a new species of government;—the, power  
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of the mayors of the palaces eclipsed the majesty of the throne. These formidable ministers contained for a time within due bounds, the martial spirit of the nation, though rather by the effects of terror than the hopes of reward. Their power was so firmly established, that the revolution which placed Charles Martel upon the throne, was effected almost without any effort. The vast genius of Charlemagne raised the French monarchy to the summit of honor and glory. Far from abolishing the national assemblies, that prince convened them more frequently than any of his predecessors, and even rendered the objects of their deliberation more numerous and extensive; they comprehended every thing which related to the ecclesiastical, political, and civil government of the state, but of those assemblies the monarch was the soul. This dependence, indeed, was rather attached to his personal merit, than to his dignity; and, unfortunately for the glory and welfare of the nation, he was the last hero of his race. What the valour of Martel, the prudence of Pepin, and the magnanimity of Charles had combined to raise, was destroyed by the mistaken conduct of the son of Charles. Lewis the Gentle was alike ignorant of the justice which he owed to others, and of the respect which was due to himself. Severe, or rather cruel, through weakness, he rashly submitted the cause of kings to the decision of an assembly, by procuring the condemnation of his nephew Bernard, king of Italy. The revolt of his children, at length compelled him to acknowledge an authority superior to his own, by submitting to the sentence that was pronounced against himself by another assembly, which had the presumptuous audacity to dethrone him. Thus he began by violating the law, and in the end proved the victim of his own injustice. His descendants, with still greater stupidity, considered the nobles of the realm as enemies to the crown; they dreaded their union in a body; and expecting to derive advantage from keeping them separate, they forbore, as much as possible, to convene the general assemblies. Towards the end of the second race, the private assemblies were, with very few exceptions, alone suffered to meet; a destructive policy that produced the worst effects. The general assemblies might, probably, have proved a source of strength and relief, both to the sovereign and the state, if the feeble monarchs of the Carolingian race had not too long neglected to convene them; they were fearful that the states would throw a light on the fatal consequences of a bad administration; and when a vicious government had totally divided the different parts of the state, it was too late to expect those advantages which could only be derived from an union, then become impossible. Lewis the Gentle had himself experienced, at a time when the effects of that corruption which he had introduced were scarcely perceptible, the extent of those resources which a sovereign might find in the general assemblies. A parliament, seduced by the prince, or intimidated by the threats of his children, had deposed him; a parliament more free restored him to the throne. But the last monarchs of the second race could by no means flatter themselves with the prospect of similar assistance. The nation was divided into an infinite number of parts, governed by different chiefs, each of whom exercising a sovereign power

within his own domains, was interested in favouring a division which nourished a spirit of independence, and tended to confirm them in their usurpations. From this anarchy sprang the feudal government which Hugh Capet found established, on his accession to the throne.

‘ The duration of the two first dynasties was proportioned to the rapidity of their elevation. The sovereign power, under the third race, advanced with greater caution; its progress was slower but surer, and its roots took a deeper hold. The Carolingians suffered themselves to be despoiled of an authority which had been transmitted to them in an undiminished state. The descendants of Hugh Capet continually increased that authority, which they had received with numerous restrictions, and gradually restored the royal power to its full vigour and extent.

‘ When Hugh Capet ascended the throne, the constitution of France bore a strong resemblance to those of modern Germany and of Poland. The attention of its kings was chiefly confined to the extension of their domains, and to the acquisition of new vassals; they never thought of re-establishing the ancient assemblies of the nation; nor did the nobles ever call for them, since they preferred the enjoyment of an independent sovereignty, on their own estates, to a seat in those general assemblies, where they were always compelled to respect, in the prince, a splendour that eclipsed their own. The monarch, in the mean time beheld, in tranquillity, the mutual wars of these petty sovereigns, whose losses increased his power. Attentive spectators of their quarrels, the first monarchs of the third race, profited by the divisions of the nobles, and whether they took part in their disputes, or interfered only as mediators or judges, they were always careful to make them a source of advantage to themselves.

‘ As the power of the kings increased, the independence of the nobles diminished in proportion. The general assemblies became more frequent and regular; they owed their revival to the authority of the sovereign. The private assemblies experienced a different fate: established so early as the reign of Charlemagne, they had ever since continued to be holden with tolerable regularity. Hugh Capet and his immediate successors convened them in their own domains, in imitation of their most powerful vassals. On the annexation of any additional province to the crown, the kings compelled their new vassals to attend their assemblies or parliaments, which thenceforth were considered as general for the whole extent of their domains. It is for this reason that the provinces which were annexed to the crown at a very early period of the monarchy, did not enjoy the privilege of holding private assemblies after such re-union: whereas those which were united to the royal domains in later times, and under certain conditions, such as Languedoc, Provence, Dauphiny, Burgundy, Brittany, Flanders, and Artois, preserved their states or private assemblies.

‘ The general assemblies were only convened on particular occasions, such as the coronation of a king, or a projected declaration of war. They were long composed only of the clergy and

and nobility. The people, reduced to a state of slavery, were neither summoned to attend, nor deemed worthy of being consulted on objects of public deliberation; but when the inhabitants of cities, by the establishment of communities, acquired a proper degree of consideration, and formed a third body in the state, separate from the nobles and clergy, they were of course called to those assemblies which were convened for the purpose of defending that country, in which they now had a common interest with the two first orders of the state. The consideration which the third estate now began to enjoy was greatly augmented by the introduction of mercenary troops into the national armies; for the revenues of the sovereign being inadequate to defray such an extraordinary expence, the contributions of the people became indispensable; their deputies, therefore, were summoned to attend the general assemblies, in order to explain the extent of their revenues, and to give their opinions as to the best mode of distributing the necessary imposts. The successors of Philip the Fair almost always summoned them to appear.

We shall add the following entertaining particulars respecting the state of the arts towards the close of the fourteenth century.

Vol. II. P. 259.—‘ One of the most useful discoveries of the fourteenth century was the invention of spectacles: but the name of the inventor has not been preserved. It appears that he was anxious to keep the secret to himself, but that it was divulged notwithstanding his care to conceal it; for an ancient chronicle relates that a monk, named Alexandro di Spina, made spectacles and gave them away, while the person who invented them refused to let the public partake of the advantage of his discovery. This invention facilitated the progress of astronomy; and, by the introduction of telescopes, gave the astronomers of that age an advantage over the ancients.

‘ This period is farther remarkable for the introduction of paper-manufactories into France; at a time when they were peculiarly acceptable, since men, having recently emerged from a state of ignorance the most profound, were almost universally seized with a rage for writing. The Romans wrote their books either on parchment, or on paper made of the Egyptian papyrus. The latter, being the cheapest, was, of course, the most commonly used. But after the Saracens conquered Egypt in the seventh century, the communication between that country and the people settled in Italy, or in other parts of Europe, was almost entirely broken off, and the papyrus was no longer in use among them. They were obliged, on that account, to write all their books upon parchment; and as the price of that was high, books became extremely rare, and of great value. We may judge of the scarcity of the materials for writing them from one circumstance. There still remain many manuscripts of the eighth, ninth, and following centuries, written on parchment, from which some former writing had been erased, in order to substitute a new composition in its place. In this manner, it is probable, several works of the ancients perished. A book of Livy or of Tacitus might be erased, to make room for the legendary tale of a saint, or the superstitious prayer of a missal. P. de Montfaucon affirms that the greater part of the manuscripts on parchment which he has seen, those of an ancient date excepted, are written on parchment from which some former book had been erased. As

the want of materials for writing is one reason why so many of the works of the ancients have perished, it accounts likewise for the small number of manuscripts of any kind, previous to the eleventh century, when the means for encreasing them were supplied. Many circumstances prove the scarcity of books during these ages. Private persons seldom possessed any books whatever. Even monasteries of considerable note had only one missal. Lupus, abbot of Ferrieres, in a letter to the pope, A. D. 855, beseeches him to lend him a copy of Cicero de Oratore, and Quintilian's Institutions; "for," says he, "although we have part of those books, there is no complete copy of them in all France." The price of books became so high, that persons of a moderate fortune could not afford to purchase them. The countess of Anjou paid for a copy of the homilies of Haimon, bishop of Halberstadt, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. Even so late as the year 1471, when Lewis the eleventh borrowed the works of Rasis, the Arabian physician, from the faculty of medicine in Paris, he not only deposited in pledge a considerable quantity of plate, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it. When any person made a present of a book to a church or a monastery, in which were the only libraries during these ages, it was deemed a donative of such value, that he offered it on the altar *pro remedio animæ suæ*, in order to obtain the forgiveness of his sins. In the eleventh century, the art of making paper from rags was invented; by means of which not only the number of manuscripts encreased, but the study of the sciences was wonderfully facilitated. But whether the art was but imperfectly understood, or whether this new invention did not meet with the encouragement it deserved, no vestige of it is to be met with in France earlier than the reign of Saint Lewis; even after that time it was but little used, and it was, moreover, brought from Lombardy, till the fourteenth century, when several manufactories of paper were established in the kingdom; the first of which were those of Essonne and Troyes.

The art of clock-making had been greatly neglected since the famous Gerbert had, about the tenth century, invented clocks that moved by wheels. This neglect suffices to prove with how little ardour the discoveries of genius were pursued. During the day the sun, or else an hour-glass, served for a clock; and in the night a wax-light, marked at different distances to indicate the hours answered the same purpose: the first large clock that was introduced into France, was the work of a German, named *Henry de Vic*, who was invited to Paris by Charles the Wise. This clock, which struck the hours, was placed in the tower of the king's palace. Some years after another was put up at the cathedral of Sens, when the king paid one half of the expence of a wooden case in which it was enclosed. The town of Dijon is still in possession of a clock made at this period, which the duke of Burgundy brought from Courtrai, when that town was taken by the French, at the commencement of the reign of Charles the sixth.

But the advantages derived from these useful inventions were more than counterbalanced by the evils produced by the fatal discovery of gunpowder; a destructive present, destined to punish men for an indiscreet and dangerous curiosity, and perhaps doomed one day to render the world a gloomy desert. That the ingredients of gunpowder,

**powder**; and the art of making it, were known to the celebrated Roger Bacon, an English monk, who was born near Ilchester in the year 1214, is certain. But that humane philosopher, aware of the danger of communicating this discovery to the world, so transposed the letters of the Latin words which signify charcoal, as to render the whole obscure and unintelligible.—“*Sed tamen salis petreæ, luru mope canubre, (carbonum pulvere,) et sulphuris; et sic facies tonitrum et coruscationem, si scias artificium.*” By this means he rendered it difficult for any one to discover the fatal secret by the perusal of his works, and secured to himself the honour of the invention, if it should be discovered by any other person—which accordingly happened not long after Bacon's death, which occurred in 1292; Barthold Schwartz, otherwise called the *Black Monk*, or *Constantine Ancklitzzen*, a native of Fribourg in Germany, having put some saltpetre, sulphur, and charcoal in a mortar, for some chymical preparation, a spark of fire accidentally flew into it; when the mortar was rent asunder by the sudden explosion. The monk, who, unfortunately for mankind, escaped with his life, had no sooner recovered his fright than he began to make experiments which, by moderating the effects of this dreadful composition, taught him how to use it as a sure engine of destruction.

But the exact period when gunpowder and fire-arms were first employed by the French is not ascertained with any degree of precision. The following article appears in the accounts of the treasurer of war, in the year 1338—“To Henry de Faumichan, for gunpowder and other things necessary for the cannon at the siege of Puy-Guillaume.” In 1340, the English were compelled to raise the siege of Eu, at which artillery was employed by the garrison:—this artillery consisted of two large “iron boxes,” which they loaded with round pebbles. It was considered as a remarkable instance of good fortune, that these pieces had sustained no damage; which proves, that the art of managing them with effect was then unknown, and this was probably one of the reasons which so long prevented them from being generally used. But we are told by Froissard, that when the English laid siege to St. Malo, in 1373, they had four hundred cannon with them, which they must have known how to manage, or they would never have encumbered themselves with so many of them. It is evident, indeed, that most of these must have been a smaller kind of fire-arms, called *hand-cannons*, one of which was carried by two men, and fired from a rest fixed in the ground. These portable fire-arms were not introduced into France till the reign of Charles the Sixth. Their introduction gave a fatal blow to chivalry, and effected a total alteration in the art of war. The bravest warrior could no longer rely on his personal prowess, or the excellence of his arms, as means of defence against an adversary, who, though destitute of courage, might, with success, attack him at a distance. A tranquil intrepidity, accustomed to give and to receive death without design as without fear, was now substituted in the room of that active valour which had hitherto been deemed the chief support of hostile armies. Battles became more bloody, in proportion as the means of mutual destruction were multiplied. By this new mode of fighting every man was rendered fit for the purposes of war. Armies were more numerous, and nations exhausted their resources in augmenting their military forces.”

The history is brought down to the end of the reign of Charles VII. who died in 1461. The work is ornamented with many engraved heads, and some historical plates, of the merit of which we shall say nothing.

ART. III. *A Review of the Reigns of George I. and II.* Dedicated by Permission, to the Countess of Marchmont. In two Volumes. By a Lady. 12mo. 248 p. Price 6s. sewed. Berwick, Phorson. London, Law. 1792.

How far this lady is qualified for writing a review of any part of the history of England, will be easily perceived from the following paragraph, in which she closes her account of the reign of George I.

Vol. I. p. 24.—‘ Thus reigned George the first, a disputed title, a foreign prince, two opposite factions violently agitated and exasperated, resolutely bent on each other’s destruction; invasion from without, open and secret conspiracies within, an unsettled peace, a treasury exhausted, and apprehensions of a national bankruptcy; such was the state of the nation, the good sense, knowledge of the interests of Europe, and notwithstanding the pen of party, his foresight and activity, supported and firmly established a throne raised on an unstable foundation, and through his management the British crown was fixed on his head by that power which had been most interested as well as industrious, in endeavouring to deprive him of it; he had not a more faithful and vigilant friend than the regent of France; they were in somewhat similar circumstances, Spain threatening, and indeed trying equally to deprive the duke of Orleans of the succession to the throne of France, and king George of the possession of that of England.’

Some of the narrative parts of the work are written in a style very different from that of the above curious passage; but the whole piece consists of scraps of history so injudiciously selected, and so ill arranged, that we cannot think it entitled to any attention, except for its loyalty, which is thus emphatically expressed.

Vol. II. p. 128.—‘ George II. was succeeded in the imperial crown of these kingdoms, by his grandson, George prince of Wales, our present most gracious sovereign; who was proclaimed with the usual ceremonies, under the title of George the third; whose reign would be delightful to describe; every word of such an history would appear a panegyrick on the worthiest and best of men; but as his majesty is still alive, and long may that life continue, so much valued, and sincerely esteemed by his subjects; it would rather be too delicate to be written at this period of time.’

O. 2.

ART. IV. *The History of the Troubles and memorable Transactions in Scotland, from the Year 1624 to 1645. Containing an interesting Narrative of the Proceedings of the great Families in Scotland during that Period.—Rising of the Highlanders in Arms—Origin and Progress of the Covenanters, their Battles, Sieges, &c. and many other remarkable Particulars of the Troubles in the North of Scotland, not contained in any other History of the Times. From the original MS. of John Spalding, then Commissary Clerk of Aberdeen.* In Two Volumes, with an Index to each, and a Glossary: about 650 pages, 12mo. Price 6s. sewed. London, Evans. Aberdeen, Angus and Son. 1792.



It is impossible to peruse this work without being filled with horror and indignation, at the state of abject degradation to which a great majority of the people of Scotland was reduced during the beginning and middle of the last century. The two volumes now before us, are filled with accounts of petty feuds, between rival chiefs, in which the tenants and followers of both parties were called forth and led to the slaughter, without being interested in the contest, and often without knowing its origin. As the present work, on account of its miscellaneous form, is not readily susceptible of analysis, we shall notice such parts of it only as are of a public and interesting nature. We accordingly present our readers with the following description of the triumphal entrance of Charles I. into the capital of Scotland.

Upon Saturday the 15th of June 1633, king Charles came to Edinburgh, from London. He had the duke of Lennox, the marquis of Hamilton, the earl of Morton, and divers others of the Scots, and fundry English lords, accompanied by about five hundred Englishmen, and officers of his household. His furniture, plate, and plenishing (household goods) was carried about with him in princely form. At the west port his majesty had an eloquent speech, making him welcome, and the keys of the town offered him by the speaker, as he entered in, and upon the south side of the same port, Alexander Clark, then provost of Edinburgh, with the baillies, all clad in red robes well furred, and about threescore of the aldermen and counsellors, clad all in black velvet gowns, were sitting all upon seats of deals for the purpose, bigged of three degrees, frae the whilk (from which) they all raise in great humility and reverence to his majesty; and the said Alexander Clark, provost, in the name of the rest, and town of Edinburgh, made some short speech, and therewith presented to his majesty a bason all of gold, estimated at five thousand marks, wherein were shaken out of an embroidered purse, a thousand golden double angels, as a token of the town of Edinburgh, their love and humble service.

The king looked gladly upon the speech and gift both; but the marquis of Hamilton, master of his majesty's horse, hard beside, meddled with the gift, as due to him by virtue of his office.

Thereafter the provost went to his horse in good order, having a rich saddle with a black velvet fortmantle, with pasements of gold, and the rest of the furniture conform, who with the baillies and the counsellors on their foot, attended his majesty.

As he is going up to the Upper Bow, there came a brave company of towns' soldiers all clad in white sattin doublets, black velvet breeches, and silk stockings, with hats, feathers, scarfs, bands, and the rest correspondent. These gallants had dainty muskets, picks (pikes) and gilded partisans, and such like, who guarded his majesty, having the partisans nearest to him, frae place to place: while he came to the abbey, at his entry of the port of the Upper Bow, he had a third speech; at the west end of the tolbooth, he saw the royal pedigree of the kings of Scotland, frae Fergus the first, delicately painted; and had a fourth speech; at the mercate-cross he had a fifth speech, where his majesty's health was drunken by Bacchus on the cross, and the haill stroups thereof, running over with wine in abundance.

' At the throne, Parnassus hill was erected curiously, all green with birks, (birch-trees) where nine pretty boys, representing the nine nymphs or muses, was nymph-like clad, where he had the sixth speech, after the which, the speaker delivered to his majesty a book; and seventhly, he had a speech at the Nether Bow, which hail (all which) orations his majesty with great pleasure and delight, sitting on horse-back, as his company did, heard pleasantly; syne rode down the Canongate to his own palace of Holyrood house, where he staid that night.

Our author who seems to have been a great enemy to the covenanters, and a strenuous asserter of the doctrines of passive obedience and non-resistance, draws the following very flattering portrait of Charles.

' Albeit this royal king was endued by God Almighty with such rare gifts of body and mind, as Great Britain had never his parallel to reign over it. For he was holy, godly, religious, zealous in prayer, upright and just, and a brave justiciar, merciful and bountiful, chaste, charitable and liberal, no ways covetous nor blood-thirsty, moderate and temperate in his mouth, clean and pure in all his actions.'

An ignorant is ever a superstitious age, and we accordingly find during the present period, that the commotions of the elements, or any extraordinary appearance in the heavens, was considered as an evident mark of the vengeance of the Deity. We shall give one or two instances of this kind.

' Anno 1633.—Upon Thursday the 7th of February, there began a great storm of snow, with horrible high winds, whilk (which) was noted to be universal through all Scotland. This hideous winds, was marked to be such, as the like had never been seen here in these parts, for it would overturn countrymen's houses to the ground, and some persons (were) suddenly smothered within without relief. It also threw down the stately crown bigged of curious cskar work, off the steeple of the king's college of Old Aberdeen, whilk was thereafter re-edified and built up little inferior to the first. This outrageous storm stopped the ordinary course of ebbing and flowing on sundry waters, by the space of twenty-four hours, such as the waters of Leith, Dundee, Montrose, and other parts, *whilk signified great troubles to be in Scotland*, as afterwards ye shall hear over truly come to pass.'

' Anno 1635.—About or in the month of January there was seen in Scotland a great blazing star, representing the shape of a crab, or cancer, having long sprains spreading from it. It was seen in Elgin, and in the county of Murray, and it was thought by some that this star, and the drying up of the pot of Brechin, as is before noted, *were prodigious signs of great troubles in Scotland*, which over truly came to pass.'

S.

## P O E T R Y.

ART. V. *Odes to Kien Long, the present Emperor of China; with the Quakers, a Tale; To a Fly, drowned in a Bowl of Punch; Ode to Marmanus, Townsend, and Jealous, the Thief-takers;—To Calia.—To a pretty Milliner.—To the Fleas of Teneriffe.—To Sir William Hamilton.—To my Candle, &c. &c. &c.* By Peter Pindar, Esq.  
410. 77 pages. Price 3s. Symonds. 1792.

• Aa

— ' *An erit, qui velle recuset  
Os populi mernisse ?*

THE thirst of public fame is a noble passion, with which those who have best deserved it have always been most inspired. There is therefore nothing surprising in our bard's confession:

' I own I labour for the voice of praise.—

For who would sink in dull oblivion's stream ?

Who would not live in songs of distant days ?—'

Nor shalt thou, poet of the people, labour in vain: nor shall the frowns of the foes thy satire has created blast thy rising fame; nor shall even thine own negligences and eccentricities wither the wreath, which time is busy in entwining for thy brow.

In order to justify this prediction, we shall not look back to the numerous productions of this author's pen, to collect the beauties with which they abound. The pieces now before us furnish sufficient proofs of his poetical merit.

The satirical part of this work, though chiefly upon subjects which the author may be thought to have exhausted, are written with spirit and humour at least equal to those of any of his former pieces.

In the *first* ode Peter complimenteth Kien Long on his poetical talent, and condemneth the want of literary taste in western kings. The argument of the *second*, is ' more compliments to the emperor.—A dissertation on thrones, and kings and queens.—A very proper attack on the French revolutionists.—The fate of poor Religion prophesied.—Also of his holiness the pope.—More lamentations on degraded royalty.'

In the *third* ode ' the poet sweetly reproveth the emperor for neglecting to turn a penny in an honest way, and demonstrateth the inconveniency of generosity, proving that a mind on a broad scale may be productive of narrow circumstances.'—Ode the *fourth*; ' Peter adviseth the emperor to actions never practised by kings!'

Ode the *fifth*. ' Peter giveth an account of lord Macartney, and, contrary to the tenor of the preceding ode, recommendeth generosity to the emperor.' P. 35.

' Most mighty EMP'ROUR, be not thou afraid  
That *we* shall generosity upbraid:

Send heaps of things—poh! never heed the measure—

If palaces won't hold the precious things,

Behold, the best of queens and *etc* of kings

Will build them barns to hold the treasure,

' I know thy delicacy's such,

Thou fanciest thou canst send *too much*—

But as I know the great ones of our isle,

The very *thought* indeed would make them smile,

' Lord! couldst thou send the Chinese empire o'er,

So hungry, we should gape for *more*:

Yes, couldst thou pack the Chinese empire up,

We'd make no more on't than a China cup;

Ev'n then my LADY SCHWELLENBERG would bawl,

" *Gate dem de shabby fella—wat, dis all ?*"

' Whales

‘ Whales very rarely make a hearty meal—  
 Thus princes an eternal hunger feel;  
 Moreover, fond of good things *gratis*;  
 Whose stomach’s motto should be, *nunquam satis*.

‘ Then load away with rarities the ship,  
 And let us cry “ she made a *handsome trip*”—  
 But mind, no humming-birds, apes, owls, mackaws;  
 The dev’l take presents that can *swag their jaws*.”

Next followeth an invocation to Simplicity, and a ‘ charming little story’ of William Penn, Nathan, and the bailiff. The next piece, moral and descriptive, is inimitable.

TO A FLY, TAKEN OUT OF A BOWL OF PUNCH.

P. 40. ‘ Ah! poor intoxicated little knave,  
 Now senseless, floating on the fragrant wave;  
 Why not content the cakes alone to munch?  
 Dearly thou pay’st for buzzing round the bowl;  
 Lost to the world, thou busy sweet-lipp’d soul—  
 Thus death, as well as pleasure, dwells with punch.

‘ Now let me take thee out, and moralize—  
 Thus ’tis with mortals, as it is with flies,  
 For ever hankering after pleasure’s cup:  
 Though FATE, with all his legions, be at hand,  
 The beasts, the draught of CIRCLE can’t withstand,  
 But in goes ev’ry nose—they *must*, *will* sup.

‘ Mad are the passions, as a colt untam’d!  
 When PRUDENCE mounts their backs, to ride them mild,  
 They sting, they snort, they foam, they rise inflam’d,  
 Insisting on their own sole will so wild.

‘ Gadshud! my buzzing friend, thou art not dead;  
 The fates, so kind, have not yet snipp’d thy thread—  
 By heav’n’s, thou mov’st a leg, and now its brother,  
 And kicking, lo, again thou mov’st another!

‘ And now thy little drunken eyes uncloset;  
 And now thou feel’st for thy little nose,  
 And finding it, thou rubbest thy two hands;  
 Much as to say, “ I’m glad I’m here again”—  
 And well may’st thou rejoice—’tis very plain,  
 That near wert thou to DEATH’S unsocial lands.

‘ And now thou rollest on thy back about,  
 Happy to find thyself alive, no doubt—  
 Now turnest—on the table making rings;  
 Now crawling, forming a wet track,  
 Now shaking the rich liquor from thy back,  
 Now flutt’ring nectar from thy silken wings:

‘ Now standing on thy head, thy strength to find,  
 And poking out thy small, long legs behind;  
 And now thy pinions dost thou briskly ply;  
 Preparing now to leave me—farewell, fly!

• Go join thy brothers on yon funny board,  
And rapture to thy family afford—

There wilt thou meet a mistress, or a wife,  
That saw thee drunk, drop senseless in the stream;  
Who gave, perhaps, the wide resounding scream,  
And now sits groaning for thy precious life.

Yes, go and carry comfort to thy friends,  
And wisely tell them thy imprudence ends.

• Let burn and fagar for the future charm;  
These will delight, and feed, and work no harm—

Whilst PUNCH, the grinning merry imp of sin,  
Invites th' unwary wand'rer to a kiss,  
Smiles in his face, as though he meant him bliss,

Then, like an alligator, drags him in.'

Then follows a humorous elegy to the fleas of Tenteriffe, in which the writer has shown with what facility genius can give the merest trifles the power of pleasing. The ode to Messrs. Townsend, Mannus, and Jealous, thief-takers and attendants on majesty, is in the author's best satirical manner.

The odes to Cælia, and to a pretty milliner, seem written for the sake of introducing the following: P. 64.

MORAL AFTER-THOUGHT.

• Dear INNOCENCE, where'er thou deign'st to dwell,  
The PLEASURES sport around thy simple cell;

The song of nature melts from grove to grove:  
Perpetual sunshine sits upon thy vale;

CONTENT and ruddy HEALTH thy hamlet hail,  
And ECHO waits upon the voice of LOVE.

• But where—but where is scowling GUILT's abode?  
The spectre'd heath, and DANGER's cavern'd road;

The shuffling monster treads with panting breath—  
The cloud-wrap'd storm insulting roars around,  
FEAR pales him at the thunder's awful sound,  
He stares with horror on the flash of death.

• He calls on DARKNESS with affright,  
And bids her pour her deepest night;  
Her clouds impenetrable bring,  
And hide him with her raven wing!

• Are these the pictures? Then I need not muse,  
Nor gape, nor ponder *which* to choose—  
O INNOCENCE, this instant I'm thy slave—  
What but the greatest *fool* would be a *knave*?

To this succeed a satirical epistle to sir William Hamilton; three epigrams; and lastly, a piece which we have read with such peculiar pleasure, that, though we have already protracted this article to a considerable length, we cannot withhold it from our readers; P. 74.

TO MY CANDLE.

• Thou lone companion of the spectred night,  
I wake amid thy friendly-watchful light,  
To steal a precious hour from lifeless sleep—

Hark, the wild uproar of the winds! and hark,  
 HELL's genius roams the regions of the dark,  
 And swells the thund'ring horrors of the DEEP.  
 • From cloud to cloud the pale moon hurrying flies;  
 Now blacken'd, and now flashing through her skies,  
 • But all is silence here—beneath thy beam,  
 I own I labour for the voice of praise—  
 For who would sink in dull oblivion's stream?  
 Who would not live in songs of distant days?  
 • Thus while I wond'ring pause o'er SHAKESPEARE's page,  
 I mark, in visions of delight, the SAGE,  
 High o'er the wrecks of man, who stands sublime;  
 A COLUMN in the melancholy waste,  
 (Its cities humbled, and its glories past)  
 Majestic, 'mid the solitude of TIME.  
 Yet now to sadness let me yield the hour—  
 Yes, let the tears of purest friendship show'r.  
 • I view, alas! what ne'er should die,  
 A form, that wakes my deepest sigh;  
 A form, that feels of death the leaden sleep—  
 Descending to the realms of shade,  
 I view a pale ey'd panting maid;  
 I see the VIRTUES o'er their fav'rite weep,  
 • Ah! could the MUSE's simple pray'r  
 Command the envied trump of fame,  
 OBLIVION should ELIZA spare:  
 A world should echo with her name.  
 • Art thou departing too, my trembling friend?  
 Ah! draws thy little lustre to its end?  
 Yes, on thy frame, fate too shall fix her seal—  
 O let me, pensive, watch thy pale decay;  
 How fast that frame, so tender, wears away!  
 How fast thy life the restless minutes steal!  
 • How slender now, alas! thy thread of fire!  
 Ah, falling, falling, ready to expire!  
 In vain thy struggles—all will soon be o'er—  
 At life thou snatchest with an eager leap:  
 Now round I see thy flame so feeble creep,  
 Faint, less'ning, quiv'ring, glimm'ring—now no more!  
 • Thus shall the sons of science sink away,  
 And thus of beauty fade the fairest flow'r—  
 For where's the GIANT who to TIME shall say,  
 “Destructive tyrant, I arrest thy pow'r?”

**ART. VI.** *Bagshot Battle; a humorous poetical Burlesque; designed for the Amusement and Entertainment of Ladies, who were not present at the late Military Evolutions.* 4to. 64 pa. Pr. 2s. Rivingtons. 1792.

A LONG tale of farmer Ploughshare and his daughter, mounted on old Dobbin, loaded with a basket of live geese for Bagshot camp; where in

wherein the poet sings of gruff generals and straddling captains; of good king Arthur and his queen beneath a canopy of glittering gold, absorbed in blifs; of the mob of all forts and sizes, 'who leave London town for bonny Bagshot fight.' P. 6.

' Cooks quit the kitchen; *house maids* leave the mop;  
The *clerk* his books, and *barbers* shut up shop;  
The bodkin idle lies;—the 'goose cold grown,  
To Bagshot camp whole troops of taylor's flown.  
The *patient* wakes;—aloud for *doctor* calls,  
But, lo, he's gone to visit *cannon balls*!  
Godmothers, with sweet babe, to church jog on;  
There find (good Lord) the pious *parson* gone  
To Bagshot fight; in his best wig array'd,  
On *Dapple* percht, with *Jane*, his servant maid;  
His *old* spouse left at home, to rub the stairs,  
Get supper ready, and con o'er her prayers.  
No thieves are left in town, their skill to try;  
Pick-pockets, with gay trulls, to *Bagshot* fly;  
The brothels are released from nymphs unchaste,  
And every knave spurs up his hired beast.'

He next goes on to tell how these geese, with a large reinforcement from the neighbouring plains, marched in array under general gander, and routed marshal Coxcomb and his troop of fops; how Ploughshare and Kate were thrown down before the royal tent; and lastly, how the old farmer, seated in the royal chair, entertained the king and queen with his lamentations for Dobbin, and his *declaration* of loyalty, and concludes with a prayer and a sermon.

The poem, though not entirely destitute of humour, is, on the whole, a tedious and heavy performance.

ART. VII. *Casino; a mock heroic Poem.* Dedicated by Permission to her Grace the Duchess of Bolton. To which is added, an Appendix, containing the *Laws of the Game of Casino*, and *Rules and Directions* for playing it. 4to. 30 pages. Price 2s. 6d. Bell.

THE critics will no doubt dispute the propriety of the term *mock-heroic* when applied to these verses, for they contain nothing more than a descriptive account of a game at cards.

The following short specimen is the only one that we can select, and it will convey at once an idea of the author's poetical abilities and his political creed:

' If to hold courtly-cards should be your fate,  
Know, that *Casino* is a democrat;  
And, like Tom Paine, exhorts all subject slaves,  
" First kings and queens dismiss, and high-born knaves;"  
Except when quite exhausted is the pack,  
Some courtly-card the dealer must keep back;  
But if your hand no royal person grace,  
A noble knave as well may fill its place:  
If all are cards plebeian, keep the best,  
Whose larger form may comprehend the rest;  
Then all the forces that expos'd remain,  
Are swept in one great whirl-wind from the plain:

So may a neighbouring king, whose mis'ry calls,  
 For gen'rous pity from his prison's walls,  
 The Prussian king on some glad day descry,  
 With Brunswick's duke, to Paris' ramparts nigh;  
 So may the royal leaders meet the foe,  
 And drive the rebels to the shades below.'

The appendix contains the laws of, and rules for, playing the game of casino, but on this subject we choose to be entirely silent.

ART. VIII. *Transactions of the London Methodist Parsons. In three poetical Epistles.* 8vo. 20 pages. Price 6d. Stalker. 1792.

MR. WESLEY's successors are here accused of having voted dancing a terrible sin; of being fond of good eating and drinking; and of disturbing the peace of society with their contentions for power. The author apprehends that their conduct will soon divide a people, who, under the respectable founder of the sect, were remarkable for unanimity. The tale is told in familiar verse.

ART. IX. *Nehemiah, a sacred Drama in six Parts. To which is added, a Paraphrase on the seventy-third Psalm. Considerations on the fifty-third Chapter of Isaiah. And a Paraphrase on the Lord's Prayer.* By John Mackett. 8vo. 52 pages. Price 1s. Rochester, Gillman; London, Evans.

THIS piece, which in the plot and characters adheres pretty closely to the Jewish history in the book of Nehemiah, we shall not attempt to criticise with rigour. It has certainly as much literary merit as might reasonably be expected from one who has had few advantages of education, and whose daily labours, in the humble occupation of a house carpenter, cannot have left him much leisure for cultivating the muses. The author modestly confesses the imperfections of his performance, and entreats a candid and generous reception from the public.

ART. X. *Some Reflections on Cruelty towards the Brute Creation. To which are added, Animadversions of several Authors on the Subject.* 12mo. 110 pages. Price 2s. 6d. Denis.

A FEW miscellaneous thoughts are here thrown together on the subject expressed in the title. The piece is divided into five epistles, but without any appearance of method; and it is written in lines after the manner of blank verse, but without any harmony of numbers, or elevation of language to entitle it to be called poetry, as the reader will perceive from the following specimen. P. 35.

' The many, various degrees of knowledge, then,  
 Depend on organs different in frame;  
 If those of man, more numerous and complex,  
 Enable him to govern o'er the rest,  
 Let him, with moderation, use his power;  
 Give, and receive assistance, and support;  
 Alleviate the evils of their state,  
 With gentleness; and, whether generous  
 Or not, at least be merciful, be just:

' Not



Not subjugate them with tyrannic sway;  
Or harass them in wantonness, to death;  
A barbarous sport, which clemency condemns;  
At which, it's like, posterity will blush,  
To think how nature was abus'd, by laws,  
Which doom'd for sport alone, so many lives,  
To terrible, alarming, misery;  
The dreadful fears, of torturing, painful death.\*

B I O G R A P H Y.

ART. XI. *A general View of the Life and Writings of the Rev. David Williams, drawn up for the Chronique du Mois, a French Periodical Publication, at the Request of Messrs. Condorcet, Clavier, Mercier, Anger, Brissot, &c. Editors of that Work; by Thomas Morris, Esq. lately Captain in the Seventeenth Regiment of Foot. To which the Publisher hath added, the first Literary Production of Mr. Williams, which is highly spoken of by Captain Morris, and which has been some Time out of Print. 8vo. 68 pages, Price 1s. 6d. Ridgway, 1792.*

WHAT a modest man cannot say for himself, a generous friend may step forwards and say for him. This is the kind office which captain Morris has performed for Mr. Williams. The account which he gives of him, is briefly this:

Mr. David Williams, a native of Glamorganshire, was educated as a dissenting minister, and early in life came to London in that character. Very soon after his arrival, entering warmly into the dispute between Mr. Garrick and Mr. Mossop, he wrote a letter to the former, here reprinted. He embarked zealously in the cause of the petitioning clergy, at the Feathers Tavern, and at that time published in three dialogues, a piece entitled 'The Philosopher.' These dialogues drew the attention of Dr. Jebb, and other friends to ecclesiastical reform; and a negotiation was set on foot for a new chapel with a reformed Liturgy. Mr. Williams immediately inserted in the Public Advertiser several papers, entitled, 'Essays on Public Worship, Patriotism, and Projects of Reformation.' These bordered so evidently on deism, that the author was deserted. He also drew up, about the same time, 'A Liturgy on the Principles of the Christian Religion,' which has been since published.

Mr. W. now directed his attention to education; and notwithstanding the imputation of free-thinking violently clamoured against him, his institution at Chelsea met with great encouragement. During his residence there, a club, the object of which was unlimited freedom of conversation, was founded by him and Mr. Bentley, of which Dr. Franklin, Mr. Stuart, called Athenian Stuart, and others, to the number of thirteen or fourteen, were members. In this club it was proposed, to institute a form of worship on the universal principles of religion and morality. Such a liturgy was accordingly prepared by Mr. W.; and a chapel was opened in St. Margaret-street where this liturgy was used, and public lectures on morality were read, for four years; 'in a manner,' adds Mr. W.'s eulogist, 'highly unpopular it is true, but with so much ability and candour, as to impress with

respect of his fortitude and character all the moral philosophers in Europe.' The plan at length failed for want of sufficient support; and the lectures were published by subscription, in two volumes, quarto, to discharge the debts incurred in the undertaking.

On the application of the dissenters for an enlargement of legal toleration, Mr. W. published 'A Letter to sir G. Saville,' which maintained the expediency and policy of unlimited toleration. In 1780, he drew up a plan of association on constitutional principles, asserting the right and duty of every freeman to be sufficiently armed for the defence and protection of himself and family. In consequence of the county meetings and associations, which then took place, to petition for a reform of parliament, he published in 1782, 'Letters on Political Liberty.' His 'Lectures on Education,' and 'Lectures on Political Principles' † in 1789. Several anonymous publications are commonly ascribed to him, among which are, 'The Royal Recollections;' 'Lessons to a young Prince;' and 'An Apology for professing the Religion of Nature in the 18th Century of the Christian Era.'

With this account of Mr. W.'s transactions and publications, his friend and panegyrist interweaves high encomiums on his talents as a writer and preceptor; the comprehensiveness of his views as a politician; his perfect disinterestedness; his sense of honour and virtue; the warmth of his friendship, and the amiableness of his manners. Capt. Morris, who declares himself a believer, adds,

P. 27.—'In a long acquaintance with Mr. Williams, and from an intimate and attentive observation of his strict principles, his mild and even temper, and his gentle manners, I should place him among the first worthies of antiquity, if I could make him a believer in revelation; but he positively denies its utility; he affirms, that it would suspend the exercise of reason, the only foundation of virtue in the people, and put them in the power of priests, who are generally, tho' not individually, the enemies of their happiness. He also asserts, that no authentic history was ever introduced like that of the gospel!—four gospels were chosen out of a great number by a council of interested bishops; and the power of the western empire was pledged to force the belief of them.

'I wish some able writers would remove these objections; I suspect he also wishes it, as he might be handsomely provided for, if he could accept the ecclesiastical patronage of a former pupil.'

Our author concludes by giving it as his opinion, that Mr. W. is admirably qualified for the task he has undertaken, of continuing Mr. Hume's History of England. 'In many things he owns himself the pupil of Hume; but in genuine love of liberty, and that disinterestedness, which is the foundation of historical impartiality, and in beauty and harmony of expression, I am much mistaken if he will not greatly surpass his master.'—How far Capt. Morris is right in this judgment, and in his general opinion of Mr. W., it must be left to the public to determine.

\* See *Analyst. Rev.* Vol. IV. p. 410.

† *Ib.* Vol. V. p. 310.

## THEOLOGY.

ART. XII. *Intimations and Evidences of a Future State.* By the Rev. T. Watson. 8vo. 228 pages. Price 4s. sewed. Murray. 1792.

THOUGH we meet with nothing in this volume sufficiently new to require that we should give a particular analysis of the author's reasoning, we find the arguments for a future state, both from natural religion and from revealed, so clearly and forcibly stated, as to entitle the work to respectful notice as a popular treatise on an important subject. In the first part of this work, which treats of the evidence from reason and natural religion, the topics are ;

' The nature and degree of evidence to be expected for a future state ; the general consent of mankind ; the desire of futurity deeply implanted in the breasts of all men ; the restless nature, and the noble powers and faculties, of man ; man distressed with the dread of death, and the precarious nature and uncertainty of his life ; none of the human faculties ever arrive here to their full perfection, and the best affections are never fully gratified ; man formed for religion ; the high rank and station which man occupies in this world ; the connexion in which this earth stands with the other parts of the universe, the knowledge we have of this connexion, and our capacity of contemplating God's works in general ; the nature and properties of the thinking power within us ; the moral perfections of God ; and his moral government here incomplete ; the constitution of the world, such as we must expect, on the supposition of another life.'

In the second part, the evidence from revelation, the author draws his proof of the truth of our Saviour's doctrine on this subject from ' the instantaneous and perfect manifestation of divine knowledge, on the appearance of Jesus Christ ; the general character of Jesus Christ ; his sentiments, doctrines, method of teaching and manners ; the excellent virtues he taught, and recommended by his example ; the dignity and fortitude with which he supported his sufferings ; the testimony from the history of the apostles.'

The work concludes with general illustrations of the importance of the doctrine of a future state, as the best means of reconciling us to many of the appearances in this world ; as the surest foundation of morals ; as that which confers the highest dignity on man ; and as that which affords the best support under afflictions, on the approach of death, and on the loss of friends.

The author is of opinion, that the thinking principle in man is a substance distinct from the body. Among the arguments in support of this opinion, he insists on its perpetual activity and its distinct and increasing exercise. What he offers upon this head may serve as a specimen of the work. P. 103.

' It has been laid down as a principle by some, that the soul always thinks. This appears to be most probable. During our waking hours we are conscious of this truth ; there is then no interruption to our thoughts : the mind is always employed. But the material question is, Does the soul continue to think during the sound rest of the body ? This is a question that has been much agitated ; the probability is certainly much in its favour. We all know from the phenomenon of dreams, that the soul is busy, even in the hours when the body is at rest. We know further, that we often do dream, when afterwards we cannot recollect a single circumstance ; when we cannot so much as

know that we have been so occupied. Some little incident during the day, often brings to our recollection the dreams of the night, and thus not only informs us that we have been dreaming, but recalls at the same time the subject.

‘ This is a presumptive proof that we are often so employed, when we are not sensible; and affords a further presumption, that we are always so employed, though we cannot bring the subject to our recollection. The soul then, if this be the case, stands in no need of the ordinary refreshments and recruits that the body requires. The renewal of its powers depends not on food, or sleep, or any of the gross supports, that are necessary for this earthly frame.

‘ In further proof of the perpetual activity of the soul, we have well-attested facts of people’s walking; acting, and performing many acts of rationality with the greatest care and uncommon attention; and all the while they are utterly ignorant of such things. They recollect not a single circumstance; they know nothing of such operations, but from the information of others; a certain evidence that the soul acts whilst we are not conscious of its actions. Hence then our not being sensible of the perpetual operations of the soul, is no well-founded objection to its perpetual thinking; whilst there are so many facts to convince us, that it very often acts whilst we are utter strangers to all its operations.

‘ There is one thing that has been opposed to this conclusion “ To think,” say the opposers of this doctrine, “ and not to recollect our thoughts, is a very useless thinking indeed.” But the usefulness of our thoughts is no criterion of the thinking power. Many of our waking thoughts are worse than useless: they are criminal: and how absurd to reason, that because our thoughts have been wickedly employed, therefore we have not been thinking! Our sleeping thoughts may often be much more innocent, and not less useful, than our waking thoughts. If this principle then be admitted; that the soul perpetually thinks, it will go a great way to prove, not only that the soul is a substance different from the body, but even independent of the body, and capable likewise of a separate existence.

‘ In further confirmation of this point, we find the soul often employed in actions, where it can derive no assistance from the body. The soul can run back, and in a moment, to ages long since past, and contemplate, whenever it pleases, a variety of transactions, that have long since happened in the world. It can sit as judge of characters, that appeared thousands of years ago on this stage of life; and view some with pleasure and ineffable delight, and at the same time look on others with indignation and contempt. It derives entertainment and pleasure, peculiar to itself, from such contemplations. It can even look forward into futurity, and, from what has happened, guess with a moral certainty at what is yet to come. It can take its range to the most distant parts, not only of the earth, but also of the heavens; and, from the treasure of knowledge laid up in the storehouse of memory, please itself in regions far remote from its present habitation and home.

‘ The soul can travel through many of the works of its Creator, and contemplate their order, their beauty and magnificence, and rise from this contemplation to him who formed and still presides at the head of the whole. In fact, you can set no bounds to its operations,  
and

and no parts to its excursions. The whole inferior creation are utter  
 as to these excoites. These are reserved solely for man. Can  
 it then be nothing but organized matter? Humbling philosophy,  
 that thus attempts to level man with the brute! that thus dishonours  
 human nature, and annihilates all the glorious distinctions, that raise  
 us above the beasts that perish.'

**ART. XIII.** *Isaiah. A new Translation; by the late Robert Lowth, D. D. Bishop of London. With a Summary View and Explanation of the same. Consisting of 1. Preliminary Observations and general Rules for understanding the Prophetic Stile. II. A particular Account of each Chapter in order. In which the general Stile of the Prophet is characterised, the Beauty and Sublimity of particular Passages remarked, the Change of Persons or Speakers, the Transition from one Part of the Subject to another; and the Connexion and Scope of the Whole pointed out; Improvements in the Translation, where they seem to be of most Consequence, taken notice of; with Illustrations of the Customs, Manners, and Circumstances to which the Prophet alludes, and the Application of the different Parts of the Prophecy to those Events to which they are supposed to refer. The whole being intended to render the Prophecy intelligible, useful, and agreeable to Readers of every Description.* By John Smith, D. D. Minister of the Gospel at Cambleton. Small 8vo. 308 pages. Price 3s. Whitfield. Chapel, City-road. 1791.

THIS volume contains nothing new, except a short preface by the anonymous editor. The bare text of bishop Lowth's translation of Isaiah is given, without his valuable preliminary dissertation and notes. Instead of these, the editor has borrowed, from a commentary on Isaiah lately published by Dr. Smith, a divine of the church of Scotland, preliminary observations on the prophetic style, and a summary view of the contents of each chapter. The compilation has an heterogeneous appearance; and it still remains to be wished, that a small edition of bishop Lowth's entire work were undertaken by those who have the copy right.

**ART. XIV.** *A short View of the Evidences, Doctrines, and Duties of the Christian Religion. Question and Answer.* By the Rev. John Nichol, Minister of Warntford, Northumberland. 8vo. 67 pages. Laws. 1792.

THIS catechism contains a full set of questions and answers on the evidences, principles, and duties of religion, with quotations annexed to each question. The doctrinal parts, which are short, are expressed with so much caution, and in such general terms, that they are capable of being adapted to different systems, and of being differently explained to the learner, according to the orthodoxy or heresy of the instructor. If the answers are intended to be committed to memory, they are too numerous, and many of them are drawn out to too great length.

**ART. XV.** *An Address humbly designed to promote a religious Revival amongst the General Baptists.* By John Evans, A. M. Pastor of a Congregation, meeting in Worship-street. 8vo. 24 pages. Price 4d. or 3s. 6d. per Dozen. Johnson.

A PLAIN declaration of the leading tenets of the general baptists, and a serious exhortation to them to be zealous in the support of genuine piety.

**ART. XVI.** *A Political and Military Rhapsody of the Invasion and Conquest of Great Britain and Ireland. Illustrated with three Copper Plates.* By the late General Lloyd. To which is annexed a short Account of the Author, and a Supplement by the Editor. 2d Edition, with Additions and Improvements. 8vo. 226 pages. Price 7s. 6d. sewed. Egertons. 1792.

We have already taken notice of this work (see our Rev. Vol. ix. p. 90. Art. xxxvi.); the present edition contains an additional supplement, which treats of the successive invasions of Great Britain by the Romans, the Saxons, the Danes, and the Normans; of the crusades against France, and the infidels in Palestine; a chronological sketch of the navy, militia, army, fortresses; the relative and absolute force of Great Britain and France, &c. The editor in the last chapter says, 'that decayed boroughs may be stocked like pastures, or engrafted like old trees and rendered again vigorous and prolific.'

'I am persuaded [continues he] that the proprietors of decayed boroughs, together with the legislature and the nation, would be equally interested and benefited in adopting a mild remedy for parliamentary reformation; that is, by colonizing all decayed boroughs with additional houses, and inhabitants. By the simple method here suggested, the representation of our most opprobrious boroughs might soon be recruited to a decent and respectable standard.'

'The house of commons should beware of persevering in spite of every petition, remonstrance, and satire, to degrade themselves in the public estimation. It is for their own interest and credit, and indeed essential to the future stability of the constitution, that one third of the popular elections should not be considered as a burlesque on representation, and that they should not be made a subject of ridicule to Europe. If they reject the projects of political re-edification, they cannot deny the propriety and necessity of political repair. It is obvious, that by acting thus, they will likewise add to the strength, defence, and security of the island, where it is most vulnerable and most exposed.'

**ART. XVII.** *The Patriot: or Political, Moral, and Philosophical Repository. Consisting of Original Pieces, and Selections from Writers of Merit. A Work calculated to disseminate those Branches of Knowledge among all Ranks of People at a small Expence.* Vol. I. containing 13 three-penny Numbers. 12mo. 3s. 6d. sewed. Robinsons. 1792.

To animate all ranks of citizens with the true ardour of patriotism, and particularly to enlighten the great body of the people on those important subjects, their *rights*, and their *duties*, as members of a free state, are the objects of this periodical publication. In order to obviate the difficulty attending the general circulation of political knowledge, arising from the usual expensiveness of tracts on these subjects, the editors have fixed the price of the numbers of this work so low, as to come within the reach of all but the very poorest of the people. Their wish they profess to be, to instruct their countrymen in the true interests of the community, and to warn them to be more attentive to the measures of administration, than to the parties which form it: and they express a patriotic hope, that their labours will contribute to the diffusion of that political information, which must, in due time, lead to such a reform

reform of abuses and encroachments, as will restore the constitution to its original spirit and vigour, and put liberty on a foundation of permanent stability.

The pieces, which are published in this work, are judiciously adapted to answer the purposes of the editors. They consist partly of extracts from political writings, and partly of original pieces, several of which are written with great ability. The contents of the first volume, comprehending thirteen numbers, are too numerous to be fully specified; but among the more important topics we find the following. The nature of government and political liberty; the origin of government; the nature and history of the English constitution; the present state of representation; the government of the ancient Britons, and of the Saxons; the duration of parliaments; the probable effects of the French revolution; alliance with France; religious zeal; the influence of the crown; the balance of power; property; finances; church lands in France; innovations in the constitution; the social contract; factions; &c.

Q. 5.

ART. XVIII. *La Republique Universelle, ou Adresse aux Tyrannicides; &c.* The Universal Republic, or an Address to the Tyrannicides. By Anacharsis Cloots, Orator of the Human Race. Veritas atque libertas. 8vo. About 210 pages. Price 3s. Printed at Paris, in the fourth Year of the Redemption. Imported by J. Boffe, Gerard-street. 1792.

THE author of this little volume is a Prussian by birth, a Frenchman by adoption, and a citizen of the world by choice. He says, that he has received his universal apostleship as 'orator of the human race,' from the constituent body of the universe, and being 'a man, penetrated with the dignity of man,' he now devotes himself to the gratuitous defence of the millions of slaves, who groan from one pole to the other, under the rod of aristocracy: with a 'voice of thunder' he makes himself heard by those seated upon thrones, while with a 'voice full of consolation,' he communicates his ideas to the peaceful and industrious cottager. In short, as Voltaire pretended to be 'the representative of philosophers, so Anacharsis Cloots persists in considering himself as the representative of the oppressed!

He commences his address to the tyrannicides, by refusing the office they had offered him of the *old man of the mountain*, being neither agreeable to his age nor his character. He asserts, that nations are to be delivered, not by the blade of a poniard, but by the rays of knowledge; tyranny indeed ought to be destroyed, but *steel* kills only the tyrant. It is his opinion, that the *holy action* of Mutius Scaevola should never be imitated, until a despot has profaned the sacred land of liberty—then indeed, the head of a king, or a *counter revolutionary* general, ought to fall; but even then a price ought not to be put upon it, for it is a *pure hand* alone, that should plunge the fatal steel into the bosom of an oppressor. The love of gold would purchase a hand that trembled, but the love of one's country, would procure a vigorous arm, the address of which would be equal to the courage.

He trusts, however, that the happy destiny that awaited the French constitution, will dispense with the necessity of recurring to these *patriotic atrocities*.

Mr. C. exclaims against the idea of a federative republic. On the confederation of individuals, on the complete *fusion* of all the inhabitants of a state, in short, on the *homogeneity* of the government depends its perfection. The aggregation of 'national corporations,' according to him, form a body without a soul; for, in the first place, this species of government cannot act with its due force, and in the second, it is infinitely more difficult to oblige such isolated portions of territory to submit to the law, than to ensure the obedience of the unconnected members who compose them.

'Individual ambition [says he] is fully as ardent as collective ambition; but the feebleness of the one changes private disputes into so many petty lawsuits, while the strength of the other permits societies to undertake a bloody, and almost uninterrupted warfare. Provincial and national bodies are the greatest scourges of the human race. What ignorance, what barbarity to divide us into different rival corporations, while we have the advantage of inhabiting one of the smallest planets in our system! We multiply our jealousies, and our quarrels, by separating our common interest, and our common strength. A society never makes war upon itself, and the human race will live in peace the moment that it forms only one nation.

'A dispute which costs the lives of millions of men, which ravages cities and towns, which overturns public buildings, which desolates the face of the country, which requires the construction of those prisons denominated fortresses, and the entertainment of those murderers called soldiers: this very dispute would not require two sheets of paper, or two hearings from a justice of the peace to settle it, when all men had become citizens of the same country.

'The Italians of Genoa make war upon the Italians of Venice; but the Frenchmen of Nantz do not undertake any thing against the Frenchmen of Bourdeaux, except a suit at law. We should never have any bloody quarrel with the courts of London and the Hague, provided France extended as far to the north, as to the south of Paris. Ye who read, and ye who hear, reflect upon these truths.

'Let us profit [continues he, addressing himself to his countrymen] by our ascendancy over divided nations. Let us profit by the improving and extensive mass of our territory, and our geographical situation in the centre of Europe, with the ocean on one side, and the mediterranean on the other. Let us profit by the universality of our own, and the diversity of the foreign languages, known to the Frenchmen of the Scheldt, of the Rhine, of the Alps, and of the Pyrenees. An idiom is propagated with great rapidity; scarcely had Cæsar made the conquest of Gaul, when the Latin tongue was spoken by the Gauls: the Greek made a no less rapid progress in Asia, after the victories of Alexander. The Portuguese exhibited but a temporary triumph in the Indies, and their idiom is still preserved on the coasts of Malabar, Coromandel, Malacca, and Ceylon. St. Lewis, or Lewis ix., wishing to plant the cross upon the sepulchre of an *Essenian*, left nothing else as a monument of his foolish croisades, but the language of his country, the use of which has ever since continued in all the sea ports of the Mediterranean. The language of the diplomatic, and of the political, soon becomes the language of the commercial world. Schools for teaching French are multiplied in all the cities, as well as in all the courts of Europe. A merchant of London, or of Amsterdam, writes in  
French



French to his correspondents at Lisbon, or Archangel; he receives his answers in the same language; so that with a single clerk, he is thus enabled to transact business which would have required ten, conversant in the knowledge of words. General interest requires, that we should make choice of one tongue, as an universal interpreter: now the interest of the human race is more powerful than Alexander and Cæsar.

Our author thinks, that as French was formerly learned, through the spirit of *aristocracy*, it will henceforth be studied from the spirit of *democracy*. After exhibiting the advantages of an universal language, he again recurs to his favourite idea of an universal republic.

‘I have carefully collected [says he] all the objections that have started against my philanthropic system, and no one has as yet been able to make me alter my opinion. The difference of climates has been hinted as an obstacle to the liberty of the globe; but the experience of Boston, and of Charlestown; the patriotism of the Indians of Pondicherry, the Africans of Bourbon, the Americans of St. Domingo; the independence of the Negroes in the blue mountains of Jamaica, and in the thick forests of Guiana; the voice of nature which preaches liberty to the Iroquas, and the Samoyede; all historical facts, all philosophical voyages bear testimony of our instinct for liberty. I know, that several nations are in a state of brutal degeneracy, but our solicitude would banish this disgrace from the face of the earth. Man is naturally laborious because he is naturally avaricious, covetous, and a lover of himself. It is always the fault of government when a nation is indolent and devoid of care. Cut the bands with which I am bound, and I shall walk; open the cage, and the bird will fly into the air.

‘By way of reply to those who presumptuously assert, that distinct nations would refuse to form one common state, I propose, that such sceptics may make the tour of the world with me, and consult each people apart. Let us begin with the Dutch, and if the ignominious *Anglo-Prussian* yoke permit them to speak, they will tell you, that their prosperity would be complete, if their vessels were allowed to enter freely into all the seaports of the globe; if they were delivered from the influence and jealousy of their neighbours; if they were freed from the periodic calamity of naval and continental wars, and the perpetual calamity of armaments by sea and land. In truth, each nation is continually on its guard; it keeps up a large body of troops and ships of the line, merely because it distrusts its neighbours. It would be exactly the same with each family; our houses would be so many fortresses, if a whole city or country did not submit to one common law. Consult the English, the Scots, the Irish, they will make use of exactly the same language as Germany and Russia. The British island, who thinks himself superior in point of industry to all the people on the continent, would be eager to send deputies to the assembly sitting in Paris, and he would experience a secret pleasure in annihilating the name of England, on her viewing France sacrifice the name of its nation, in the cause of general fraternity. Brest and Portsmouth would then be astonished to find themselves in the same country, and behold their arsenals, formed in order to menace each other, coerced into magazines and warehouses replenished with merchandise.

In short, it is the opinion of Anacharis Cloots, that two suns above one horizon, or two gods in heaven, would not be more ridiculous than two separate nations upon the earth, and instead of proposing a general congress of the sovereigns of Europe (which he thinks would have produced war much oftener than peace), according to the system of the abbe Saint-Pierre, he wishes that all the barriers might be thrown open, and all the fences levelled, which by separating have hitherto been so fatal to the interests of the human family. Ten thousand little towns dispersed over a country, would not be productive of any good effect, either to philosophy or the sciences, but these in the aggregate would form one immense city, the result of which would stupify the imagination—he affirms it to be exactly the same in respect to nations. But if mankind will not consent to form a ‘republic of the world,’ our author thinks there can be no objection to form Europe into a commonwealth, and if this too should be refused him, he insists upon the experiment being tried in that immense territory which extends from the summits of the Alps, to the mouth of the Rhine.

The ‘orator of the human race’ concludes this part of his work in the following manner:

‘Men of all climates! one truth ought to be continually present to you, and this is, that the revolution of France is the commencement of the revolution of the world. As long as we shall have neighbours, and armies, and fortresses, our existence will be precarious and uncertain; we shall be constantly exposed to new tempests. Generous and brave children of liberal nature, know that the end of our association is founded on the individual and common preservation of liberty, of property, and security. Break then the models of tyranny, restore to the only sovereign its first dignity, and you will insure happiness to yourselves and to the universe.’

In addition to this very extraordinary address, & which we have here given the outline, this volume contains a discourse intended to have been pronounced at the bar of the jacobins, on the flight of the king, recommending a republican form of government; a chapter on ‘hats,’ in order to prove that the abolition of the game laws would increase the quantity of fur; a dissertation ‘on the new combinations of the social art,’ and ‘a letter from Anacharis Cloots to his uncle Cornelius Pauw, author of the Philosophical Researches concerning the Americans.’

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MISCELLANEOUS,

ART. XIX. *Letters to the British Nation, and to the Inhabitants of every other Country, who may have heard of the late shameful Outrages committed in this Part of the Kingdom. Part IV. Occasioned by the Appearance of a Pamphlet, intitled, ‘A reply to the Rev. Dr. Priestley’s Appeal to the Public on the Subject of the Riots at Birmingham. Being the joint Production of the principal Clergy of that Place and of its Vicinity; having in the Title-page the Signature of the Rev. E. Burn, M. A. By the Rev. J. Edwards. 8vo. 72 pages. Price 1s. Birmingham, Thompson. London, Johnson, 1792.*

We noticed the first three parts of this rejoinder in Vol. xiv. p. 104, of our review. In this fourth part Mr. E. undertakes not only to vindicate Dr. Priestley and the Birmingham dissenters, from every degree of blame respecting the riots in July, 1791, but to bring home heavy charges against the clergy and magistrates of Birmingham.

In order to make good the charge of *high church bigotry*, he mentions several instances, in which, long before, as well as since Dr. Priestley's settlement at Birmingham, the clergy refused to accompany dissenting ministers to funerals, and relates, that it is at present an agreement among them, not to ride or walk with dissenting ministers to funerals again. He adds some other particulars to the same purpose, respecting a public library, which originated with dissenters, and afterwards became general.

On the subject of the test and corporation acts, Mr. E. compares the conduct of the dissenters in their associations and resolutions to obtain a repeal with that of the clergy in opposing it, and retorts upon the latter, the charges which have been brought, on this head, against the former. With respect to the attestation of the master of the hotel, Mr. E. does not admit Mr. Dudley's assertion to be sufficient evidence.

Mr. E. next proceeds to state certain facts relative to the conduct of the clergy and magistrates of Birmingham. Here he mentions many particulars, which he calls upon his opponents to deny, and which he intimates that the dissenters of Birmingham are possessed of sufficient evidence to substantiate, which concur in proving, that several, both of the magistrates and clergy, actually encouraged and promoted the riots, which they ought to have, from the first moment of their appearance, heartily united in suppressing; and that the rioters proceeded in operations according to a regular plan previously concerted by persons unknown. For the particulars, mentioned with names at length, though without specific proofs in support of the allegation, we must refer to Mr. E.'s letter; but not without remarking, that this account appears to cast much new light upon the mysterious and disgraceful transaction at the Birmingham riots. If Mr. E. have expressed himself with more warmth than a calm spectator might think justifiable, the unparalleled injury, which his friends have received, will be allowed by all men to afford some apology. The clear result of our comparison of the different accounts of this affair is, that the dissenters ought not to lie under the odium of having been the cause of these riots, unless it shall be admitted, that when a man who is pursuing his lawful business on a public road is attacked by robbers, his travelling on the king's highway is the cause of his being robbed. From the manly appeal to the public, with which Mr. E. concludes this letter, we shall make a short extract: p. 69.

'We are not afraid of having our conduct enquired into. We also call our adversaries to bring forward their charges, if they have any. If we have done any thing wrong, let all the world know it as soon as it can be proved,

‘ In this instance, in particular, we dare meet the clergy, the magistrates, and the high-church party. We dare them to the most ample discussion, to the most narrow investigation, the severest scrutiny of the whole business.

‘ You have sent addresses from many parts of the kingdom to thank his majesty for endeavouring to bring the *writers of* sedition to just punishment, and it would be well if there were as many petitions to the throne entreating that the *authors* of sedition may be brought to justice, and that as speedily as possible, be they who they may, and that a full and impartial investigation of the Birmingham riots may take place. Innocence, on which side soever, hath nothing to fear.

‘ With respect to the inhabitants of Birmingham in particular, I take the liberty to remark, that whoever is not *against* the rioters, is *for* them; and that, whether clergy or laity, by maintaining an obstinate silence, they become parties with the perpetrators of excesses which bear a strong resemblance to the irruption of the Goths and Vandals, if considered as *merely* the act of an ignorant and ungovernable multitude—to papistical persecutions, when we consider them as measures approved and vindicated by persons from whom better things might have been expected. Permit me to recommend to them a thorough consideration of the principles of mobbing. None but dissenters suffered by the depredations of the 14th of July. Yet it is almost certain, that but for the timely arrival of the military, the mischief would not have ended with them. Every man, whether of the established or any other sect, who had plenty of wine in his cellar, or of provisions in his larder, would have been equally liable to the effect of their fury. Those who did not discountenance the dreadful business so much as they ought, that is, so much as they might have done, began to find that it was much easier to raise than to quell a mob.

‘ Let those who made the mob the instrument of private revenge, or who in any shape gave countenance to its proceedings, be sure, before they arm themselves again with such a weapon, they are able to wield it. A mob is an unruly, as well as a many-headed animal. It is certainly two-edged, and will cut both ways. It can tell tales. Such an auxiliary will at all times prove dangerous as well as cumbersome to the party it is brought to support. It is more than probable, that it will act the part which history relates the elephants to have done when brought into the field in the battles of antiquity. Unable to withstand the darts and javelins of the enemy, they have been known to turn back upon their employers, and, mad with the anguish of their wounds, have produced a disorder and carnage among the troops they were intended to support, which, in case of their absence, the enemy would have been unable to effect.’

ART. XX. *A Small Whole-Length of Dr. Priestley, from his printed Works; or a free Account, in consequence of a free Enquiry, of his Style, his Politics, his Feelings, his Logic, his Religion, his Philosophy. Concluding with an Analysis, and an Appendix of Extracts*

*extracts from the Writings of Dr. Priestley, which were read in Court at the Assizes at Warwick.* 8vo. 62 pages. Price 1s. Rivingtons. 1792.

If obloquy be, as has been said, the tax which a man pays to the public for being eminent, this tax has been pretty severely levied upon Dr. Priestley. The present pamphlet is a mass of gross misrepresentation and malignant abuse. It represents Dr. Priestley as a conceited pretender in learning, a dangerous guide in philosophy; in logic, an artful sophist; in religion, a bold blasphemer; and, as a man, so depraved in his moral feelings as to be capable of beholding misery with the indifference of an executioner; and even of delighting in tales of blood and massacre. It compares him to Titus Oates, a man who was whipped from Newgate to Tyburn for perjury. Such a calumny, from a writer who is himself so ignorant as to confound the speculations of the ancients concerning nature, with the natural philosophy of the moderns, and so weak as to condemn the study of natural philosophy as an unchristian pursuit, can excite no other feeling, either in the mind of Dr. Priestley, or in those who are acquainted with his talents, attainments, and virtues, than that of contempt.

D. M.

**ART. XXI.** *Calepin, ou Grammaire Philosophique, ou Esquisse des Mœurs, &c. Calepin, or a Philosophical Grammar, or a Sketch of the Manners of the Eighteenth Century, or whatever you please. Composed by Mr. Grimani, who is neither Doctor, Priest, nor Academician. An instructive, amusing and interesting Work; suited to the Capacity of all Persons who may happen to be in bad Humour, or who have nothing else to do.* 8vo, 274 pages, Price 5s. sewed. Hazard, Bath. Robinsons, London.

THIS volume is not only calculated to make the reader smile, but sometimes also to make him think. We shall translate two or three short articles.

• **Rain-bow.** This is the refraction of the solar rays through a shower of rain. Sir Isaac Newton, whose name is immortal, has left us a glass instrument in form of a triangular prism, which distinctly exhibits all the six colours; but notwithstanding this, we shall not be able to discover them any where so evidently, as on the faces of certain ladies of high fashion.

• **A Banker**—is a dragon who guards the treasure of those, who are afraid of being robbed. Some of them are noble and some ignoble. The first consist of the bankers of Pharaoh, of Lansquenet, of Biribi, &c. their profit depends upon the number of pigeons they have to pluck. The ignoble ones are those persons, who, with a little money and much credit, pass for Cræsoluses; the rich make them the depositaries of their cash, and employ them as so many clerks to pay their debts. The banker, on his part, turns their wealth to advantage, in case he is not called upon to refund, but if that should happen, a bankruptcy delivers him from all manner of uneasiness!

• **Woman.** The play-thing of men when young; their slave when married; and the subject of their conversation when a widow.

• An

\* **An Englishman**—Is the inhabitant of a little island called Great-Britain. This is the first country in Europe that cultivated the true seeds of liberty, but for want of an expert gardener the plants are not as yet arrived at perfection. England has never been in want of good philosophers, but instead of improving a production so very precious in its own nature, they have amused themselves in contemplating the stars, and in perfecting navigation, in order to enrich a few individuals, who are so proud of their wealth that they look upon their less opulent fellow citizens, as so many negroes, &c.

\* **Man.** Of all animals this is the most feeble, the most vain, and the most cruel: he pretends to be superior to all others, and ever carries his vanity so far as to believe, that the whole universe has been expressly created for him, at the very moment that an insect no larger than the twentieth part of an inch afflicts and torments him; he trembles at the sight of a serpent, and the least breath of contagious air be- leaves him of his life.

\* The knowledge of the arts and sciences does not even enable him to rival the labours of a fly or a worm.

\* He digs into the entrails of the earth in order to gratify his avarice, although the precious metals, which he collects with such care, serve frequently to put a period to his existence: insatiable in his desires, he traverses the vast extent of the ocean in order to discover new lands, and to pillage and massacre all those who oppose themselves to his cupidity.

\* Instead of being provided by nature against want, man is under the necessity of sheltering himself from the rain, the cold, and the too ardent rays of the sun; a variety of calamities surround him—earthquakes, fires, fevers, and all those maladies of which vice is the source. The greatest and most frequent danger to which he is exposed, proceeds from the fear of being killed by his own species, a circumstance which never occurs among other animals. In short, it may be said that one of his feet is continually placed on his tomb. In what then consists the boasted superiority of man over other animals? The hare runs faster than he, a dog swims better, and an ass carries a greater burden; in short every living creature may exclaim "I am his superior." "Man thinks," I shall be told; "I think also," replies the dog, "do not you perceive that after having smelt two or three places, I follow the path taken by my master?"

Mr. Grimani tells the reader, to throw his book into the fire, if he should happen to be discontented with it; for our part, we really think that it deserves a better fate.

ART. XXII. *An Answer to three scurrilous Pamphlets entitled the Jockey Club.* By a Member of the Jockey Club. 8vo. 119 pages. Price 2s. 6d. Jordan, 1792.

By way of retaliation, we are here presented with a torrent of abuse, against the author of the 'Jockey Club,' (see Analyt. Rev. Vol. xi. pa. 529, Vol. xiii. pa. 342, Vol. xiv. pa. 344.) whose talents we are told 'are not contemptible, but whose principles are detestable; who never speaks three words but two of them are false; who never receives a favour, but he ungratefully abuses the donor; who never makes a promise, but with an intention to deceive; who never makes an engagement, but with a design to break it; who has betrayed every confidence

fidence with which he has been intrusted ; who has robbed his friends, cheated his creditors, repudiated his wife, and libelled all his acquaintance.

On perusing this answer, we have been led to conceive, that the author is in general as indiscriminate in his applause, as the writer whom he so bitterly reviles was in his censure. We shall select the character of a noble lord, who has been lately honoured with Mr. Burke's encomiums, as a specimen of the style and manner of the pamphlet now before us.

• Lord Hawkesbury. *Tramite Recto.*

• If this motto does not point to public measures, it will at least apply to his lordship's *ultimatum*. When at Oxford, he was intended for the church ; but writing some squibs in support of the whig interest in the Oxfordshire election of 1754, he was taken notice of by lord Harcourt, and by his lordship introduced to lord Holdernesse, at that time secretary of state, who made him a supernumerary clerk in his office. By Dr. Barton of St. Andrew's, Holborn, to whom he was distantly related, he was introduced to lord Portsmouth, who countenanced him a good deal. In the year 1757, when the militia was raised, he wrote a pamphlet in support of the measure ; next year, when the Dutch ships were taken on account of their carrying stores to France, he wrote a pamphlet in support of that measure also.

• This pamphlet happening to please Mr. George Grenville, then treasurer of the navy, he took the author to the duke of Newcastle, and absolutely insisted on his grace's giving him some reward. There being at that time no place vacant, the duke gave him a pension of five hundred a year ; and soon afterwards he was put upon the establishment in the secretary of state's office. He acquitted himself so well in the duties of the office, that when lord Bute came in, upon the removal of lord Holdernesse, he was advanced in the office, and lord Bute made him his confidential secretary. And when lord Bute went to the treasury, he took him with him, and continued him in the same capacity.

• He was made auditor to the princess of Wales, the salary of which, together with his pension, he still enjoys : his other places have been all given to him since that time.

• He was of singular service to lord Bute in the dispute which he had with the city of London, concerning the excise upon cyder. And he has been on all occasions the *cleve* and agent of that noble lord. To this attachment is to be ascribed the extraordinary countenance which he has been honoured with by his majesty, also his peerage and numerous places.

• His influence over public measures, especially during the American war (and there are persons who say it is not diminished at this day, particularly in the slave trade), was absolute and uncontrollable. This has not failed to create him many enemies, for all favourites have enemies. Envy and reproach are the inseparable concomitants of favouritism.

The facts and positions laid down in the above sketch, are perhaps for the most part correct ; we apprehend, however, that the concluding remarks on the character of the present *premier*, will not meet with such general recognition :

• In a word, Mr. Pitt is the only minister, since his father, who has extinguished party and secret influence : who has united the court and

and the people; who has directed the sceptre of the crown, and wielded the shield of democracy; who has commanded where others have supplicated; who has maintained his authority at St. James's, and his credit with the nation; who, never having betrayed the confidence of the first, nor sacrificed the interest of the last, is more than respected in the closet, and more than admired by his country.' s.

ART. XXIII. *Advice to the Poor; with a short Remonstrance to those in higher Circumstances.* By James Stovin, Esq. 12mo. 66 pages. Clarke. 1792.

THE laudable purpose of this moral piece is, to cure the discontent of the poor and the pride of the rich. To reconcile the poor to their condition, the author reminds them, that their labours are necessary to their support; that habit renders labour tolerable; that they are not wholly cut off from the prospect of meliorating their condition; that if their present lot be compared with that of the indolent and luxurious among the wealthy, there is no real ground for envy; and that if it be compared with that of the more industrious among the higher orders of society, the labours of the body are more conducive to health and cheerfulness than those of the mind; and in short, that content is the parent of virtue and of felicity. To guard the affluent against the common vice of pride, the effects of this passion on domestic and civil enjoyments, and on the moral dispositions and habits of the mind, are exhibited. These opposite faults are shown to originate in irreligion; and both poor and rich are exhorted to cultivate a genuine spirit of piety.—The address is written in a plain unaffected style, and with that kind of animation which is the natural effect of a sincere love of virtue, and an earnest desire to promote the happiness of mankind.

ART. XXIV. *The Barber; or Timothy shaved the second Time, by the Reflection of his second Glass. Part the Second. The Operator,* William Huntington, s.s. Minister of the Gospel at Providence Chapel; at Monkwell-street Meeting; and at Horsleydown. 8vo. 136 pages. Price 1s. 6d. Terry. 1792.

THE professions of barber and surgeon were, we have been told, formerly united; but for what reason we could never conceive, unless it were, that there is a natural alliance between shaving and cutting. If so, this operator has some claim to distinction in his occupation; for whenever he takes his razor in hand he is a desperate cutter; as his poor patient, Timothy, can testify to his cost. If it were not that we do not wish to see the hands of his majesty's liege subjects tied up, we should petition for an act of parliament against this sort of theological cutting and flashing.

#### SCHOOL BOOK.

ART. XXV. *The Outlines of the English and French Languages.* By Mr. Du Fresnoy, late Professor of the French Language in the University of Cambridge; Author of the Art of Pronouncing that Language with Propriety; and Inventor of the New Grammatical Game. 8vo. 68 p. Pr. 2s. Robinsons. 1792.

THIS piece is intended to furnish a brief explanation of grammatical terms, and to show, with respect to the several parts of speech, in what particular the English and French languages agree, and wherein they differ. It is drawn up in a good method, and with a great degree of accuracy.

D. M.



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## ERRATA.

# ERRATA.

- Page 19, line 22, from bot. for gracious read gracious
- 29, l. 21, f. b. for Ruffia read Prussia
- 47, l. 17, f. b. for from read for
- 76, l. 9, for here read hear
- 99, ult. for Bouzes read Bonzes
- 100, l. 1, for Truina read Triuna
- 101, l. 2, f. b. for designs read design
- 109, l. 13, for Nerthematonufos read Aesthematonufos
- 139, l. 2, for qc read be
- l. 4, f. b. dele the comma after duke's
- 151, l. 24, for 1788 read 1778
- 187, l. 2, for Alma's read Almas
- 297, l. 28, for aside read aside
- 211, l. 10, for Scraggs read Scrogge
- 240, l. 8, f. b. after improved add Greenland
- 337, l. 16, f. b. dele never
- 338, l. 17, f. b. before Montesquieu put a mark of quotation
- 348, l. 9, before comet add first, and for observation read observations
- , l. 14, for 1783 read 1793
- 376, l. 23, f. b. after agriculture put a semicolon
- 431, Note \* should be between marks of quotation, and in the second line of it for thinks read think
- 414, l. 13, f. b. for this read his
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